

CALVARY PANDAN BIBLE- PRESBYTERIAN CHURCH

[Adapted from Bethel Bible-Presbyterian
Church, 10 Downing St. Oakleigh, Vic., 3166]

DHW BIBLE CLASS LESSON 4 LEVITICUS CHAPTERS 6 & 7

INTRODUCTION

Chapters 5 (vv.14-19), 6 and 7 bring us to the end of the first section which dwells on the five basic offerings in the Levitical sacrificial system of worship.

This lesson consists of two main parts: (1) the trespass offering or guilt offering (5:14-6:1-7), and (2) the role of the priests in ministering the various sacrificial offerings (6:8-7:38). There is some repetition on the other offerings that have been dealt with, and further details on the duties of the priests and their emoluments.

A diligent study of the Levitical sacrificial system which was prescribed by God will enable us to know Him better, to improve our walk with Him, to glorify and serve Him more.

OUTLINE

- A. If a person sinned by misusing the LORD's holy things, he must offer a trespass offering (5:14-16).
 - 1. The nature of the sin (vv.14, 15).
 - a. Inadvertently committed.
 - b. Misappropriation of things sacred unto the LORD.
 - 2. The trespass offering (vv.15, 16).

- a. Offering of a ram without blemish.¹
 - b. Making a payment fixed by the priest.
 - c. Making good regarding the holy thing.
 - d. Adding 20 percent in his compensation to the priest.
- 3. The priest would make an atonement for him by offering the ram as a trespass offering (v.16).

- B. If a person sinned inadvertently concerning the Lord's holy things but did not realise it (5:17-19).
 - 1. The nature of the sin (v.17).
 - a. Misused the sacred things.
 - b. Committed unknowingly.
 - 2. The trespass offering (v.18)
 - a. Offering a ram without blemish.
 - b. Making a payment fixed by the priest.
 - 3. The priest would make an atonement for him by offering the ram as a trespass offering (vv.18, 19).

- C. If a person intentionally lied by swearing falsely, he must bring a trespass offering (6:1-7).
 - 1. The nature of the sin (vv.1-3).
 - a. Lying to his neighbour involving trusteeship.

¹ Refer *Baker Encyclopedia of the Bible* edited by Walter A. Elwell, vol. I, p. 112, for a picture.

- b. Lying to his neighbour in their dealings.
 - c. Lying in relation to his neighbour's lost things found by him.
2. The trespass offering (vv.4-6).
- a. Restoring the things belonging to the rightful owner.
 - b. Adding another 20 percent to the value of the things in question.
 - c. Returning all these on the day of making the trespass offering.
 - d. Bringing a ram without blemish or remitting the cost of procuring one.
3. The priest would make the trespass offering for an atonement for him and his sins would be forgiven (vv.6, 7).
- D. Further instructions to the priests concerning the sacrificial offerings (6:8-7:38).
1. The law (*torah*) of the burnt offering (6:8-13).
 - a. Description of the burnt offering (vv.8, 9).
 - It was called the burnt offering because of the burning on the altar all night until the morning.
 - The fire on the altar was kept burning always.
 - b. Duties of the priests (vv.10-13).
 - Changed to linen garments when putting the ashes beside the altar.
 - Changed into other garments when removing the ashes to a clean place outside the camp.
 - Replenish and burn the wood on the altar every morning.
 - Ensure the perpetual burning of the fire in the altar.
 2. The law of the grain offering (6:14-23).
 - a. Duties of the priests (vv.14-18).
 - The priests offered a memorial portion of it before the LORD at the altar.
 - The priest should eat the remainder of the grain offering with unleavened bread in the enclosure of the tabernacle.
 - Must not cook the portion for the priests' consumption with leaven.
 - Only the male priests partook of the remainder of the grain offering.
 - b. The grain offering of the High Priest for himself. (vv.19-23).
 - Performed it on the day he was anointed.
 - The offering would be 10 percent of an ephah of fine flour.

- Burned half in the morning and the other half in the night.
 - If fried in a pan, it must be with oil.
 - His sons, who succeeded him, must likewise perform the same grain offering.
 - The whole offering was totally burned on the altar.
3. The law of the sin offering (6:24-30).
- a. The slaughtering of the animal would be at the same place where the burnt offering was done (vv.24, 25).
 - b. The parts of the sin offering that were not burned would be given to the priests for their consumption within the enclosure of the tabernacle (v.26).
 - c. Any person who shall touch the sin offering must be in a holy state (v.27).
 - d. Any splattering of blood on any garment must be washed away within the enclosure (v.27).
 - e. The earthen vessel in which the parts of the meat were boiled was to be broken (v.28).
 - f. The brazen vessel would be scoured and rinsed with water (v.28).
- g. All the male priests would be allowed to partake of the flesh (v.29).
 - h. No blood could be consumed (v.30).
4. The law of trespass offering (7:1-10).
- a. The slaughtering of the animal would be at the same place where the burnt offering was done (vv.1, 2).
 - b. The priest should burn all the fat, the tail, the kidneys and liver on the altar (vv.3-5).
 - c. The remaining parts of the sacrifice that were not burned could be eaten by only the male priests as in the sin offering (v.6).
 - d. The priest that performed the trespass offering should have the offering—the same law applied to the priest who performed the burnt offering and the grain offering (vv.7-10).
5. The law of the peace offering (7:11-34).
- a. If the person offered it for a thanksgiving, he should include the following sacrifice with the prescribed peace offering (vv.11-13):
 - Unleavened cakes mixed with oil.
 - Unleavened wafers coated with oil.
 - Leavened bread.
 - b. One portion of each gift – cakes, wafers, bread, meat -

- was to be taken and offered to the LORD as a *heave offering* and then given to the priest (v.14).
- c. The rules governing the consumption of the peace offerings (vv.15-17).
- The meat must be consumed on the same day that it was offered.
 - No flesh was allowed to be left till the morning.
 - An exception was the vow offering or the voluntary offering; the meat could be eaten the next day, but on the third day the meat should be burned.
- d. Rules covering the breach of the above regulations (vv.18-21):
- Any breach of the rules governing the eating of the peace offering would render the offering unacceptable and the priest would bear the iniquity of the offender.
 - If the meat touched any unclean thing, it must not be eaten but be burned.
 - Everyone that partook of this sacred flesh must be in a holy state.
 - Anyone who was not in a holy state and partook of the sacred peace offering would be excommunicated.
- Anyone who was contaminated by touching an unclean thing and partook of the peace offering would be excommunicated.
- e. Rules relating to the eating of fat and blood offered on the altar (vv.22-27):
- No fat of any animal offered to the LORD might be consumed.
 - The fat of a dead animal or torn by beasts might not be consumed, but could be used for other purposes.
 - Any person who broke this rule would be excommunicated.
 - No blood of bird or beast might be consumed.
- f. Further rules governing the bringing of the peace offering (vv.28-34):
- The person must personally bring the peace offering.
 - He would take the breast and offer it as a *wave offering*.
 - The fat would be burnt but the breast of the wave offering would be given to the priest.
 - He would take the right shoulder and offer it as a *heave offering* which would be given to the priest.

- The LORD commanded that the *wave breast* and the *heave shoulder* of the peace offerings be given to the priests.
6. The summary of the laws governing the offerings unto the LORD (7:35-38).
- a. The LORD provided the priests with portion taken from out of the various offerings brought by the people unto the LORD (vv.35, 36).
 - b. This was the law governing the various offerings to the LORD (v.37):
 - The burnt offering
 - The grain offering
 - The sin offering
 - The trespass offering
 - The consecrations
 - The peace offerings.
 - c. The LORD commanded Moses on Mount Sinai (v.38).

COMMENTARY

The Trespass Offering

The trespass offering or the guilt offering is described in chapters 5:14 to 6:7. Three types of sin are described: (1) sin against the holy things of God (5:14-16), (2) guilt of a person who felt that he might have sinned against God (5:17-19), and (3) sin against a neighbour (6:1-7).

If a person sinned against God in “the holy things”, he could make atonement for his sin and be forgiven. He should bring a *ram* (a male sheep) without blemish for his trespass offering. He must also pay a compensation which would be estimated by the priest. In addition to the offering of the ram, he had to make good the damage or loss of “the holy thing” and add another 20 percent on top of it.

What were the holy things? They were not specified but were likely things that were related to the sacrificial worship. They could refer to eating holy food already dedicated in the worship, misusing the furniture of the tabernacle, failing to bring a full tithe that belonged to the LORD, or anything dedicated by men to God such as animals, houses and land.² Any misappropriation of these consecrated things would be a sin against God and atonement had to be made.

Two special features are distinctive to the trespass or guilt offering. First, the offender had no choice with regard to the sacrificial animal. It must be a ram. Second was the imposition of compensation for the damage of the thing misappropriated. These two features distinguished the trespass offering from the four other offerings. As usual, the priest would administer the trespass offering.

If a person experienced a guilty feeling or conscience that he had sinned against God (he suspected that he might have sinned against God but was not sure that he had), he could bring a trespass offering. Notice that the obligation to make restitution was not mentioned.

² Wenham, 106.

If a person sinned against his neighbour (family, relatives and friends) by lying with intent to steal, defraud and deceive, and swearing falsely, he could make atonement by a trespass offering. These are acts against the LORD even though they are not done directly against God. The offender must bring his trespass offering to the LORD (a ram without blemish). In addition he must make good the thing fraudulently possessed plus another 20 percent, payable on the day he brought his trespass offering. The priest would make an atonement for him and his sin would be forgiven.

In this lesson, God teaches us to respect both public and private property. God puts a premium on this virtue of respecting others' property and belongings. A common undesirable character trait is the tendency to abuse public property. As Christians, let us not be found guilty of these acts. The fact that such acts are not witnessed by others does not make them less heinous. The observation that others are also committing them should not be used as an excuse.

We learn that man must make restitution for things fraudulently taken and for damage done to borrowed articles. This principle teaches us not to take the kindness of others for granted and not to abuse their generosity. As Christians, we must rise above such unbecoming conduct and attitude towards others. Remember that we are God's showcases to a sin-filled world that needs God's light.

The Duties & Provisions of the Priest

The first five chapters emphasise the proper manner of making the

sacrificial offerings to the LORD. The concluding chapters 6 and 7 focus on the duties and provisions of the priesthood.

It was the duty of the priests to ensure that a **burnt offering (6:8-13)** was made every morning and evening. The priests must ensure that the fire was kept burning all the time. Special instructions were given to them about the removal of the ashes. The priest, who performed this simple and lowly task, was required to wear special garments when removing the ashes to the side of the altar and when carrying the ashes to a clean place outside the camp. These were specific instructions and must be followed to the letter. Observe the phrase "in order" repeated here.

The valuable lesson is that God demands that His people worship Him in an orderly fashion. The manner in which we worship God reflects our godly or ungodly attitude towards Him. Although our sins have been atoned for by our Lord and Saviour Jesus Christ, God still requires us to worship Him in a proper manner. What are the things that exemplify a proper and godly manner of worshipping God?

The perpetual burning of the fire on the altar symbolises the holiness and judgment of God for our God is a "consuming fire". While we rejoice that God is love, we must also remember that God is holy. He will not tolerate sin and He will punish the sinner. Living a holy life as God is holy should be the Christian's aspiration.

The grain offering (6:14-23) was performed by the priest on behalf of the people before the LORD. A memorial portion of the grain was offered and the remainder was given to the priest. God

stated that it was for the provisions of the priest. Specific instructions were given on how to prepare and cook the grain. They must eat their meal within the enclosure of the tabernacle.

When the priest was to be anointed for service in the tabernacle, he must offer a grain offering, a tenth part of an ephah (3.7 litre) of fine flour. This sacrifice was not mentioned in the previous chapters. He was required to offer all of it on the altar. The principle was that the priest cannot eat the sacrifice, which he brought in his own behalf. Total consecration was required.

The law of **the sin offering (6:24-30)** required that the priest slaughtered the animal at the place of the burnt offering. A portion of the sacrifice brought to the priest was given to him. He must prepare and cook the meat within the enclosure of the tabernacle. He must wash off the bloodstains on any of the garments that were sprinkled with blood. The earthen vessels that were used for the preparation of the meal must be broken after use, whereas the metal ones must be scoured and rinsed with water. Only the man priests might eat. What happened to the women folks and children? Of course they were provided for by the Israelites.

The law governing **the trespass offering (7:1-10)** was the same as that of the sin offering. The skin of the ram was given to the priest who performed the burnt offering. All the fat was burned on the altar but the meat was given to the priest. The priest must cook the meat within the enclosure of the tabernacle and partake of it there.

These laws emphasised one very important thing: that approaching God and leading the people in worship was a

solemn task that must be done with care, precision and diligence. While the issue was not about form, the essence of our worship of God must be done fittingly and orderly (1 Corinthians 14:40), and with reverence and awe towards God. These elements must also be present in today's church worship services and in our daily living.

The law of **the peace offering (7:11-34)** concludes the section on the sacrificial offerings. The worshipper brought his peace offering because he wanted to thank God or fulfil a particular vow or express his devotion to God in a freewill offering. When he brought his peace offering before the LORD, the priest would administer it in accordance to the regulations stipulated by God. The worshipper was assured that his offering would ascend to God as a sweet aroma pleasing to the LORD. Fat being the choicest part of the animal was offered entirely to the LORD. The peace offering was followed by a fellowship meal which must be eaten on the same day and the following day but not on the third day -- the remainder must be burned on the altar. All consecrated offerings were sacred and must be appropriately handled.

New details were mentioned here. The priest would take the breast of the offering and waved it for a *wave offering*. The fat was burnt but the breast of the meat was given to the priest. The right shoulder of the offering would be taken and offered as a *heave offering*. After it had been offered, it would be given to the priest. This was how the provisions of the priesthood were met. The wave offering and the heave offering were two offerings incorporated within the peace offerings. Anyone who violated the regulations governing the sacrificial offerings would

be “cut off from his people” (7:20,21,25,27). The phrase “cut off from his people” could mean excommunication -- deprive the person of his rights as a member of the community or banish him or something that result in death.³

PRACTICAL VALUE

The concluding verses (7:35-38) solemnly declare the responsibilities and duties of the priests with regard to the sacrificial offerings to the LORD and the benefits and privileges that they received from the LORD. The sacrificial offerings are listed in the following order: the burnt offering, the grain offering, the sin offering, the trespass offering, the peace offering, and the consecration offering (not included as one of the five main ones). The burnt offering as an atonement is mentioned first while the peace offering of fellowship and thanksgiving is mentioned last! The principle of this order is clear: one must first get right with God before one can draw near to Him to offer the fellowship and thanksgiving offerings.

The biggest lesson for us is that Christ is our sacrificial offering. He is the atonement for our sins. Those who have not come to Christ should do so now. Next, God demands that we come before His presence in worship and service with the right attitude of reverence and awe and in a manner that is proper and fitting.

DAILY READINGS & DISCUSSION QUESTIONS

Daily Readings

Monday: Leviticus 5:14-6:7; 1 Peter 2:22-25, 1 John 4:20.

Tuesday: Leviticus 6:8-13; John 13:1-17.

Wednesday: Leviticus 6:14-7:10; Hebrews 12:28-29; 1 Corinthians 14:40.

Thursday: Leviticus 7:11-27; Romans 13:1-7.

Friday: Leviticus 7:28-38; 1 Corinthians 9:7-14; 1 Timothy 5:17-18.

Discussion Questions

1. What animal was offered for the trespass offering?

2. What is the salient difference between the trespass offering and the other offerings?

³Demarest, 75; Tidball, 59.

3. What particular sins are mentioned in 6:1-3?

4. In what way is sinning against one's neighbour a sin against God?

7. What further rules are applied to the grain offering of a priest (vv.19-23)?

5. What lesson can we learn about God and about our service to God from the fact that the priest had to change his clothes to attend to the ashes of the altar?

8. What significance did the bringing of a peace offering have for the Israelite worshipper?

6. What does the fact that the fire in the altar must be kept burning perpetually impress upon you?

9. What were the wave and heave offerings?

10. Why is it impossible to truly worship God without an understanding of His holy character?
