

# Leviticus 6:8—7

Bible Study

## Review

### Five types of sacrifice:

- 1) Burnt offering—Chapter 1
- 2) Grain offering—Chapter 2
- 3) Peace offering—Chapter 3

### 4) Chapter 4—5:13—Sin offering

- Required offering

Also called the purification offering—purifies the place of worship (by blood)

- Deals with unintentional sins (not with intent to be disobedient)

### 5) Chapter 5: 13—6:7—Trespass offering

- Restitution made for trespass against sacred objects (tithes, etc)

Or a breach against a neighbor (swearing falsely in testimony or robbery, extortion)

### Leviticus 17:11

For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul

Introduction

Chapter 6:8—Chapter 7  
Directions for the priests—summarizes the five sacrifices [with additional information]



The five types of sacrifice prescribed in chapters 1-5 are taken up again, with added regulations

The purpose of chapters 6:8 -7 is to show how the sacrifices are to be divided, and disposed of following the altar ritual

(Tyndale)

“The remainder of chapter 6 and the whole of chapter 7, which form a distinct unit in the Hebrew text, comprise a manual of sacrificial procedure addressed **to the priesthood**”

Chapter 6:8-30

[ v.8-13] Additional Instructions concerning the burnt offering—1<sup>st</sup> type of sacrifice

<sup>8</sup>Then the Lord spoke to Moses, saying,

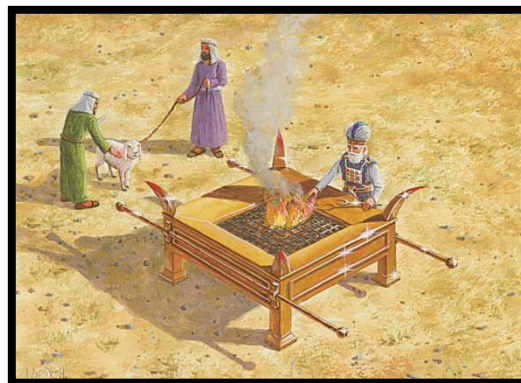
<sup>9</sup>“Command Aaron and his sons, saying, ‘This *is* the law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.

v. 9 “command Aaron and his sons”

(JSB, Tanakh) “because handling the flesh of the burnt offering is their task”

“the fire shall be kept burning on it”

The fire on the altar was to burn continually—not explained, but much symbolism can be drawn including God’s continual presence with His people



8 (last part) “and the fire of the altar shall be kept burning on it.”

How was the fire kept burning?

(Nelson Study Bible) “The fire on the altar was never to go out. This was accomplished at night with a burnt offering that was not extinguished. It could have been stoked with wood through the night to keep it burning.

After being renewed in the morning (see v. 12), the fire was kept going throughout the day for the succession of [various offerings]...”

“the fire shall be kept burning”  
(JSB, Tanakh) “It serves as a perpetual sign that [God] is being worshipped constantly”

<sup>10</sup>And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

<sup>11</sup>Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

v. 10 “linen garment”—a tunic or robe of fine linen with a belt (sash) around the waist

“linen trousers”—undergarments from the waist to the thigh

Exodus 28: 40

“For **Aaron’s sons** you shall make tunics, and you shall make sashes for them...”

v. 10 (Expositors) “this linen was doubtless some of the precious material the Israelite women had brought with them from Egypt.”

v. 11 ‘carry the ashes outside the camp’  
(Expositors) “For disposing ashes outside the camp, ordinary clothes were to be worn”

<sup>12</sup>And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.

<sup>13</sup>A fire shall always be burning on the altar; it shall never go out.



v. 12 (Expositors) “The sacrifices required not a little work. Wood must be secured and cut. A good bit of wood was needed to get the roaring fire that would burn the sacrifices completely...”

(Tyndale) “An eternal flame can be amenable to a great deal of **symbolism**...for the ancient Hebrews it typified, among other things, God’s presence among his people [Ex. 13:21-22], and his own demands that his covenant nation should worship him alone”

(Tyndale) “Sabbath prohibitions regarding the kindling of fires [Ex.35:3] did not apply to the tabernacle”

v. 12-13 look at again:

<sup>12</sup>And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.

<sup>13</sup>A fire shall always be burning on the altar; it shall never go out.

(NSB) “Five times in this paragraph the priests are instructed to keep the fire burning. There are at least three reasons for this:

- 1) The original fire on the altar came from God (9:24)
- 2) Perpetual fire symbolized the perpetual worship of God
- 3) Perpetual fire symbolized the continual need for atonement and reconciliation with God, which was the purpose of the offerings”

(Keil and Delitzch) “Fire was to be kept constantly burning upon the altar without going out, **not** in order that the heavenly fire....might never be extinguished,

but that the burnt offering might never go out, because this was the divinely appointed symbol and visible sign of the uninterrupted worship of Jehovah...”



How did Israel keep the fire burning while wandering in the desert?

Numbers 4:13-14

[When the altar was transported]

<sup>13</sup>Also they shall take away the ashes from the altar, and spread a purple cloth over it.

<sup>14</sup>They shall put on it all its implements with which they minister there—the fire pans, the forks, the shovels, the basins, and all the utensils of the altar—and they shall spread on it a covering of badger skins, and insert its poles.

(JFB) “No mention is made of the sacred fire; but as by divine command, it was to be kept constantly burning, it must have been transferred to some pan or brazier under the covering, and borne by the appropriate carriers.”

## Grain offering –2<sup>nd</sup> type of sacrifice (Revisited)

<sup>14</sup>‘This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the Lord.

<sup>15</sup>He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the Lord.

<sup>16</sup>And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.

<sup>17</sup>It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire; it *is* most holy, like the sin offering and the trespass offering.

<sup>18</sup>All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the Lord. Everyone who touches them must be holy.”<sup>£</sup>

### v. 18 “All the males”

(JSB, Tanakh) “The priests’ portions of most holy offerings may be eaten only by priests qualified to offer them; namely males.

Female members of the priestly families are permitted to eat of the well-being [peace] sacrifices”

v. 19-23

Additional material concerning grain offering given by the priests themselves—a **daily cereal offering** for the high priest and the priesthood..not mentioned in chapter 2

<sup>19</sup>And the Lord spoke to Moses, saying,

<sup>20</sup>“This *is* the offering of Aaron and his sons, which they shall offer to the Lord, *beginning* on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

‘on the day when he is anointed’

(New Int. Com. OT) “indicates the point at which the sacrifice started to be offered on a daily basis, as a regular cereal offering”

<sup>21</sup>It shall be made in a pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a sweet aroma to the Lord.

<sup>22</sup>The priest from among his sons, who is anointed in his place, shall offer it. *It is* a statute forever to the Lord. It shall be wholly burned.

<sup>23</sup>For every grain offering for the priest shall be wholly burned. It shall not be eaten.”

(Expositors) “This offering differs from the usual in that it was to be entirely burnt [v.23]. It was given every morning and was to accompany the burnt offering [Num. 28:5] and the fellowship offerings [Lev. 7:12].”

v. 24-30 Sin offering—4<sup>th</sup> type of sacrifice (revisited)

<sup>24</sup>Also the Lord spoke to Moses, saying,

<sup>25</sup>“Speak to Aaron and to his sons, saying, ‘This *is* the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It *is* most holy.

<sup>26</sup>The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.

<sup>27</sup>Everyone who touches its flesh must be holy.<sup>£</sup> And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.

v. 26 ‘the priest who offers it for sin shall eat it’—Ch. 4 (his own sin offering could not be eaten)

▪ This offering was for a leader or common person

(NSB) “The priest was not guilty of sin in this case, so he was entitled to the meat from the sacrificial animal”

v. 27 ‘everyone who touches its flesh must be holy’

(New Bible Com.) “Anything or anyone that came in contact with what was holy was affected by it, and needed to be treated accordingly. It brought the person into a proximity with God which could be dangerous, and so such things had to be washed [v. 27] or destroyed [v.28]”

<sup>28</sup>But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

<sup>29</sup>All the males among the priests may eat it. It *is* most holy.

<sup>30</sup>But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to make atonement in the holy *place*, <sup>£</sup> shall be eaten. It shall be burned in the fire.

v. 28 (Understanding the Bible Com. Series)

“If the offering is prepared in a clay pot, then the pot is broken. The contagion could be absorbed in the clay. Apparently clay pots to replace broken ones were also readily available.

If it is cooked in a bronze pot, the pot is to be scoured and rinsed with water.”

v.30 (Expositors) “Offerings whose blood was not taken into the tabernacle could be eaten by the officiating priest, but by him and the males of his family [v.26, 29]. It was to be eaten in the sacred precincts, and the vessels it was cooked in were to be broken or scoured [v.28].

It was apparently the most solemn sacrifice of Israel and thus was especially fitting type of Christ’s atoning death [Heb.12:12]”

## Chapter 7

### Trespass offering—5<sup>th</sup> type of sacrifice (revisited) [v.1-10]

The trespass offering is described as a most holy sacrifice [v.1], the consumption of which was restricted to the Aaronic priesthood  
Now directions were given about the disposal of the Lord's portion—the fatty portions [3-5]

<sup>1</sup>Likewise this *is* the law of the trespass offering (it *is* most holy):

<sup>2</sup>In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.

(Word) “The ritual is virtually identical to that of the purification offering. The major difference is in handling the blood...it is sprinkled against all sides of the altar, while the blood of a purification offering is either sprinkled against the curtain of the holy place or smeared on the horns of the altar of incense or the main altar”

<sup>3</sup>And he shall offer from it all its fat. The fat tail and the fat that covers the entrails,  
<sup>4</sup>the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

<sup>5</sup>and the priest shall burn them on the altar *as* an offering made by fire to the Lord. It *is* a trespass offering.

<sup>6</sup>Every male among the priests may eat it. It shall be eaten in a holy place. It *is* most holy.

(Word) “the majority of the meat of this offering, which is not burned on the altar, is ‘most holy’. Therefore, it becomes the priests’; they must eat it in a holy place”

<sup>7</sup>The trespass offering *is* like the sin offering; *there is* one law for them both: the priest who makes atonement with it shall have *it*.

<sup>8</sup>And the priest who offers anyone’s burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered.

(Tyndale) “These instructions enunciated clearly the principle that those who minister at the altar shall share in the sacrificial offerings [I Cor. 9:13; 10:18]

<sup>9</sup>Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest’s who offers it.

<sup>10</sup>Every grain offering, *whether* mixed with oil or dry, shall belong to all the sons of Aaron, to one *as much* as the other.

(Word) “The officiating priest at each sacrifice has first rights to these portions”

**Peace offering**—3<sup>rd</sup> type of sacrifice [v.11-21] (also called fellowship or thank offering)

- This section gives additional details about the peace offering not found elsewhere in Lev.
  - Only offering which laymen were allowed to eat

<sup>11</sup>This *is* the law of the sacrifice of peace offerings which he shall offer to the Lord:

<sup>12</sup>If he offers it for a thanksgiving, then he shall offer, with the **sacrifice of thanksgiving**, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.

<sup>13</sup>Besides the cakes, *as* his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering.

<sup>14</sup>And from it he shall offer one cake from each offering *as* a heave offering to the Lord. It shall belong to the priest who sprinkles the blood of the peace offering.

v. 12 Three unleavened grain offerings

(BKC) “Since the offerings were without yeast, the priest apparently offered a ‘memorial portion’ on the altar accompanying the fat of the animal of the fellowship offering [2:9, 11-12]”

v. 13 ‘leavened bread’—the usual staple of food

(BKC) “Was apparently for the communal meal rather than for the officiating priest”

v. 14 (NIV Application Com.) “After giving one of each kind of cake or wafer as a ‘contribution [*terumah*], that which is set apart to the Lord’, to be utilized by the officiating priest rather than burned on the altar, the offerer can eat the rest.”



<sup>15</sup>The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

<sup>16</sup>But if the sacrifice of his offering *is* a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;

<sup>17</sup>the remainder of the flesh of the sacrifice on the third day must be burned with fire.

<sup>18</sup>And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination *to* him who offers it, and the person who eats of it shall bear guilt.

v. 15 (BKC) “The portion of the meat of this fellowship offering of thanksgiving that was for the communal meal had to be eaten on the day of the offering. The participants in the communal meal were the worshipper and his family”

v. 16-17 “the same day...the next day...third day”

(BKC) “in the case of a fellowship offering for a vow or a freewill offering...anything leftover could be eaten on the next day. But any leftovers beyond the second day had to be burned up.”

“third day”

v. 18 (BKC) “To eat any meat on the third day disqualified the entire offering and made the violator subject to divine punishment”

<sup>19</sup>The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are clean may eat of it.

<sup>20</sup>But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the Lord, while he is unclean, that person shall be cut off from his people.

<sup>21</sup>Moreover the person who touches any unclean thing, *such as* human uncleanness, *an* unclean animal, or any abominable<sup>f</sup> unclean thing, and who eats the flesh of the sacrifice of the peace offering that *belongs* to the Lord, that person shall be cut off from his people.”

(BKC) “The general rule for eating meat was that both the meat and its eater had to be ceremonially clean. Anyone ceremonially unclean who ate any meat of the fellowship offering was to be cut off from his people”

‘cut off from his people’ –[disputed] = death?

(Word) “The precise nature of the punishment prescribed by this language is no longer known.

Hutton points out that **execution** is usually expressed by the term ‘to be put to death’....and ‘cut off’ means to lose one’s property or standing as a free citizen.

Thus, this phraseology depicts one of the **worst fates** for a person who has been a member of the covenant community.”

<sup>22</sup>And the Lord spoke to Moses, saying,

<sup>23</sup>“Speak to the children of Israel, saying: ‘You shall not eat any fat, of ox or sheep or goat.

<sup>24</sup>And the fat of an animal that dies *naturally*, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it.

<sup>25</sup>For whoever eats the fat of the animal of which men offer an offering made by fire to the Lord, the person who eats *it* shall be cut off from his people.

(Tyndale) “In general Hebrew thought the fat portions of the sacrifice comprised the choice sections, and therefore appropriated to God alone.

Although all things belong to God ultimately, his relationship with the believer demands that the latter assign to God a certain proportion of those material things with which he has been entrusted...

The principle of returning to God a portion of what he has bestowed was formalized in the system of tithing...”

<sup>26</sup>Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast.

<sup>27</sup>Whoever eats any blood, that person shall be cut off from his people.’’

v. 26-27 Prohibition against eating meat which has not been drained of its blood, repeated from [3:17] in this context

Leviticus 3:17

<sup>17</sup>*‘This shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.’’*

(Barnes) “The prohibition to eat blood is repeated seven times in the Pentateuch, in [Lev. 17: 10-14] two distinct grounds are given: first, its own nature as a vital fluid; secondly, its consecration in sacrificial worship”

Priest's share of the fellowship offering [v.28-34]

<sup>28</sup>Then the Lord spoke to Moses, saying,

<sup>29</sup>“Speak to the children of Israel, saying: ‘He who offers the sacrifice of his peace offering to the Lord shall bring his offering to the Lord from the sacrifice of his peace offering.

<sup>30</sup>His own hands shall bring the offerings made by fire to the Lord. The fat with the breast he shall bring, that the breast may be waved *as* a wave offering before the Lord.

v.29-30 (Understanding the Bible Com.)

“Part of the offering is burnt on the altar. The worshipper takes clear responsibility for bringing the holy portion to God as a wave offering...the fat is burned but the breast goes to the priest”

v. 30 “wave offering”

(Tyndale) “The act of waving as the offering was presented most probably involved the priest extending the portion in the general direction of the altar and then withdrawing it, as a gesture of **dedication**”

<sup>31</sup>And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'.

<sup>32</sup>Also the right thigh you shall give to the priest *as* a heave offering from the sacrifices of your peace offerings.

<sup>33</sup>He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part.

<sup>34</sup>For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.'"

v. 34 "I have given them to Aaron the priest and his sons..."

(BKC) "As with other offerings (except the burnt) the priest received designated portions for food"

(Understanding the Bible Com)

"The fact that certain portions go to the priests indicates that the priests have a means of living.

In fact, these regulations put the priest in a much favored status. These portions come to the priest regularly."

<sup>35</sup>This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the Lord, on the day when *Moses* presented them to minister to the Lord as priests.

<sup>36</sup>The Lord commanded this to be given to them by the children of Israel, on the day that He anointed them, *by* a statute forever throughout their generations.

v. 35-36 (BKC) “The summary of the priest’s share of the offerings...immediately after their installation into priestly service, the priests began to receive their regular share for the generations to come”

v. 37-38 –Summary statement of the sacrificial laws of chapters 1-7

(JSB, Tanakh) “A summary of chapters 1-7, closing the account of what was communicated to Moses on the first day of Nisan.”

[When God’s presence entered the tabernacle]

<sup>37</sup>This *is* the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering,

<sup>38</sup>which the Lord commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the Lord in the Wilderness of Sinai.

(Word) “this summary ties chapters 1-7 into Exodus 29-40, and it points forward to Leviticus 9.

The design of this concluding formula is not to contradict 1:1, in which Moses receives the revelation from the tent of meeting, but to tie chapters 1-7 into the larger corpus of Exodus 25-Numbers 10”



## Lessons

The perpetual fire represented God's eternal presence with his people

Disciples must keep the divine fire burning in us  
(I Thess. 5:16) "Do not quench the Spirit"

The instructions given to the priests (who gave them to the worshippers) were expected by God to be carried out in detail and obedience

(Heb. 12:28-29)  
"Let us offer to God acceptable worship with reverence and awe; for our God is a consuming fire"