LEVITICUS

Chapter 7

*The Guilt Offering*

**“ ‘These are the regulations for the guilt offering, which is most holy: 2 The guilt offering is to be slaughtered in the place where the burnt offering is slaughtered, and its blood is to be sprinkled against the altar on all sides. 3 All its fat shall be offered: the fat tail and the fat that covers the inner parts, 4 both kidneys with the fat on them near the loins, and the covering of the liver, which is to be removed with the kidneys. 5 The priest shall burn them on the altar as an offering made to the Lord by fire. It is a guilt offering. 6 Any male in a priest’s family may eat it, but it must be eaten in a holy place; it is most holy. 7 “ ‘The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them. 8 The priest who offers a burnt offering for anyone may keep its hide for himself. 9 Every grain offering baked in an oven or cooked in a pan or on a griddle belongs to the priest who offers it, 10 and every grain offering, whether mixed with oil or dry, belongs equally to all the sons of Aaron.**

**7:2** *guilt offering.* See 5:14–6:7 and notes. (CSB)

 *place.* On the north side of the altar of burnt offering in front of the tabernacle (1:11). (CSB)

**7:3** *fat tail.* See note on 3:9. (CSB)

**7:6–10** God ordained that the officiating priest was given the meat of the guilt and sin offerings and the hide of the burnt offering. The grain offering, after the memorial portion was burned, is divided equally among the priests. Notice how God faithfully supplied the daily needs of His OT priesthood, just as He provides our daily needs. (TLSB)

**7:7–10** See Nu 18:8–20; 1Co 9:13. (CSB)

**7:7** The guilt offering and the sin offering were alike in the law governing the distribution of meat. In both, the meat was given to the officiating priest. (TLSB)

**7:10** *shared equally*. Each priest received a share of the grain offering, whether or not he officiated. (TLSB)

*The Fellowship Offering*

**11 “ ‘These are the regulations for the fellowship offering a person may present to the Lord: 12 “ ‘If he offers it as an expression of thankfulness, then along with this thank offering he is to offer cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well-kneaded and mixed with oil. 13 Along with his fellowship offering of thanksgiving he is to present an offering with cakes of bread made with yeast. 14 He is to bring one of each kind as an offering, a contribution to the Lord; it belongs to the priest who sprinkles the blood of the fellowship offerings. 15 The meat of his fellowship offering of thanksgiving must be eaten on the day it is offered; he must leave none of it till morning. 16 “ ‘If, however, his offering is the result of a vow or is a freewill offering, the sacrifice shall be eaten on the day he offers it, but anything left over may be eaten on the next day. 17 Any meat of the sacrifice left over till the third day must be burned up. 18 If any meat of the fellowship offering is eaten on the third day, it will not be accepted. It will not be credited to the one who offered it, for it is impure; the person who eats any of it will be held responsible. 19 “ ‘Meat that touches anything ceremonially unclean must not be eaten; it must be burned up. As for other meat, anyone ceremonially clean may eat it. 20 But if anyone who is unclean eats any meat of the fellowship offering belonging to the Lord, that person must be cut off from his people. 21 If anyone touches something unclean—whether human uncleanness or an unclean animal or any unclean, detestable thing—and then eats any of the meat of the fellowship offering belonging to the Lord, that person must be cut off from his people.’ ”**

**7:11–36** This section supplements ch. 3, adding regulations about (1) three types of fellowship offerings (thank, vv. 12–15; vow, v. 16; freewill, v. 16), (2) prohibition of eating fat and blood (vv. 22–27) and (3) the priests’ share (vv. 28–36). (CSB)

**7:12–15** Thank offerings were given in gratitude for deliverance from sickness (Ps 116:17), trouble (Ps 107:22) or death (Ps 56:12), or for a blessing received. (CSB)

**7:11** *peace offerings*. Cf ch 3. Three kinds of peace offerings are known: to give thanks, to fulfill a vow, and to volunteer an offering in a sense of gratitude and consecration to God. (TLSB)

**7:12** *thanksgiving*. Included not only a sacrifice but also the singing of the song of thanksgiving (cf Jer 33:11). (TLSB)

**7:13** *with yeast.* This regulation was not against the prohibition of 2:11 or Ex 23:18 since the offering here was not burned on the altar. (CSB)

 *loaves of leavened bread*. The only other time Israelites were allowed to bring leavened bread into the tabernacle was to offer grain at the Feast of Weeks (23:17). (TLSB)

**7:14** *one loaf from each offering*. Offered to officiating priest; rest eaten at the sacrificial meal. (TLSB)

**7:15–18** See 19:5–8. All meat had to be eaten promptly (in the case of the thank offering on the same day, and in the case of the vow and freewill offerings within two days). One reason may have been that in Canaan meat spoiled quickly and thus became ceremonially impure (v. 18) because it was not then perfect (1:3; see 21:16–23). The prohibition applied also to the Passover (Ex 12:10). (CSB)

**7:15** *eaten on the day*. To prevent it from becoming “tainted” (v 18). Defiled meat was not consumable. (TLSB)

**7:16** *vow.* See 22:18–23. A vow was a solemn promise to offer a gift to God in response to a divine deliverance or blessing. Such vows often accompanied prayers for deliverance or blessing (see note on Ps 7:17). (CSB)

 *freewill offering.* See 22:18–23. (CSB)

**7:18** *not be accepted*. Meat from a less-sacred sacrifice (i.e. votive or freewill) could be eaten the second day. But after that, meat was defiled.(TLSB)

 *credited*. The Lord recognized and accepted the offering. (TLSB)

 *tainted* … *iniquity*. Consumption of tainted meat canceled any blessing God attached to the sacrifice. (TLSB)

**7:19** *ceremonially unclean.* See note on 4:12. (CSB)

**7:20–21** *cut off from his people*. Removed from the encampment. As leaven permeates bread, the sin of one individual infects the whole Israelite camp, making it unclean in God’s sight. God will not dwell with and shower blessings of His mercy on an unrepentant people. (TLSB)

**7:20** *cut off from his people.* Removed from the covenant people through direct divine judgment (Ge 17:14), or (as here and in vv. 21, 25, 27; 17:4, 9–10, 14; 18:29; 19:8; 20:3, 5–6, 17–18; 23:29) through execution (see, e.g., 20:2–3; Ex 31:14), or possibly sometimes through banishment. (CSB)

**7:21** *detestable.* The penalty for doing things that were abominable in the Lord’s eyes was severe (see note on v. 20; see also 18:29; 20:13). (CSB)

*Eating Fat and Blood Forbidden*

**22 The Lord said to Moses, 23 “Say to the Israelites: ‘Do not eat any of the fat of cattle, sheep or goats. 24 The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it. 25 Anyone who eats the fat of an animal from which an offering by fire may be made to the Lord must be cut off from his people. 26 And wherever you live, you must not eat the blood of any bird or animal. 27 If anyone eats blood, that person must be cut off from his people.’ ”**

**7:22–27** See note on 17:11. (CSB)

**7:22–25** God extends the prohibition against eating fat of a sacrificed animal to include the fat of animals that died of natural causes or were killed. Instead, this fat could be used for other purposes such as fuel for lamps or as a polish or ointment. (TLSB)

**7:23** *fat.* The prohibition of fat for food was as strict as that of blood, but the reason was different. The fat of the fellowship offerings was the Lord’s and was to be burned on the altar. There was no explicit prohibition of eating the fat of hunted animals like the gazelle or deer, but probably that was included (see 3:17; Dt 12:15–22). (CSB)

**7:26** *not eat the blood.* See note on 17:11; see also 3:17; 19:26; Ge 9:4–6; Dt 12:16, 23–25; 15:23; 1Sa 14:32–34; Eze 33:25. (CSB)

*The Priests’ Share*

**28 The Lord said to Moses, 29 “Say to the Israelites: ‘Anyone who brings a fellowship offering to the Lord is to bring part of it as his sacrifice to the Lord. 30 With his own hands he is to bring the offering made to the Lord by fire; he is to bring the fat, together with the breast, and wave the breast before the Lord as a wave offering. 31 The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons. 32 You are to give the right thigh of your fellowship offerings to the priest as a contribution. 33 The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share. 34 From the fellowship offerings of the Israelites, I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their regular share from the Israelites.’ ” 35 This is the portion of the offerings made to the Lord by fire that were allotted to Aaron and his sons on the day they were presented to serve the Lord as priests. 36 On the day they were anointed, the Lord commanded that the Israelites give this to them as their regular share for the generations to come. 37 These, then, are the regulations for the burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering and the fellowship offering, 38 which the Lord gave Moses on Mount Sinai on the day he commanded the Israelites to bring their offerings to the Lord, in the Desert of Sinai.**

**7:28–36** See 10:12–15; Nu 18:8–20; Dt 18:1–5. (CSB)

**7:29–30** The offerer personally brings his offering to the Lord with “his own hands.” (TLSB)

**7:30–35** *wave offering*. Executed by extending the offering horizontally, away from the body and back again. With the breast waved horizontally, followed by the thigh presented vertically, we see symbolized God’s later tool of salvation: the cross. (TLSB)

**7:30–32** *breast … right thigh.* The breast and right thigh given to the priest were first presented to the Lord with gestures described as waving the breast and presenting the thigh (v. 34). See 8:25–29; 9:21; 10:14–15; Ex 29:26–27; Nu 6:20; 18:11, 18. (CSB)

**7:36** Since priests were anointed into God’s service, they were provided with the breast and thigh as their right and hereditary portion from God (v 35). cf 1Co 9:13–14; Mt 10:8–10. (TLSB)

**7:37–38** A summary of chs. 1–7. (CSB)

**7:37** *This is the law*. Order of sacrifices in this verse is different from that found in previous chapters. This was deliberately done by God so that His priests received a list of sacrifices in “order of holiness” (TLSB)

 *ordination offering.* See 8:14–36; Ex 29:1–35. (CSB)

**Ch 7** Concludes God’s manual of offerings, a precise manual meant to be strictly followed by priests and individuals. Here is God’s framework to prepare an unholy people to dwell with a holy God. By His incarnation and atoning sacrifice, Jesus Christ is today our Immanuel, “God with us” to save us. • To You, O Lord, we offer a sacrifice of thanksgiving for Your daily blessings of forgiveness, food, consecration, and peace in Christ. Amen. (TLSB)