

# LEVITICUS

## Chapter 7

**“This is the law of the guilt offering. It is most holy. 2 In the place where they kill the burnt offering they shall kill the guilt offering, and its blood shall be thrown against the sides of the altar. 3 And all its fat shall be offered, the fat tail, the fat that covers the entrails, 4 the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. 5 The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. 6 Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy. 7 The guilt offering is just like the sin offering; there is one law for them. The priest who makes atonement with it shall have it. 8 And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered. 9 And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. 10 And every grain offering, mixed with oil or dry, shall be shared equally among all the sons of Aaron. 11 “And this is the law of the sacrifice of peace offerings that one may offer to the LORD. 12 If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil. 13 With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. 14 And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the blood of the peace offerings. 15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning. 16 But if the sacrifice of his offering is a vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. 17 But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. 18 If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity. 19 “Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh, 20 but the person who eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that person shall be cut off from his people. 21 And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people.” 22 The LORD spoke to Moses, saying, 23 “Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. 24 The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. 25 For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. 26 Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. 27 Whoever eats any blood, that person shall be cut off from his people.” 28 The LORD spoke to Moses, saying, 29 “Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. 30 His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD. 31 The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons. 32 And the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings. 33 Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion. 34 For the breast that is waved and the thigh that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel. 35 This is the portion of Aaron and of his sons from the LORD's food offerings,**

**from the day they were presented to serve as priests of the LORD. 36 The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations.” 37 This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, 38 which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.**

**7:2** *place.* On the north side of the altar of burnt offering in front of the tabernacle (1:11). (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** 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)

**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** *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. (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)

**7:20–21** *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. (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)

**7:29–30** 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)

**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)