

Leviticus Chapter 7 (A Shadow of Christ)

Lev 7:1 "These are the regulations for the guilt offering, which is most holy:

Lev 7:2 The guilt offering is to be slaughtered in the place where the burnt offering is slaughtered, and its blood is to be splashed against the sides of the altar.

Lev 7:3 All its fat shall be offered: the fat tail and the fat that covers the internal organs,

Lev 7:4 both kidneys with the fat on them near the loins, and the long lobe of the liver, which is to be removed with the kidneys.

Lev 7:5 The priest shall burn them on the altar as a food offering presented to the LORD. It is a guilt offering.

Lev 7:6 Any male in a priest's family may eat it, but it must be eaten in the sanctuary area; it is most holy.

Lev 7:7 "The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them.

Lev 7:8 The priest who offers a burnt offering for anyone may keep its hide for himself.

Lev 7:9 Every grain offering baked in an oven or cooked in a pan or on a griddle belongs to the priest who offers it,

Lev 7:10 and every grain offering, whether mixed with olive oil or dry, belongs equally to all the sons of Aaron.

Lev 7:11 "These are the regulations for the fellowship offering anyone may present to the LORD:

Lev 7:12 "If they offer it as an expression of thankfulness, then along with this thank offering they are to offer thick loaves made without yeast and with olive oil mixed in, thin loaves made without yeast and brushed with oil, and thick loaves of the finest flour well-kneaded and with oil mixed in.

Lev 7:13 Along with their fellowship offering of thanksgiving they are to present an offering with thick loaves of bread made with yeast.

Lev 7:14 They are to bring one of each kind as an offering, a contribution to the LORD; it belongs to the priest who splashes the blood of the fellowship offering against the altar.

Lev 7:15 The meat of their fellowship offering of thanksgiving must be eaten on the day it is offered; they must leave none of it till morning.

Lev 7:16 "If, however, their offering is the result of a vow or is a freewill offering, the sacrifice shall be eaten on the day they offer it, but anything left over may be eaten on the next day.

Lev 7:17 Any meat of the sacrifice left over till the third day must be burned up.

Lev 7:18 If any meat of the fellowship offering is eaten on the third day, the one who offered it will not be accepted. It will not be reckoned to their credit, for it has become impure; the person who eats any of it will be held responsible.

Lev 7:19 "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.

Lev 7:20 But if anyone who is unclean eats any meat of the fellowship offering belonging to the LORD, they must be cut off from their people.

Lev 7:21 Anyone who touches something unclean--whether human uncleanness or an unclean animal or any unclean creature that moves along the ground--and then eats any of the meat of the fellowship offering belonging to the LORD must be cut off from their people."

Lev 7:22 The LORD said to Moses,

Lev 7:23 "Say to the Israelites: 'Do not eat any of the fat of cattle, sheep or goats.

Lev 7:24 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.

Lev 7:25 Anyone who eats the fat of an animal from which a food offering may be presented to the LORD must be cut off from their people.

Lev 7:26 And wherever you live, you must not eat the blood of any bird or animal.

Lev 7:27 Anyone who eats blood must be cut off from their people."

Lev 7:28 The LORD said to Moses,

Lev 7:29 "Say to the Israelites: 'Anyone who brings a fellowship offering to the LORD is to bring part of it as their sacrifice to the LORD.

Lev 7:30 With their own hands they are to present the food offering to the LORD; they are to bring the fat, together with the breast, and wave the breast before the LORD as a wave offering.

Lev 7:31 The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons.

Lev 7:32 You are to give the right thigh of your fellowship offerings to the priest as a contribution.

Lev 7:33 The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share.

Lev 7:34 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 perpetual share from the Israelites."

Lev 7:35 This is the portion of the food offerings presented to the LORD that were allotted to Aaron and his sons on the day they were presented to serve the LORD as priests.

Lev 7:36 On the day they were anointed, the LORD commanded that the Israelites give this to them as their perpetual share for the generations to come.

Lev 7:37 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,

Lev 7:38 which the LORD gave Moses at Mount Sinai in the Desert of Sinai on the day he commanded the Israelites to bring their offerings to the LORD.

Leviticus 7 is a critical continuation of the sacrificial laws, primarily detailing instructions for the priests on handling the guilt offering, the fellowship offering, and the distribution of meat. It establishes strict regulations regarding what portions belong to the priests and sets permanent bans on consuming animal fat and blood.

The chapter holds significance across several major theological, historical, and practical themes:

- **Sustenance for the Priests:** Because the Levites received no land inheritance, the sacrifices provided their primary means of livelihood. The chapter meticulously details which parts of the offerings (like the breast and right thigh) were permanently given to Aaron and his sons to sustain them while they served in the tabernacle.
- **Reverence for the Blood and Fat:** God strictly commanded the Israelites to burn the fat of the animals on the altar and to abstain from consuming either fat or blood. This highlighted the sanctity of life and set aside the "best" portions entirely for the Lord.
- **Fellowship and Community:** The "fellowship" or "peace" offering was unique because it allowed the layperson and their family to eat part of the sacrificed meat in a communal meal before God. The laws dictated precise timelines (such as eating it within one or two days) to ensure the meat did

not spoil or become associated with idolatrous practices.

- **The Foundation for Atonement:** The detailed sacrificial system in Leviticus points directly to the ultimate fulfillment of these laws in Jesus Christ. The shedding of blood, the guilt offerings, and the concept of a spotless sacrifice establish the theological framework for the New Testament, culminating in Christ's ultimate sacrifice.

Leviticus 7 outlines the detailed regulations for the guilt, sin, and fellowship (or peace) offerings, along with specific provisions for the priests and prohibitions regarding blood and fat. In the New Testament, these ancient sacrificial laws are understood as the "shadow" that pointed directly to the reality, person, and work of Jesus Christ (Colossians 2:16-17).

Col 2:16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.

Col 2:17 These are a shadow of the things that were to come; the reality, however, is found in Christ.

1. Jesus Christ as the Ultimate Sacrifice

Leviticus 7 details various offerings that the Israelites had to perform repeatedly to maintain a right relationship with God. The New Testament Book of Hebrews explains that these animal sacrifices could never permanently take away sin. Instead, they foreshadowed Jesus, who offered Himself as the perfect, once-and-for-all sacrifice (Hebrews 10:1-10).

Heb 10:1 The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

Heb 10:2 Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

Heb 10:3 But those sacrifices are an annual reminder of sins.

Heb 10:4 It is impossible for the blood of bulls and goats to take away sins.

Heb 10:5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

Heb 10:6 with burnt offerings and sin offerings you were not pleased.

Heb 10:7 Then I said, 'Here I am--it is written about me in the scroll-- I have come to do your will, my God.'

Heb 10:8 First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them"--though they were offered in accordance with the law.

Heb 10:9 Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

- **The Guilt Offering:** In Leviticus 7, this offering was made when someone unknowingly or knowingly violated God's commands and needed restitution. Jesus' death on the cross pays the ultimate restitution for the sins of humanity.

2. The Sacredness of Blood and Atonement

Leviticus 7:26-27 strictly forbids the consumption of blood, emphasizing that "it is the blood that makes atonement for one's life" (Leviticus 17:11). The New Testament connects this foundational truth to the shedding of Jesus' blood. The writer of Hebrews declares that without the shedding of blood, there is no forgiveness (Hebrews 9:22), and that believers are cleansed and redeemed not by animal blood, but by the precious blood of Christ (1 Peter 1:18-19).

Lev 17:11 For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

Heb 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

1Pe 1:18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,

1Pe 1:19 but with the precious blood of Christ, a lamb without blemish or defect.

3. Jesus as Our Great High Priest

Leviticus 7 details the portions of the sacrifices given to Aaron and his sons to sustain them in their priestly duties. The priests acted as mediators between God and the people. The New Testament reveals Jesus as our ultimate and eternal High Priest (Hebrews 4:14, 7:23-25). Furthermore, because of Jesus' sacrifice, all believers now make up a "royal priesthood" who can approach God directly (1 Peter 2:9).

Heb 4:14 Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess.

Heb 7:23 Now there have been many of those priests, since death prevented them from continuing in office;

Heb 7:24 but because Jesus lives forever, he has a permanent priesthood.

Heb 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

1Pe 2:9 But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

4. Peace and Fellowship with God

The "peace offering" (or fellowship offering) discussed in Leviticus 7 was unique because, unlike other offerings, a portion of the meat was returned to the worshiper to be shared in a communal meal with family, friends, and the priests. It symbolized peace, communion, and joyous thanksgiving with God. The New Testament teaches that Jesus is our peace (Ephesians 2:14) and that through Him, humanity is reconciled to God, allowing for true spiritual fellowship and communion (Romans 5:1, 1 John 1:3).

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

Eph 2:14 For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace,

Eph 2:16 and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Rom 5:1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

Rom 5:2 through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God.

1Jn 1:3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.