

180124-4 Leviticus 3, The Peace Offering – Craig Thurman

Chapters 1-6.7 identifies the five major offerings. 6.8 – 7 are these are the law or rule, תּוֹרָה, Torah.

The burnt offering was an offering consumed upon the altar. It was to atone for sins to God. (Lev.1.4) The O.T. offerer sees in the victim an absolute devotion to becoming an atonement for sins to God. So the sinner which has come to Christ in faith sees that only Christ could atone for his sins against God.

Next the meat or meal offering was a bloodless sacrifice. A portion was consumed upon the altar while the remaining portion was devoted to the priests to eat. The meal offering represented the life of Christ before the LORD. Not only did He offer up Himself wholly to God, but His life was to be in His people. They are to present themselves as living sacrifices to God, wholly devoted to God by Jesus Christ. By partaking of the meal offering fellowship with God was shown to be through walking as Christ walked. This is the only *life* that God receives as acceptable in His children. Living a life dedicated to the world and sin is out of the question. Now we consider the peace offering.

The peace offering in this chapter only respects that which is related to God. There is more to the peace offering that what is recorded here. In the main, what the offerer learns is that, based, not upon his own merits (he has none of his own) but upon the merits of that which was representatively offered in the burnt offering, God is so rested in the issue of sins that He feasts upon the *food* of that which is offered in his behalf. The strong implication at this point is, and this is what is expressed in chapter 7, that there is such peace that all parties come together and feast with the LORD. So, in a type God is so rested from sin that there is a feast in which He, Christ, and we may eat together.

Chapter 3

1 ¶ And if his oblation (קָרְבַּן, same as offering, vss. 2, 6, 7, 14) **be a sacrifice of peace offering** (שְׁלָמִים, or, sacrifices of *peaces*),

peace, שְׁלָמִים, sh^e-la-mim, masc. pl. noun שְׁלֵם, she-lem; KJV, tss. oft peace offerings; the adj. שְׁלֵם, sha-lēhm is tss. full, peaceable, perfect, whole, ready, just, and quiet; the verb שָׁלַם, sha-lam, KJV, tss. to end, to be at peace, to be finished, to prosper, to reward, restore, requite, pay, recompense, render, amend, give again; the noun שְׁלוֹם, sha-lohm, peace, well, welfare, salute, safe, in health, prosperity, familiar, friend.

The peace offering is a proof of restoration to God.

‘Ainsworth ... These offerings were either by way of thanksgiving for favours received, or for free devotion, or as a vow, and in order to obtain for himself that offered and family health and safety, peace and prosperity, see [sic] Lev. vii 19, 20 [15, 16].’ *Exposition of the Old and New Testaments*, vol. 1, p.550.

‘This *Sacrificial Feast* was peculiar to the *Peace-offerings*, and indicated that the atonement was complete, that the sin was covered and cancelled which had separated the offerer from Jehovah, who now welcomed him to His table, and in this meal gave him a pledge of reconciliation. ... As the *total consumption by fire* on the altar was the culminating point in the burnt-offering, so this *sacrificial feast* was that of the peace-offering, which, therefore, whenever presented with other offerings, was invariably the *last*.’ *A Class Book of Old Testament History*, G. F. Maclear, p139.

if he offer it of the herd; whether it be a male or female,

The animal is always representative of Christ for us. In this instance, the fact that it may be male or female lends to the idea of union; that is, that those for whom the victim stands are not divided in him, but are rather one.

Jew/Greek, male/female

Ga 3: 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Jew and Gentiles

Eph.2.11 ¶ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 ¶ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off (Gentiles), and to them that were nigh (Jews).

Jn.17. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:23 I in them, and thou in me, that they may be made perfect in one; and that the world may

know that thou hast sent me, and hast loved them, as thou hast loved me.

he shall offer it without blemish* (טָמֵא, a perfect one, vss.6, 9; 22.21) **before the LORD.*

Again we have the perfection of the victim represented; the sinlessness or impeccability of Christ. At this point the sinner has been atoned for sins. His standing is holy before the LORD. This offering is to be conducted throughout in a state of purity or cleanliness, without uncleanness.

All partakers were to be *clean, pure*. The priests (Lev.7.15; 30-33) and their family (Lev.10.14, *shall ye eat... thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due ...*) The offerer and his family are to be holy. (Lev.7.20, 21 [context is the offerer, v.11]) Everyone is to be holy. (Lev. 7.19, *all that be clean shall eat thereof*) The place where this is eaten is to be clean, pure. (Lev. 10.14... *shall ye eat in a clean place, טָהוֹר*, a masc. sing. adj., KJV, *clean, pure and fair* [2]). And the food of the sacrifice is to be kept *clean, pure*. (Lev.7.19 ... *And the flesh that toucheth anything shall not be eaten; it shall be burnt with fire ...*

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

We have peace with God through our Lord Jesus Christ.

Ro.5.1 ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

But how can we have the assurance of that peace when we live contrary to the will of God?

Jn.14.27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (The apostles were troubled at the things which Jesus said concerning his having to depart from their presence. But we can also trouble our hearts by living carelessly in the world.)

The peace of God is confirmed to the hearts of those who will walk with Christ.

Col.3.15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

2 And he shall lay (שָׂם, or put, 1.4; 3.2, 8, 13) his hand upon the head of his offering קָרְבָּנוֹ,

chastisement, מוֹסָר, mu-sar, masc. sing. noun, KJV, correction, chastisement, instruction, doctrine; the verb, יָסַר, ya-sar, tss. to reform, instruction, chastise, teach, correct, punish.

Again, the substitutionary death of the victim for the offerer. By legal imputation the victim bears the guilt for sin unto death, and the offerer receives the perfections of the victim and lives. The sinner never has a standing apart from Christ. He will never have personal merit before God. Christ is all his merit or he has none.

If I asked you how it is that you can exceed the righteousness of the Scribes and Pharisees, those who sought to keep the law. What would your answer be? If you said, by keeping the law. That answer is incorrect. *If* the grace of God has ever worked in your heart at least you have departed from where it all began. The answer is *grace*. It began with grace, it continues with grace, and it will end with grace. You and I, by following Christ can exceed the righteousness of those who seek for righteousness by keeping the law.

It began with the grace of God in regeneration.

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Ga 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

It continues by the grace of God.

Ac 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

1Co 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Jas 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

And it will end with grace.

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

The blood of sprinkling is an emblem of the conscience purged of the guilt for sin by the shed blood of Jesus Christ. We either know that our sins are forgiven by the death of Christ or we do not.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh

(an external and temporary means by which national Israel received cleansing from sin so that they could continue before the LORD): 14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

He.10.18 Now where remission of these is, there is no more offering for sin. 19 ¶ Having therefore, brethren, boldness (confidence, openness, freedom, παρρησία) to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated (ἐνεκαίνισεν, aor. ind. act. of ἐγκαίνίζω, He.9.18, dedicated) for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near

let ... draw near, προσερχώμεθα, 1ppl. pres. subj. of προσέρχομαι;

with a true heart in full assurance of faith,

πληροφορία, noun, 'with a full-bearing'

having our hearts sprinkled from an evil conscience,

having ... sprinkled, ἐρραντισμένοι, nom. pl. masc. part. perf. pass. of ραντίζω; an action which was completed in the past and in which we walk in its present results.

and our bodies washed with pure water.

[understood, having been] washed, λελουσμένοι, nom. pl. masc. part. perf. pass. of λούω.

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (of Abel's sacrifice).

better, κρείττων, KJV, better, best.

Brethren, a true and living religion is *not* one which turns you back to establishing a righteousness of your own through the works of the law, but points you to Christ and the *word of his grace*.

Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

3 And he shall offer of (מִן־בְּחַיִּים, or, from ...) the sacrifice of the peace offering an offering made by fire unto the LORD;

and he shall offer, Hiphil (causative active) pret. of the root, קָרַב; KJV, offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks (עַל־הַכִּסְלִים, or loins, Ps.38.7; hope, Job 8.14; folly, Ps.49.13; Ecc.7.25; confidence, Pv.3.26), and the caul (וְאֶת־הַיִּתְרֹת, or midriff, KJV margin) above (עַל־, or over) the liver, with (עַל־, or over) the kidneys, it shall he take away.

5 And Aaron's sons shall burn

וְהִקְטִירוּ, Hiphil (causative active) pret. of קָטַר, qatar, or the idea of burning as incense

it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

וַיָּחֹם, rey-ach nee-cho-ach, resting, calming scent)

Here the peace offering is offered *upon* the burnt offering. Atonement is the foundation for peace.

‘This fat the priests were to burn upon the altar, over the burnt sacrifice, on the pieces of wood upon the fire. עַל־הָעֵלֶה does not

mean ‘in the manner or style of the burnt offering’ (*Knobel*), but “upon (over) the burnt offering.” For apart from the fact that על cannot be shown to have this meaning, the peace-offering was preceded as a rule by the burnt-offering. At any rate it was always preceded by the daily burnt-offering, which burned, if not all day, at all events the whole of the forenoon, until it was quite consumed; so that the fat portions of the peace-offerings were to be laid upon the burnt-offering which was burning already. That this is the meaning of על־הַעֲלֹה is placed beyond all doubt, both by ch. 6:5, where the priest is directed to burn wood every morning upon the fire of the altar, and then to place the burnt-offering upon it (עַל־הַיְהוָה), and upon that to cause the fat portions of the peace-offerings to evaporate in smoke, and also by ch. 9:14, where Aaron is said first of all to have burned the flesh and head of the burnt-offering upon the altar, then to have washed the entrails and legs of the animal, and burned them on the altar, על־הַעֲלֹה, i.e., upon (over) the portions of the burnt-offering that were burning already.’ *Keil & Delitzsch Commentary on the Old Testament*, vol. 1, pp.521, 522

This portion the LORD has claimed for Himself. This is called the *food of the offering made by fire unto the LORD*. (v.11, 16)

The peace offering of the flock (6-17)

Sheep (7-11)

6 ¶ And if his offering קָרְבַּן for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish (תָּמִיךְ, a perfect one, vss.1, 9).

7 If he offer a lamb for his offering קָרְבַּן, then shall he offer it before the LORD.

he shall offer it, Hiphil (causative active) pret. of the root, קָרַב; KJV, *offered, presented, drawn, brought*; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8; 7.8, 12, 14, 35.

8 And he shall lay his hand upon the head of his offering קָרְבָּנוֹ, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump (or, tail), it shall he take off hard by the backbone;

remove shall he backbone the by close complete (or, tail) rump [the] read R-L
 יִסְרְנָהּ הָעֵצָה עֲמַתָּה תְּמִימָה הָאֵלִיָּהּ

the rump, הָאֵלִיָּהּ, fem. sing. noun, אֵלִיָּהּ, al-yah, always tss. rump (5); Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, p.468, '... the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep ... the smallest of which, according to Golius, and eyewitness ... weighs ten or twelve pounds. ... Rosenmuller, ..."let him take away the whole tail, near the back-bone. Rosenmuller, ..."let him take away the whole tail, near the back-bone."

whole, תְּמִימָה, fem. sing. adj., תְּמִימִים, ta-meem; tss. Gen.6.9, perfect; Lev. 1.3, 10; 3.1, 6, without blemish; 3.9, whole; Lev. 23.15, complete; Lev. 25.30, full; Nu.19.2, without spot; Jos.24.14, sincerity; 2Sa.22.24, upright; Ps. 119.1, undefiled; Ps.119.80, sound.

hard by, עֲמַתָּה, pref. prep. לְ, l^e-, to, for; עֲמָה, [g]om-mah, tss. Ex. 25.27, over against; Ex.38.18, answerable to; Lev. 3.9, hard by; 1Chron.25.8, against; Ecc.5.16, to ... points; Ez.10.19, beside them.

the backbone, הָעֵצָה, masc. sing. noun with the pref. defin. art. הַ, the; so עֵצָה, only here.

it shall he take off, יָסִירָנָה, Hiphil (causative active) fut 3ps. masc. w/3ps. sing. suff. of root סִוַר, soor; in Hiphil, KJV, *to remove, lay by, take off, take away, put away, turn away, to pluck away, call back.*

Reference here to the rump is only said of the *sheep*, not of the herd animal, bull or heifer, and not the goat of the flock animal. There is reason to believe this is with reference to the tail of the sheep.

‘הָאֵלֶּיָּהּ תִּמְיָהּ: “the fat tail whole” (v.9) ... The fat tails which the sheep have in Northern Africa and Egypt, also in Arabia, especially Southern Arabia, and Syria, often weigh 15 lbs. or more, and small carriages on wheels are sometimes placed under them to bear their weight. It consists of something between marrow and fat.’ *Keil & Delitzsch Commentary on the Old Testament*, vol. 1, pp.522 (so also J-F-B Bible Commentary; Barnes’ Notes, ‘**the whole fat tail**’ said to be anywhere from 15-50 lbs., vol.2, p.117; *A Class Book of Old Testament History*, G. F. Maclear, p.138, ‘and in the case of a sheep the fat tail’)

‘... it should be rendered, *its fat of the whole rump, or tail*: in the eastern countries, some sheep and lambs had very large tails, and very fat ones, the least weighing 10 or 12 pounds, the largest above 40, and were put in little carts for ease and safety ...’ *Exposition of the Old and New Testaments*, vol.1, p.551.

‘... the fat tail of the lamb must also be burned,’ *ISBE*, vol. 4, p.2644

and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food

food, לֶחֶם, le-chem, noun; Lev.3.16, bread; Lev.22.11, meat;
1Ki.4.22, provision, 1Ki.11.18, victuals; Jer. 11.18, fruit.

of the offering made by fire unto the LORD.

This is the food of the LORD.

The peace offering of the flock (6-17)

Goat (12-17)

12 And if his offering קָרְבָּנוֹ be a goat, then he shall offer it before the LORD.

he shall offer it, Hiphil (causative active) pret. of the root, קָרַב; KJV,
offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8;
7.8, 12, 14, 35.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering קָרְבָּנוֹ, even an offering made by fire unto the LORD;

he shall offer it, Hiphil (causative active) pret. of the root, קָרַב; KJV,
offered, presented, drawn, brought; cf. 3.3, 7, 9, 12, 14; 4.3, 14; 5.8;
7.8, 12, 14, 35.

the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food (v.11) of the offering made by fire for a sweet savour: all the fat is the LORD'S.

And, there was always added salt. (Lev.2.13)

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

a perpetual statute, עוֹלָם חֻקַּת, chuq-qath [g]o-lam;

חֻקַּת, fem noun for חֻקָּה, chuq-qah; KJV, tss. *statute, ordinance, rite, manner, custom*, and so a practice to be observed ... עוֹלָם

עוֹלָם, KJV tss. *for ever, always, of old, perpetual, everlasting, ever, at any time, old time.*,

Wherever the Israelite is they are to observe this rule: not to eat the fat or the blood of the sacrifices. It is the LORD's. Humanity has already received this rule concerning blood in Ge. 9.4.

Ge 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

shall ye ... eat, תֹאכְלוּ, tho-kay-lu, Qal fut. 2ppl. masc. of אָכַל;
KJV, *eat, dine, devour, consume.*

So, the ban for blood in Genesis should have been enough, but the reiteration of the ban for consuming blood keeps Israel from it civilly and religiously.

'The *breast* and the *shoulder* were taken by the Lord and given back to the offerer [properly the mediator, the priest, added]. This is most significant. The breast tells us of *affection*, the shoulder of *strength*; both are given to us through Jesus Christ our Lord and Savior. Love and power come to us by His cross.' *Handfuls on Purpose*, James Smith, vol. 1, Series III, p.15

Again, this chapter reveals only those details of the peace offering as it relates to the LORD. The offerer is informed at this point that the LORD has supplied peace through the offering up of this victim. Wholly based on the merits of God's ordained sacrifice peace is come to the sinner. As we come to chapter 7 the peace offering is more fully developed. There, when the peace offering is combined with the meat offering it can become a feast of thanksgiving, where the sinner may express his gratitude for the goodness of the LORD bestowed upon him. Here the sinner, the Priest (the Lord

Jesus), and the LORD (our Father), sin having been satisfied, come in wonderful holy union to feast together.

2Co 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

This peace came to us at the price of the death of Jesus Christ for us.

Col. 1.19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight ...