

Lev 05-05-08b

Let's resume our study now in the book of Leviticus chapter 3 where we're taking a look at the peace offering, the third in the series of Levitical offerings presented at the beginning of this book. And we, as our scripture reading this morning, read through chapter 3 and saw the particulars of this offering. We have reviewed in reasonable detail the emphasis and the nature of the first two offerings.

So as we turn our attention now to the peace offering, it is important to understand, first of all, what is peace? That's the name of the offering. It is a zebakh shalamim. Zebakh is the word for offering that is sort of the generic word.

It tells us that this is a presentation to God. It comprehends the ola and the minkar. It is the more general term.

It's the general name for all the sacrifices that were eaten at feasts, for example. It is used abundantly throughout the Pentateuch and also in the prophets. It's used in Hosea and Amos and so on.

When you talk, for example, in Deuteronomy 33.19, they shall call the peoples to the mountain. They shall offer sacrifices of righteousness, for they shall partake of the abundance of the seas and of the treasures hidden in the sand. Deuteronomy 33.19. That is zebakh.

Actually, zebakhai, the plural. Find it also in Psalm 4.6. There are many who say, who will show us any good? Lord, lift up the light of your countenance upon us. You have put gladness in my heart.

More than in the season that their grain and wine increased. Actually, the numbering is off one in Hebrew. Be angry and do not sin.

Meditate within your heart on your bed and be still. This is Psalm 4. Offer the sacrifices of righteousness and put your trust in the Lord. That also has one of our new memory verses in it.

Psalm 4.8. I will both lay me down in peace and sleep for thou, Lord, only makest me to dwell in safety. It is in that same Psalm. But right in the middle of that Psalm, you have offer the sacrifices of righteousness.

You find that also in Psalm 51.21. Then you shall be pleased with the sacrifices of righteousness. With burnt offering and whole burnt offering, then they shall offer bulls on your altar. So, zebakh is a general term that can comprehend all of the various kinds of sacrifices.

They are often classified as sacrifices of righteousness. Our second word is, of course, shalomim. Shalomim is your specific form here.

Shalom, of course, is a greeting. We tend to say hello and goodbye. Why do we say goodbye?

Where does that come from? God be with ye.

So, all the atheists ought to stop saying goodbye, ahead of them. Or maybe they should say goodbye and we won't have to look at them anymore. I'm not sure which.

But, from shalom comes shlem, s-h-e-l-e-m. This is not only a sacrifice that has peace in view, but what do you mean by peace? If there is peace between nations, there's typically some sort of an understanding. There is an alliance.

There is a covenant of friendship of some sort. And so, a sacrifice that commemorates this or solemnifies this would be a shlem. In Exodus chapter 24, we saw this, where Moses came and told the people all the words of the Lord, all the judgments.

The people answered with one voice and said, all the words which the Lord has said we will do. Moses wrote all the words of the Lord. By the way, somebody was mentioning several times this past week that, in my hearing, that the Word of God is just a late record of a lot of oral traditions.

And that people spoke it and told each other just down through generations. And finally somebody thought to write it all down. And so, you can't really trust the letter of the Word of God, because who knows what happened.

It's kind of like to set the people in chairs and whisper a secret in one and have them whisper it all the way around and see what you get at the other end. An oral tradition is unreliable and wouldn't be a valid record of the Word of God. Well, it's just nonsense.

God gave the Word to Moses and Moses wrote it down. It says so right here. And the idea that the law circulated in Israel as folklore is ludicrous.

It's not the right type of material to circulate as folklore. It existed in writing. The record of it was put in the ark, the tablets, the scrolls were given to Joshua and so on.

Anyway, don't let anybody tell you that the Old Testament or any of the rest of the Bible circulated as oral history before it was set down. Now granted, the people who were with Christ in the New Testament, the material from the Gospels is collected from interviews. Luke tells us flat out, I went and interviewed all the eyewitnesses and gathered the material together and set it down.

But he does this relatively early. And when it is set down, all of the other eyewitnesses are still around to say, well yes that's right or no that's not or you left out this detail or whatever. And so, it's a contemporaneous written account.

It's not three generations later. The New Testament was not set down in 325 AD when Constantine said Christianity is the state religion of Rome. It was set down in the hearing and in the seeing eye of the people who knew what was what.

Anyway, Moses wrote all the words which the Lord has said. He rose early in the morning, built an altar at the foot of the mountain, twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

Interesting because at this point in Exodus we don't really know what a peace offering is or a burnt offering is from the Mosaic legislation. Right? Everything that we've heard Moses bring down from the mountain at this point doesn't say anything about the specifications for different kinds of offering. But 24.5 of Exodus, he sent young men of the children of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord.

Notice he sent young men of the children of Israel. Does it say they were Levites? Does it say they were priests? Why would these not be Levites or priests or sons of Aaron? Levitical priesthood has not yet been inaugurated. What priesthood is still functional at this point? Family priesthood.

So these young men would be the firstborn of their house. They would be the ones who were qualified under the family priesthood to offer these sacrifices. Then Moses takes the blood and sprinkles it on the altar.

Moses is doing the priestly function here because Aaron has not yet been commissioned as the high priest in Israel and so on. But the point is these peace offerings are related to the statement when the people answer with one voice and say all the words which the Lord has said we will do. There is a covenant, there is an understanding, there is a fellowship that has been established between God and Israel and it is commemorated by this offering.

There is also a whole burnt offering and then there is a peace offering. And we're going to find that the peace offering is generally not offered by itself. It is offered after the burnt offering.

So looking again at the sacrifice of the peace offering, if it is of the herd, whether male or female, it can be male or female. Now this is an interesting detail. Have we seen this in any of the preceding offerings that it could be a female? What does this tell us? This is not so much focusing on representing Christ as the whole burnt offering does and as the grain offering in its way does, but this is bringing us closer to the earthly side of things where the people of God are made up of men and women, right? And the gender here is not specified.

It doesn't have to be a male, it can be a female. And so we're not at first blush going to be seeing the ram or the bullock with primary emphasis looking forward to the Lord Jesus Christ, looking forward to the Savior. It is either male or female.

It has to be without blemish. The offerer lays his hand on the head of the offering. We have seen in the sweet savor offerings that this idea of the laying on of the hand is identification, not transfer.

This is not the transfer of sin and transgression that we're going to see in the next two non-

sweet smelling savor offerings. This, he presses his hand down on the head and it is identification. This is the same idea when there's laying on of hands in the New Testament.

It's one of the foundational truths in Hebrews chapter 6. Not laying again the foundation of what? Change of mind away from dead works and faith toward God? Washings of doctrine? Laying on of hands? When the churches got together and laid hands on Paul and sent him forth? When Timothy had his pastoral gift acknowledged by the laying on of hands? Was that the transfer of the sin of the church onto the Apostle or onto the pastor? Let's hope not. It is identification. You represent us.

You have our blessing. You represent what we think ought to be out there represented. That's the idea of the offer placing his hand on this offering.

He says, I chose this animal. I brought this animal. I want this animal to be representative of me and of my attitude and of my understanding of my covenant relationship with God.

The peace that I enjoy with God that is reflected in some of the other offerings. So he presses his hand on the head of the offering, kills it at the door of the tabernacle of meeting. Why there? Why not kill it someplace else? Why not bring the pieces in a wheelbarrow? The animal gives up its life in the presence of God.

The blood is fresh when it is sprinkled. The Aaron's sons, the priests, sprinkled the blood all around the altar. This blood is as fresh as it gets.

The animal is freshly killed and it is killed by the loss of its blood. It's not knocked in the head. You've seen the hammers that they've got that take a .22 cartridge.

You put a .22 cartridge in there and then you hit the animal in the head and the impact drives a firing pin by kinetic energy. But it's got sort of a, it doesn't have a spring or anything, it's just there's a weight on the other side of the firing pin and as you smack an animal in the head with this hammer the weight drives a pin into the cartridge which fires the .22 short into the brain of the animal and kills it. Well, they didn't do that or anything like it in Israel.

The animal died by the shedding of its blood. This of course led to a misunderstanding in modern days. There was a minority of people who thought that Christ actually might have bled to death on the cross and died by loss of blood but that was not it at all.

It's clear in the gospel accounts that Jesus said it is finished. He said into thy hands I command my spirit and then he breathed his last. He chose when he would die.

He did not bleed to death. Crucifixion is a very agonizing way to die and it certainly created the occasion and the opportunity but the Lord Jesus said no man takes my life from me. I give it.

And so the fact that these animals were slain and died by the loss of blood is not in view when you look at the death of Christ on the cross. What is in view is that this blood is fresh. Blood that

sits for any length of time beyond say 20 or 30 minutes begins to corrupt and there is no corruption involved in any of these sweet smelling savor offerings.

Just the opposite. So by being fresh, by the animal being fresh, there's no spoilage, there's no smell of death, there's nothing but fresh elements involved and that's the idea. So killed by the door or at the door of the tabernacle of meeting and you ask yourself the question well if you think about the layout of the tabernacle precincts there you come in the front gate, the front curtain and you have the altar there and then you have the laver and then you have the tabernacle.

So did they lead the animal all the way over to the door of the tabernacle and slay it and then lead it back around the laver and back down to where the altar is? And the answer is no, they did not. Because what are you going to do with the blood if there's no mechanism, there's no feasibility for slitting the animal's throat and killing it. So what does it mean when it says and you'll notice your word *at* is in italics in your New King James there.

It says kill it and then the door of the tabernacle of meeting. It doesn't say *at*, *in*, *near*, it doesn't have a Hebrew preposition there, it just mentions the door. The idea here is it is in sight of, it's in the sight of the door of the tabernacle of meeting.

Now which way are you going to go if you're at the altar and you've got the huge double basin laver and then you've got the door of the tabernacle. You kind of got to go to one side to see the door of the tabernacle and so this has the idea of in view of. And so this suggests that the animal was slain on the north side of the altar as we saw specified in our previous offerings.

I just had my eye on it and I lost it here, but back in verse 16. He shall remove its crop with his feathers, cast it beside the altar on the east side into the place for ashes. The sides of the altar are significant, aren't they? There's some things that happen on the north side, some things that happen on the east side.

The east side is the side away from the door of the tabernacle. And you remember the crop and the feathers were the unacceptable part of the bird and you can't really wash feathers and wash a little tiny bird's crop and try to make it acceptable. So that is cast on the side of the altar that cannot be seen from the door of the tabernacle.

So the idea here is in view of the door. So near the altar, but why does it mention the door? Why doesn't it say in the sight of the laver? Well, the idea is God and the Holy of Holies is looking. That's where he is pictured as being and the animal is slain in his sight.

And the side of the tabernacle in which God's presence dwells that faces the altar is the door side. So the door of the tabernacle. So it reminds us that this is done in the sight of God.

He's watching. The offerer brings the animal. He lays his hand on the head and he kills it.

The whole burnt offering unless it was a pigeon or dove. Who killed the pigeon or dove? The

priest. It's one of those reductions of the lower classes of offering.

But here the offerer kills the thing in the sight of the door of the tabernacle. Then Aaron's son, the priest, take the blood. Have you ever seen the offerer sprinkling blood anywhere? Here? In any of these offerings has the offerer done anything with the blood yet? Who always handles the blood? The priests.

The priests sprinkle the altar. The priests take care of the blood. It is a priestly function, not an offerer's function.

And it's important for us to remember, even when we look at 1 John 1.9, 1 John 1.7 and 9, what does 1.7 say? If we keep on walking in the light, as he keeps on being in the light, we keep on having fellowship, each with the other. He with us and we with him. And the blood of Jesus Christ, his Son, keeps on cleansing us from all sin.

Can you think of any New Testament passage that says, apply the blood to yourself? Plenty of places where it is applied. It says, approach God, in Hebrews 10, with a heart having been sprinkled from an evil conscience, the blood there being implied, without the shedding of blood is no remission. But you never see the offerer dunking himself in the blood.

It's not like, who was it, Napoleon that grabbed the crown out and stuck it on his own head. You don't see that. It is always applied by another.

And it is the work of Christ on our behalf that sanctifies us. We don't sanctify ourselves. We put ourselves in a position to be sanctified and it is the priest who sprinkles the blood.

It is the priest who presents it to God as an acceptable sacrifice. It is a priestly function. So, the offerer slaughters the animal inside of the door of the tabernacle.

This is a reminder to the offerer that he is doing this before God. It would be easy to think, well I'm doing this before the priest. But when he says, before the door of the tabernacle, the offerer who has brought this animal is fixing to kill it just before he does so.

He's laid his hand on its head. What does he do? He looks at the door of the tabernacle. He looks at the entrance of the way to God.

It's a reminder here that you're doing this before God, not before the priest, not before the next guy in line. It's before God, door of the tabernacle. The priest catches the blood as the animal has his heart pumped out, collects that blood and sprinkles the blood all around on the altar.

This creates the sanctified foundation upon which the rest of the offering is going to take place. The first thing that has to happen is it is sprinkled with blood. It is sanctified.

Nothing happens without the efficacious sacrifice. And so that always comes first. Now that the altar has been freshly sanctified from the sacrifice of the peace offering, an offering is made by

fire to the Lord.

So the animal is now divided and specific portions are taken out and given to God. What's given to God? The fat that covers the entrails, the fat that is on the entrails, the kidneys and the fat that is on them and the fatty lobe attached to the liver above the kidneys. So it is the fat that is in the body cavity of the animal.

This is a measure of abundance. It's a measure of prosperity. It is a measure of the health and well-being of the animal.

Sickly animals have virtually no fat. An emaciated animal, you could look around in there and you wouldn't find it. So what is there now? There's fat and what other thing? The kidneys.

Why the kidneys? Why not the spleen or some other weird organ in there? Why is it the kidneys? The kidneys in the ancient world, there was not a great deal of medical understanding of the biological function of the different organs in the body. They could tell that the kidneys were hooked up and did some kind of filtering of what came out of the animal. They could learn this from primitive, just looking at the plumbing and seeing what the kidneys hooked to.

The kidneys hooked to the bladder. The bladder hooks up to something that goes outside. But why are they there? Where does the stuff come from that comes into the kidneys? There was no pipe from the esophagus.

There wasn't anything from the lungs. There wasn't anything from the stomach or the intestines or anything that hooked over to the kidneys. The kidneys just seemed to be there, surrounded with blood vessels, and then from them comes the output.

So when they looked at the kidneys, they said, well these kidneys are almost the starting point for this. They are absorbing that which the body doesn't need and processing it out. So they deduced, without a whole lot of effort, that these were sort of a filter and that they were taking things out.

Over the course of time, the kidneys in the ancient world came to be associated with the emotions. Everybody understands, if they think about it for long, that emotions can't reason. Emotions can't think.

For a long time, right down into the days of Shakespeare and beyond, you have people who thought about emotions being represented as humors, that you have fluids in your body that are circulating, and when one of them gets more prevalent than the others, this becomes your mood or your emotion. So they thought there were these four humors or four fluids that were choleric, phlegmatic, sanguine, and melancholy. We have names for moods now that come from the names of these supposed humors.

So melancholy, you're sad, sanguine, you're kind of even-tempered, choleric, you're very angry, and what was the other one? Phlegmatic, kind of apathetic, and not too reactive, and that kind

of thing. There's all sorts of realms of emotions and moods that are associated with these. Well, in the ancient world, these were associated with the kidneys, because the kidneys processed liquids, processed humors, and supposedly kept you in balance and got rid of that which you didn't need.

And so the kidneys are associated with emotion, with feelings, with moods. What is your level of peace? What is your level of joy? What is your level of happiness and satisfaction with things? Fat represents prosperity. We've talked about the fact that kavod, the Hebrew word for glory, literally means heavy, because to be fat was to be prosperous, to be glorious, to be far-famed, to be influential.

And so kavod, glory itself, has this idea of weight from fat. And so the fat of the animal is the glory part, the good part, the abundant part. And the kidneys are representative of the fact that this animal had filtered out of it that which might contaminate, that which might be bad.

We don't have a picture of washing here, do we? We saw when we took the entrails out of the whole burnt offering that those were washed with water, and the legs were washed with water, right? Did you see any washing in this? The fat that covers the entrails, two kidneys shall remove. Aaron's son shall burn them on the altar upon the burnt sacrifice, upon the wood that is on the fire, an offering made by fire, sweet aroma to the Lord. There's no mention here of washing.

Why? Because the kidneys themselves speak of filtration, of cleansing, of balancing, and of making that which is innermost in this animal acceptable. And the result of being this acceptable, well-balanced animal is the fat. So you have the fat representing the best, the goodness, not so much in the sense of what do you eat, but the acceptability of the animal.

It speaks of his acceptability. We don't carve into an animal and say, oh, give me that glob of fat that was on the liver. That will be my main course tonight, right? Eating is not in view.

This is representative of the animal. How pure is the animal? How healthy is the animal? So this is two steps beyond the whole burnt offering, and it is a step beyond the grain offering. In the whole burnt offering, make sure it has no blemishes, wash it up, send the whole thing to God.

In the grain offering, we beat it fine, the fruit of our labor, what we do, the output, so to speak, is acceptable, and mixed with oil, and mixed with frankincense, and representative of the work of Christ who, both in his body and in his spirit, was pleasing to God. Now we're looking at result. So you have the basis, you have the work, and now we're having, what is the result of living that kind of life? What is the result of dedicating yourself entirely to God? What is the result of sanctifying your labor and the sweat of your brow and ensuring that what you do, you do as unto the Lord and not unto men? What is the result? The result is this, to use the vegetable analogy, you're like a tree planted by the rivers of water that brings forth fruit in its season, and is abundant, and is blessed itself and is a blessing to others.

This animal prospered, this animal's got fat, this animal had healthy kidneys that helped keep it pure and keep it clean, and in speaking of the humors and the emotions, it's not just its basic fundamental parts, but that which is more ethereal, more intangible, is also pure. So this is an offering made by fire to the Lord. That's class one.

If the offering is from the flock, male or female, offered without blemish, and the details are virtually identical, you don't really see a shrinking of detail here. It's not like there's less. You take exactly the same parts, the fat that is on the kidneys, the fat that is on the entrails, the fat that's on the liver, you take all of those things and burn it on the altar as a burnt sacrifice with the wood that is on the fire offering, virtually identical details.

And then in the third instance, if it's from a goat, and we saw that in the burnt offering, sheep and goat were just lumped together because they are so similar. And so once again, if it is a goat, he offers it before the Lord, down in verse 12, lay his hand on the head, kill it before the tabernacle, sprinkle its blood, offer from it the fat that covers the entrails, the two kidneys, the fat on them, fatty love of the liver, burn it on the altar as food, offering made by fire for sweet aroma. So we don't see that shrinking classification that we saw in the first two.

What does this tell us? If you get to the point of offering this peace offering, you're not going to be the dove believer. You're not going to be the 30-fold field. You're not going to be the sheep and goat man of the whole bird offering.

You're not going to be the skillet man of the grain offering. This offering, if you reach this point, it's going to be good no matter which of the three classifications you offer. So then, why are there three classifications? Well, it's similar to the question, why can it be male or female? Because when you reach the point of being able to offer this peace offering, the whole bird offering is a done thing.

The grain offering, you've figured out how to do your work and live your life before the Lord and it's permeated with oil, it's permeated with frankincense, it's seasoned with salt, it's acceptable to God. And you reach the point of the peace offering, it reminds me of Bob Thiem's old edification complex. Remember the five floors of that thing? Bottom floor, grace orientation, then mastery of the details of life, and then relaxed mental attitude.

And on that foundation, you build capacity for life, capacity for love, capacity for happiness, and then the top floor, he used to call it, of the edification complex was occupation with Christ. You reach the point where you are focused on the Lord Jesus, you're focused on the plan and purpose of God, you're looking ahead in hope, and all of these other things have to keep, I always pictured it as pyramid shaped. And as you try to add more area to the top layers, the bottom has to necessarily expand to maintain that shape.

And so the more you develop capacity for life and capacity for love and capacity for happiness, these other things are expanding underneath it. Mastery of the details of life has to increase to support those capacities. Orientation to God's grace has to increase to support those.

And as you build those upper levels of understanding, that base has to expand. And by the time you reach occupation with Christ, you've got to be one of the most grace-oriented people there are. You have to be one of the most relaxed in the area of committing to God the things that are God's, and remembering the Sabbath day as a church-age believer, doing our six days of work and letting him do his seventh day in every area of our life, you have to have built that foundation out to support those upper floors.

And so it's just an expanding triangle, an expanding pyramid as those things grow. Well, this peace offering is an upper floor offering. You don't get there until you have got that foundation built.

If you don't know how to offer the whole burnt offering, if you haven't come to an understanding of the grain offering, forget the peace offering. It's going to make no sense to you. And if you arrive at that point, this offering differs in kind, not by nature of your maturity, but by nature of your circumstance.

Different believers are going to offer a different offering depending on their circumstances, not on their maturity. The first two are very maturity dependent. Poverty speaks to whether you offer a pigeon or a bullock.

Poverty speaks to whether you offer a skillet offering, a covered pan offering, or a flower offering, but less so. You notice it wasn't as big a deal. Doesn't seem like it would be that much harder for somebody with a skillet or a covered pot to move on up to the flower thing.

It was diminished there. And here it's gone altogether. Because as we grow, our level of growth becomes less important.

There's a huge difference between a baby believer and your standard growing believer. But once you're in the category of growing believer, among growing believers, level of spiritual difference starts to become really kind of non-essential. And when you're in a group of mature believers, well, am I more mature than you? Are you more mature than me? I mean, maturity kind of falls out.

In the world of adults, we don't say, well, oh, I'm 37 and you're 34, or I'm 48 and you're 46. I mean, the older you get, the differences in your age matter less and less, don't they? Because you have so much experience behind you. You see that happening in the progression of these offerings.

By the time you get to the peace offering, we're not really looking at where are you in your spiritual life and growth. We're looking at where are you in the particular circumstances that God has placed you. So when you come to offer a peace offering, you choose looking at what you're going to bring.

You choose what you're going to bring. And when you choose your herd, well, am I going to bring a heifer or am I going to bring a bull? It's discretionary. You make the choice because you

have a choice.

And it isn't determined by your poverty or lack thereof. It's determined by your discretion. You're discerning the better things.

Remember Paul said, I pray that you will come to the point where you can discern that which is better. You can discern the better thing. When we're infant believers, baby believers, toddler believers, it's a big deal just figuring out what is right and wrong.

Those who are mature, it says in Hebrews 5, have their senses exercised to discern good and evil. Discerning good and evil is no longer a big deal. Our challenge is choosing between good, better, and best.

It's easy when you're an infant believer to say, well, option A is clearly sinful and option B is not. Should I gossip about this situation or should I not? Well, gossip is a sin, so I guess I should keep my mouth shut. Here's a big problem.

Should I worry about it or should I not? Well, worry is a sin, so I won't do that. But as we grow, our tests and our challenges and our choices are no longer that easy. It's not a matter of, well, find the sin and eliminate all the ones that have sin and the one that's left standing is the way to go.

Now, Paul looks at his situation and says, do I have the right to lead about a wife? Yes, I do. There's no sin in leading about a wife and there's no sin in not leading about a wife. So how do I choose? I have to choose between what's good and what's better.

He says, I could live or I could die. For me to live is good and to die is gain, he says. Well, he looks at it and he says, even though I would love to go be with the Lord, I find that it is more needful for me to stick around and push you that last 10% of the way to maturity before I go.

And so that's what you see in this offering. The offeror discerns, should it be of the herd? And if so, male or female? Should it be from the flock? And if so, should it be a sheep or a goat? They're equivalent, as you see from the first chapter. So we choose.

It's discretionary. Is it good? Is it better? Or is it best? Well, it depends on the particular circumstances of that reasonably prosperous believer. There is no pigeon here.

There is no skillet offering here because you're not in position to make discernment, discretion decisions when you're an infant. We don't hold children accountable for capital crimes because we recognize that they don't have the discernment to understand the implications and so on. This offering isn't even available for the poor.

You've got to at least be in the sheep, goat class to even offer it, right? And when you're in that class, it's not a matter of, am I rich enough to offer the bull? It's what is best in my situation. So that's one of the main ideas here. This is a sacrifice of friendship.

Shalem comes from Shalom. We know that through the work of Christ, we have peace with God. This is one of the big things that Paul emphasizes in his letters.

You look at Corinthians. He's broken down the wall of separation between us and God. He's broken down the wall of separation between Jew and Gentile.

He has been made to us, what? Our righteousness, our peace, and our sanctification. You look at those and you get the idea that Paul was thinking about these offerings in sort of out of order. Sanctification, you have the work of Christ.

Righteousness, you have the foundational work of Christ. Peace, that's built on that foundation, isn't it? You have to have righteousness and you have to have justification before you can have peace. Christ has been made all of these things to us.

So, before we go too far afield here, the peace offering primarily is Shalem peace. That's why you bring it. Notice that whichever of these three classes you offer, it is a perpetual statute in verse 17, throughout your generations and all your dwellings, you shall eat neither fat nor blood.

The fat and the blood go to God. So, the innermost being is dedicated to God. The blood is sprinkled on the altar going to God.

Turn over a couple of pages to chapter 7. Here's where we get the rest of the detail, beginning in verse 11. This is the law of the sacrifice of peace offerings which he shall offer to the Lord. If he offers it for a thanksgiving, he shall offer with the sacrifice unleavened cakes.

Beside cakes, he shall offer leavened bread. From it, he shall offer a cake as a heave offering to the Lord. It shall belong to the priest who sprinkles the blood of the peace offering.

The flesh of the sacrifice of his peace offering, by the way, we'll talk about the rest of that when we go forward, but look at verse 15. 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.

The sacrifice is a vow or voluntary offering. It shall be eaten the same day he offers his sacrifice. On the next day, the remainder of it may also be eaten.

Well, we need time to study these details in detail, but the first point to note is God gets a portion, the fat and the kidneys, right? The priest gets a portion and the offerer gets a portion. All three partake and the offerer eats the sacrifice. Chapter 2, the priest ate the bulk of the sacrifice.

Chapter 1, God got the whole thing. So, as we progress, it depends on whole dedication to God. That has to be our attitude, has to be our presentation to God.

Romans 12, 1 and 2. We seek you therefore, brethren, by the mercies of God that you present

yourselves a living sacrifice, holy and acceptable to God. This is your reasonable service. Do not be conformed to this world.

Be transformed by the renewing of your mind. Renewing of your mind. What goes on the altar? The head.

You get to chapter 2. Now, it's all about the work that is done. You grind the flour. You press the oil.

You process the frankincense. You mix it together. You present that to God and the priest gets his portion.

We had a good question on the break. If this frankincense had a nauseous taste, an inedible taste, then how did the priest ever eat the bread that had frankincense in it? I think it's a matter of concentration. It's seasoned with this.

It's like, do you eat a jar of raw mustard? No. Do you drink vinegar? No. But you can add these to your food.

You can put vinegar on your salad. You can put mustard on your sandwich and it's great. And frankincense mixed in with the bread would give it probably more of a cinnamon aroma and a cinnamon type of flavor.

But you don't open up the jar and just get a finger full of cinnamon and lick it either, do you? I mean, it's not edible in that concentration. I think that's the nature of the frankincense and the bread for the priest. But the priest and God get that second offering.

Now, in this one, God, the priest, and the offerer eats this offering. At the point that we reach this level of maturity, this stage in our spiritual growth, we begin to nourish ourselves. We begin to be strengthened and encouraged.

It is God first, and then it is God and the priest, which of course in the first instance represents the Lord Jesus Christ. He's the one that sprinkles the blood. He's the one that cleanses and sanctifies.

He's the one that makes the offering acceptable in God's sight. And it is at third hand that we begin to enjoy the benefit. This wonderful healthy animal, we give the fat to God.

You give this accompanying bread to the priest. And the flesh of the sacrifice, the offerer eats it in God's presence. This is the fellowship meal.

You're now at such peace with God that you are essentially sitting at table with him. He eats his portion, and you eat your portion. And the priest is there sort of brokering and superintending this fellowship meal.

When's the first time you can think about man eating with God? Abraham, flapping tent. Sarah

inside. Here comes the three travelers.

Turn aside. Come in. Let me make you a meal.

And it is the occasion upon which God confirms the promise of a son. And Sarah laughs, and Yitzhak, and you have the whole genesis of the nation of Israel and the people of God on that occasion. But God favors Abraham.

He left Ur of the Chaldees by faith. He conquered the kings who came down and captured Sodom and Gomorrah and Lot by faith. He has demonstrated over and over.

He has sacrificed to God. And here he is, eating a fellowship meal with God. And he begins, all of this other has more or less redounded to God's glory, hasn't it? Now Abraham himself is going to have fruit from his own body.

He is going to have the gratification of his own son. The son of his body is promised on this occasion. You see the same thing here in this third offering, the peace offering.

We begin to partake richly and deeply of the blessing of God at this point. God is first. God and the priest, the Lord Jesus, is second.

And here comes God, the priest, and the offerer. Well, there's a lot here that we have yet to cover, so we'll pick up our study of Levitical offerings next Sunday. Let's close here in a word of prayer.

Father, thank you for picturing us in such a wonderful way in these offerings and showing us the relationship of your will and your purpose to the work of the Lord Jesus Christ and our place in your plan. We pray that God the Holy Spirit will impress these truths on our hearts, help us to live in the light of your word and to reflect your glory and the glory of our Savior. We ask it in Jesus' name.

Amen.