

Leviticus 3

The *peace offering*, one of thanksgiving for peace and prosperity, either generally or particularly. Geneva

This offering could be of the cattle-bullock, sheep-lamb, or of the goats. The chapter is concluded with a law forbidding the eating of fat and blood throughout their dwellings for ever.

The *peace offerings* mentioned herein were offerings out of gratitude to the Lord for a particular favour from Him or for the purpose to enjoin a particular favour from the Lord. The name, *peace offering*, reflects the fact they bring peace between God and man, and they brought unity between God, the priests, and the owner: they typified Christ, Who made peace for us through His blood and sacrifice. Sin creates an enmity between God and man, but the sacrifice of Christ procured peace with God for man. [Gill] See Hebrews 9:9ff.

V. 1, *the herd*, that is, a bullock.

male or female, in Christ Jesus there is neither male nor female.

without blemish, the perfection and purity of Christ's sacrifice of peace offering in the sight of the Father.

Geneva-A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

V. 2, *hands on the head*, is the same requirement as found in 1:4. The person making the offering had to lay his hands upon the head of the beast being offered. Obviously, the meaning is that the owner is confessing his sins; he is confessing that he should die in the place of the beast, and that his only hope of peace with God, atonement, is through the death-blood-of the innocent victim.

There was no confession of sin in the *peace offering* as there was in other offerings; rather, the owner praised God with the *peace offering*.

kill it, speaks as though the owner killed the beast himself, but the priests sprinkled the blood as was done in 1:5.

V. 3, *he*; that is, the priests. Not all of the beast was given to the Lord by fire on the altar, but only the parts mentioned. Only the *fat*, representing Christ, the fatted calf. See Gen 4:4, Heb 11:4. Christ was the best and the most excellent, and these offerings spoke of His sacrifice to come.

Geneva-One part was burnt, another was to the priests, and the third to him that offered.

V. 4, continues to define what belongs to the Lord from the *peace offering*: *the two kidneys, the fat on them and the caul above the liver*. The *caul* is the thin membrane or skin enclosing the liver. Evidently, the two kidneys belonged to the Lord as well as at least part of the liver was given to the Lord on the altar.

They could represent the inward burning zeal and flaming love and affections of Christ for His people and for the Father's will.

V. 5, *burn it...* That is, the things mentioned above, signifying the sufferings of Christ, but which our peace is made. His sacrifice reconciled us to the Father, made *peace* between God and man when man applies by faith His *offering*.

These offerings, according to Jewish writers, were offered first of all daily sacrifices in the morning.

Vv. 6-15, the same thing applied to other beasts that were designated by God as sacrificial animals, sheep and goats.

V. 6, Geneva-In the peace offering either male or female could be offered, but in the burnt offering only the male: so here no birds can be offered, but in the burnt offering they might: there all was consumed with fire, and in the peace offering divided.

V. 9, special mention is made of the fat on the rump. Some sheep of the area had very large, flat tails, weighing as much as 40 lbs. These tails were "claimed" by the Lord as part of the fat to be offered to Him from these *peace offerings*.

V. 11, *it is the food...* The above mentioned parts of the offerings belonged to the Lord; He says it was His *food*.

Le 21:8 *Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, [am] holy.* Le 21:22 *He shall eat the bread of his God, [both] of the most holy, and of the holy.* Nu 28:2 *Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season.*

Obviously, the Lord did not literally eat of this sacrifice, but the term *food* means He accepted it.

V. 14, there is no mention of the fat of the rump as mentioned concerning the lamb.

V. 16, *all the fat is the Lord's*; that is, all the fat as mentioned above.

V. 17, *your generations*; that is, until Messiah comes, ending the Mosaic dispensation. When He of Whom the *sacrifices* and *offerings* spoke came, the same offerings became a STINK in the nostrils of God.

eat neither fat nor blood. Though fulfilled in Christ, the new church enforced the law against eating blood, Acts 15:20ff.

I find it interesting that Gill labours to justify eating blood in Acts 15:20. He does not mention there that the Lord commanded the blood to be poured onto the ground of all beasts killed in the wild for food. Online Bible has this good note:

God forbids his people from eating the blood of any animal. Blood carries both infections and toxins that might circulate in the animal's body. Therefore, by eating an animal's blood, one exposes himself needlessly to potential toxins and infections. The harmful effects of eating blood can be illustrated by tribes in Africa who consume large amounts of blood in their pagan culture. These people have developed the chronic diseases seen in our elderly while still teenagers. Their life span is approximately 30 years. Rex D. Russel, M.D. p. 229, "Proceedings of the 1992 Twin-Cities Creation Conference". Editor's note.)

Common sense should tell us of the danger of eating blood.

A couple concluding points:

1) the Lord lays claim to the parts of the sacrifices that man should no really have anyway: the fat and the organs.

2) this offering was split three ways: the Lord's portion, the priest's portion and the offer's portion. The inner parts were the Lord's, the shoulder and breast, two jaws and stomach were the priests, and the rest was the offerers'. Geneva, v. 9.

3) this offering was for special favours from the Lord or in thanks for special favours. Though it was *freely* given, it still had to conform to the revealed will of God, or it would not be accepted.