

Commentary on Hebrews

Review

I. The Meal “Grain” Offering

- A. The meaning was a *gift* or a *present*.
 - 1. In recognition of dignity or authority
 - 2. Expresses the desire to obtain the favor of the receiver
 - 3. Mark 7:11, “But you say that if a man says to his father or mother: ‘Whatever help you might otherwise have received from me is Corban’” (that is, a gift devoted to God).
 - 4. Drink offerings accompanied these grain offerings.
- B. Like the other offerings one *made by fire*
 - 1. An act of worship – The Altar before the Tabernacle was the only authorized place for acceptable sacrifices.
 - 2. Anything offered to God had to be laid on the altar: the sacrificial body, blood, fat, cereals, though the Drink Offerings were poured out before it.
 - 3. A desire for consecration from the giver
 - a. Burnt offering – all that one is
 - b. Meal offering – all that one has
 - c. No separation between the religious and secular life
 - i. 1 Cor 10:31 “whether you eat or drink or whatsoever you do, do all to the glory of God”
 - 4. Amount
 - a. One tenth of an ephah = One omer – the diet of one man for one day
 - b. It was the equivalent of a bundled sheaf
- C. Differences
 - 1. Bloodless
 - 2. No confession of sin – strictly a gift
 - 3. Only cultivated grains offered
- D. Ingredients
 - 1. To be added: frankincense, oil and salt.
 - 2. To be avoided: honey and leaven
- E. Only partially burned
 - 1. Only one-tenth burned as a portion representing the offering of the priest to God.
 - 2. The rest consumed by the priests.
 - 3. All the incense burned – symbol of prayer ever present before God.
- F. Jesus foreshadowed as firstfruits
 - 1. Christ had no fields from which to offer “first-fruits” so what did He offer? Put John 12:24ff together with Is 53:10 and you will see:
 - a. [John 12:24 NIV](#) Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

- b. [Isaiah 53:10 NIV](#) Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.
- 2. As our high priest, He was given all he needed to survive as He performed His duties unto the Lord.
 - a. [Hebrews 10:5 NIV](#) Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me..."
- 3. To man, He offered healing to the lame, sight to the blind "gifts to men" (Eph 4:8, the "earnest of the Spirit" (Eph 1:13), heavens goods in the form of every "spiritual blessing" (Eph 1:3), the "abundant life" (John 10:10)
- 4. But to God He offers the redeemed, the fruits of His cross
 - a. James 1:18 – "we are the first-fruits of his creatures"
 - b. Eph 2:10 – "we are his workmanship, created in Christ Jesus"
 - c. 2Cor 2:15 – "For we are a sweet savor of Christ unto God"
 - d. Jude 24 – "you stand in the presence of his glory blameless..."
 - e. Rev 14:4 – those purchased by the blood of Jesus are called "the firstfruits unto God and unto the Lamb."

Continuation

JEWISH SACRIFICES (SACRIFICIAL SYSTEM) PREFIGURES JESUS CHRIST

Each Jewish sacrifice prefigures some specific aspect of the sacrifice of Jesus Christ. Hebrews 9:23 speaks of Christ's sacrifices being plural in number. Hebrews 10:1 speaks of the plural Jewish sacrifices that were shadows of Christ in His many faceted offering.

- A. In the Burnt Offering – His Consecration to God
- B. In the Meal Offering – Presenting His People to God
- C. In the Peace Offering – His Reconciliatory Gift to Man in the Restoration of Fellowship with God
- D. In the Sin Offering – His Atonement
- E. In the Trespass Offering – His Defending the Justice of God
- F. In the Day of Atonement Offerings – His Priestly and Sacrificial Functions United in One Great Ceremony
- G. In the Passover Offering – His Liberation of His People from the Bondage of Sin
- H. In the Red Heifer – His Purification of His People from All Defilements

THE PEACE "FELLOWSHIP" OFFERING

It was to be offered by the worshiper who was in good standing with God. This peace offering, also called the *fellowship offering*, is a festive banquet that intensifies the fellowship and the enjoyment of fellowship between a man and his God. It is the most joyful of all of the sacrifices of the Law of Moses because it involves the festive celebration.

I. Purpose

- A. To commemorate a deep sense of fellowship between man and his God.
- B. Significance of its name
 - 1. Hebrew *Shelem*, from *Shalom*, meaning peace.
 - 2. Also called the sacrifice of completion
 - 3. Multi-directional peace: between man and God, man and man, and man and his family.
- C. Sacrifice offered as a final sacrifice when a Jew who had sinned and lost his fellowship with God repented, and desired a restoration of fellowship.
 - 1. First the Sin or Trespass Offering brought reconciliation with God. Atonement leads to fellowship with God.
 - 2. The fellowship led to a festive celebration.
- D. Those who were not covenant Jews could provide the sacrifice nor participate.
- E. The **main object** is found in the final stage of the peace offering – a festive **sacrificial meal** designed to express gratitude to God and intensify the commitment of the worshipper of God.

II. Three kinds of Peace Offerings

- A. *Of Thanks to God* – [Leviticus 22:29 NIV](#) When you sacrifice a thank offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf.
 - 1. Called the Ho-Rah – shout of joy! A spontaneous outpouring of “Thank you, Lord!” with vigor.
 - 2. This was the highest form of the Peace Offering – [Leviticus 7:15 NIV](#) 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.
 - 3. The manner of the sacrifice:
 - a. Had to be eaten on the day of the sacrifice: [Leviticus 7:15](#)
 - b. Any left-overs had to be burned outside the camp, not on the altar: [Leviticus 7:17 NIV](#) Any meat of the sacrifice left over till the third day must be burned up.
 - c. Failure to comply resulted in defilement and profaning of the name of God. [Leviticus 7:18-20 NIV](#) 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. [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. [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.
 - 4. The sacrifice must be an animal without blemish or defect
 - 5. Fowl were excluded – not enough meat for a festive banquet.