

# Commentary on Hebrews

## Review

### 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

### 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. Also meaning “to make up, supply that which is lacking, wanting or deficient”
  - 2. Which is why it is also referred to as the “offering or sacrifice of completion”
    - a. Atonement leads to reconciliation with God
    - b. Reconciliation with God leads to fellowship between God and man
  - 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.

## Continuation

### THE PEACE “FELLOWSHIP” OFFERING

#### 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.
- B. ***Of a Vow*** – [Leviticus 22:21 NIV](#) When anyone brings from the herd or flock a fellowship offering to the LORD to fulfill a special vow or as a freewill offering, it must be without defect or blemish to be acceptable.
1. This was a lower-grade sacrifice.
  2. In Hebrew “*NE-DER*” – making an oath.
  3. Any left over after the celebration may be eaten on the second day.
  4. None left over could be eaten on the third day
    - a. ([Leviticus 19:7](#) “If any of it is eaten on the third day, it is impure and will not be accepted.”)
    - b. This would defile the sacrifice and profane God’s name.

5. Perhaps the flesh began to spoil on the third day. (See John 11:39; Acts 2:31).
  - C. **Of Free Will** – [Leviticus 22:23 NIV](#) You may, however, present as a freewill offering an ox or a sheep that is deformed or stunted, but it will not be accepted in fulfillment of a vow.
    1. Called *NI-DE-BAH* in Hebrew. Seems to be a spontaneous offering also.
    2. Could be eaten also on the second day but not on the third.
- III. **Stages Of The Ritual** – Notice that the early stages conform to the stages of the Burnt Offering: The Presentation; Laying on of hands; Killing of the victim; and Sprinkling of blood. From that point on there will be a distinction in how the ritual is executed.
- A. **Stage One – The Presentation** – Same as the Burnt Offering, except with a change of “motive.” It is for dedication and intensification of fellowship; not for consecration.
  - B. **Stage Two – Laying on of Hands** – not for the purpose of passing along sins
  - C. **Stage Three – Killing the Victim** – Confirms God’s judgment and penalty against sins.
    1. Sins are not specified here.
    2. Atonement is marginal not central.
  - D. **Stage Four – Sprinkling Blood on Base of Altar by the Priest**
    1. *ZARAQ* in the Hebrew, meaning “to splash”.
  - E. **Stage Five – Removal of all the Fat** – This is the first great change in the ritual. After a scrupulous cleansing, the fat of the animal is removed.
    1. Fat is called “The Bread of God” or “The Food of God” ([Leviticus 3:11, 16](#)). “The priest shall burn them on the altar as food, an offering made to the LORD by fire. The priest shall burn them on the altar as food, an offering made by fire, a pleasing aroma. All the fat is the LORD’s” ([Leviticus 3:16 NIV](#)).
      - a. Implies a banquet for God AND worshiper.
      - b. God delights in the restoration of His people.
    2. A perpetual ordinance to Israel. “This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood” ([Leviticus 3:17 NIV](#)).
    3. “Fat” represents the richest and best of the animal and God demands the best of the best.
      - a. “I will give you the best of the land of Egypt and you can enjoy the fat of the land” ([Genesis 45:18 NIV](#)).
      - b. [Isaiah 25:6 NIV](#) On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine-- the best of meats and the finest of wines.
    4. The Fat is “incensed, fumed” on the altar to God. No one else is permitted to partake of the fat. (See 1 Samuel 2:15.)
      - a. [1 Samuel 2:15-17 NIV](#) But even before the fat was burned, the priest's servant would come and say to the person who was sacrificing, "Give the priest some meat to roast; he won't accept boiled meat from you,

but only raw." (16) If the person said to him, "Let the fat be burned first, and then take whatever you want," the servant would answer, "No, hand it over now; if you don't, I'll take it by force." (17) This sin of the young men was very great in the LORD's sight, for they were treating the LORD's offering with contempt.

F. Stage Six – The Animal Is Divided for the Participants

1. The "wave breast" to the High Priest. [Leviticus 7:31, 34-36](#) gives the explanation.
  - a. The High Priest takes his portion home to eat.
  - b. This acknowledges his right to partake of the altar.
  - c. Waved toward the altar – this is where it belongs as God's. God provides for the High Priest.
  - d. The Levites have no allotment or inheritance with Israel. They shall live on the offerings made to the Lord by fire, for that is their inheritance. The Lord is their inheritance as He promised them.
  - e. Paul established this principle.
    - i. "Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?"([1 Corinthians 9:13 NIV](#))
2. The right "heave-thigh" goes to the officiating priest.
  - a. He takes it home to eat – it is his portion.
  - b. Same as High Priest – "The Lord is his inheritance."

G. Stage Seven – The Disposal of the Rest of the Body – The seventh and final stage deals with the remainder of the body of the sacrificial animal. It is now given to the worshiper to use as the festive sacrificial banquet.

1. It was to be eaten by himself, his immediate family, household servants, widows, orphans and "any Levite within his gates" ([Deuteronomy 12:18; 16:11](#) - IT WAS A FAMILY AFFAIR).
2. To be eaten in the Tabernacle courtyard ONLY!
3. [Deuteronomy 12:7](#) – "There, in the presence of the Lord your God, you and your families shall eat and shall rejoice."
4. [Deuteronomy 12:17-18](#) – "Not in your town (or house) . . . you are to eat them in the presence of the Lord."