

Commentary on Hebrews

Review

PEACE “FELLOWSHIP” OFFERING

Also called the *fellowship offering*, it 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. Peace Offering Implications

A. THE FESTIVE CELEBRATION IN THE COURTYARD OF THE TABERNACLE

1. Hosted by God To Celebrate Restoration of Fellowship
 - a. The blood had already been sprinkled in atonement.
 - i. Atonement = fellowship.
 - ii. Fellowship results in the festive banquet.
 - b. The unforgiven have no fellowship with God (1 John 1:6-7).
2. The Sacrificial Body is Called “Bread of God” or “Food of God” (Leviticus 3:11, 16; 21:6, 8, 17).
 - a. Both “Bread FOR God” and “Bread FROM God.”
 - b. Implying mutual enjoyment and participation.
 - c. As in Revelation 3:20 Jesus “stands at the door. . . If anyone opens the door, I will go in and eat with him and he with me.”
3. Implication is Mutual Enjoyment and Participation

B. CHRIST IS OUR PEACE

1. **The Peace From/of Christ** “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:27 NIV).
2. **In Christ We Have Peace** “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33 NIV).
3. **We Stand In A Peaceful Relationship With God** “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Romans 5:1-2 NIV).

C. THE BREAD OF LIFE – This is the direct fulfillment of the type and the anti-type of the peace offering (John 6:26-58). Notice the parallels between Jesus’ language here and the language of Leviticus three.

1. The Jews present the idea of Manna, which, they say, Moses gave. They challenge Jesus to better the provisions made by Moses. Christ corrects their thinking. Moses didn’t give the manna, God did. It was the bread of God.
2. *The sacrifice of Jesus (v. 51).*

- a. The “TRUE BREAD” – reality in contrast with figurative symbols – was only from God.
 - b. The “true bread out of heaven” is symbolized in the Peace Offering – and is the Christ Himself as our source of atonement and fellowship with God.
 - c. To get life in Christ (v. 53) “. . .unless you can eat the flesh of the Son of Man and drink his blood, you have no life in you.”
 - i. By faith we must assimilate the sacrifice of the cross.
 - ii. Accepting all the implications of that sacrifice – our sinfulness, His atoning sacrifice and the ensuing blessings attending it.
 - d. To keep life in Christ (v. 54). “Whoever eats” (continues to eat) “my flesh and drinks”(continues to drink) “my blood has eternal life.”
3. CONCLUSION
- a. Jesus is our true bread of life.
 - b. The banquet presented and hosted by God the Father for all who are reconciled to Him through the blood of Christ.

Continuation

THE SIN OFFERING

We now leave the *sweet savor* offerings and deal with the open violation by man of God’s nature and government. There are significant changes in the ritual and nature of this sacrifice. Though certain of the proceedings are similar, there are sufficient differences to mark this sacrifice off from all the rest. There will be a different ritual that governs this sacrifice and certainly applications directly made to Jesus Christ. There are significant changes in the ceremony and even in the nature of the sacrifice of the Sin Offering. And though there are certain qualities or proceedings that are similar to the Burnt Offering and the Peace Offering, there are, nevertheless, significant differences to mark this sacrifice off from all the rest.

The passages of Scripture that explain the Sin Offering are found in Leviticus chapter 4 and chapter 5 down to verse 13. Leviticus chapter 6:24-30 and Numbers 15:21-22, are also basic passages of scripture that explain the nature of this atonement sacrifice.

I. INTRO

- A. The sin offering was not to be despised even if it was not a sweet savor type – for it is still “most holy”.
- B. It was not considered a “free-will” offering, voluntarily offered – it was prescribed by Law.
 1. Not to the delight of God – since it spoke of man’s rebellion
 2. Not an expression of man’s love, but required because of a lack of love, expressed in disobedience.
 3. It grows out of the necessity imposed by God’s holiness and His government by Law.

II. SIN AND TRESPASS OFFERINGS WERE NEW LEGISLATION IN ISRAEL

- A. Burnt, peace, meal and drink offerings were of ancient usage: Cain and Abel (Gen 4:3-4), Noah (Gen 8:20), Abraham (Gen 12:7-8; 13:18; 22:9, etc.),
 - 1. In all these expiation is secondary and other concepts assume primary consideration in each sacrifice
 - 2. Sins were atoned for in concession of grace by God because of devotion, love and fellowship manifested in those sacrifices
 - 3. In the sin and trespass offering though, atonement is primary – brought into solitary prominence
 - a. This is for the spiritual training of Israel – to impress upon their minds the burden of sins that break fellowship with God.
 - b. When the sin offering is sacrificed with other offerings, it always came first.
 - c. When fellowship with God is broken by sin, only the sin or trespass offering can restore it
- B. The Law of Moses Gives First Commands Relative to Sin & Trespass Offerings
- C. There Was No System of Sacrifices Ordained Before
- D. There Was No Ordained Order of Priests to Offer Them Before
- E. There Was No Tabernacle Where They Could Be Presented Before

III. ANIMAL SACRIFICES DID NOT COVER SIN

- A. No Atoning Quality in Animal Blood
 - 1. “. . .because it is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:4 NIV).
- B. Yet Sins Were Actually Forgiven
 - 1. Sin and Trespass Offerings were offered for atonement and individuals were actually forgiven.
 - 2. [Leviticus 1:4 NIV](#) You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you.
 - 3. [Leviticus 4:26 NIV](#) He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the priest will make atonement for the leader's sin, and he will be forgiven.
 - 4. See also Leviticus 4:20, 31; 5:10, 16; 6:7.
- C. The sacrifices granted to God the expediency by which He could forgive sin **in view of the cross of Christ** – that’s where all sins were atoned for!
 - 1. [Romans 3:22-27 NIV](#) This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, (23) for all have sinned and fall short of the glory of God, (24) and all are justified freely by his grace through the redemption that came by Christ Jesus. (25) God presented Christ as a sacrifice of atonement, through the shedding of his blood--to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished-- (26) he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus. (27) Where, then, is

boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith.

2. God is judged just for forgiving sins done aforesaid – and the cross made it possible.
3. [Hebrews 9:15 NIV](#) For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.