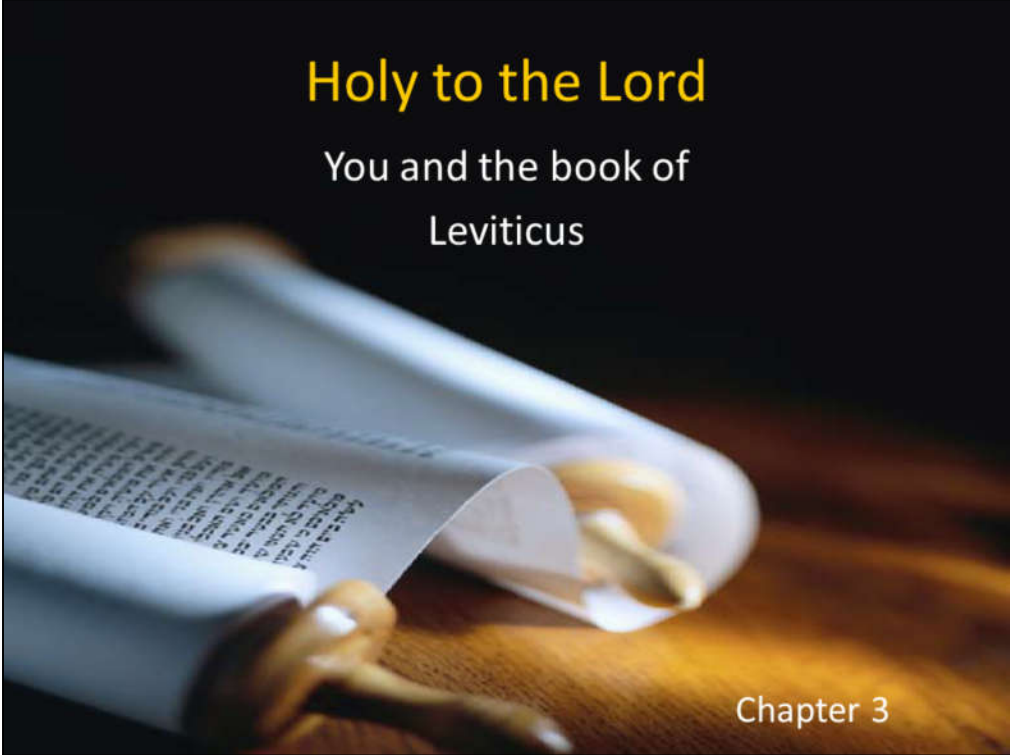
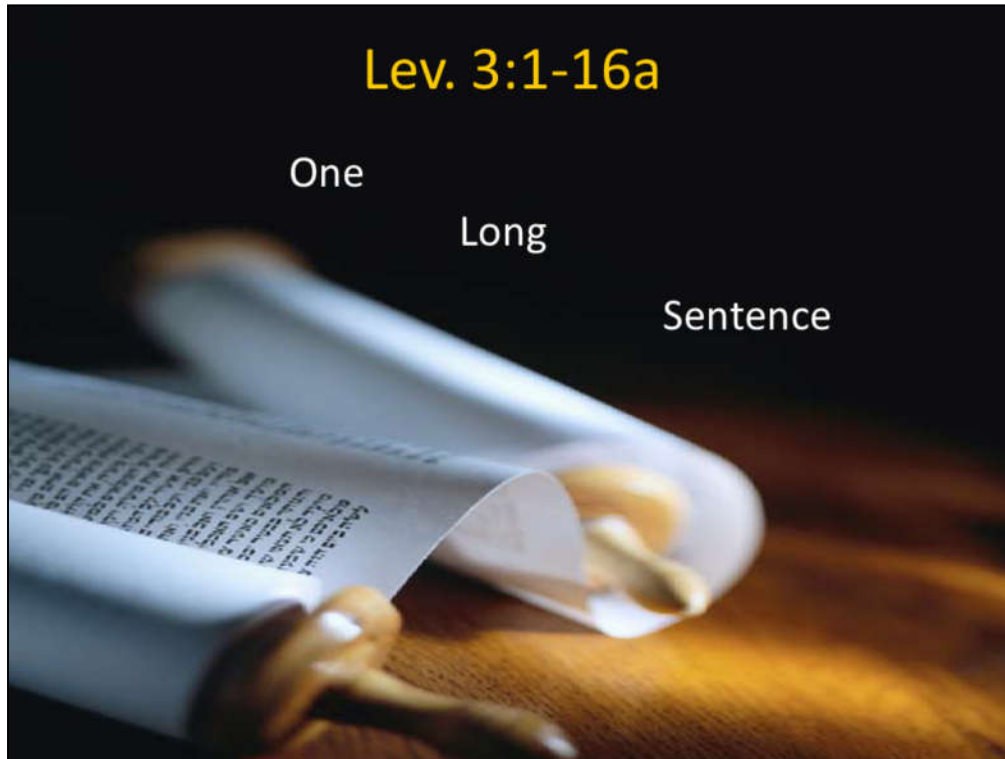


# Holy to the Lord

You and the book of  
Leviticus

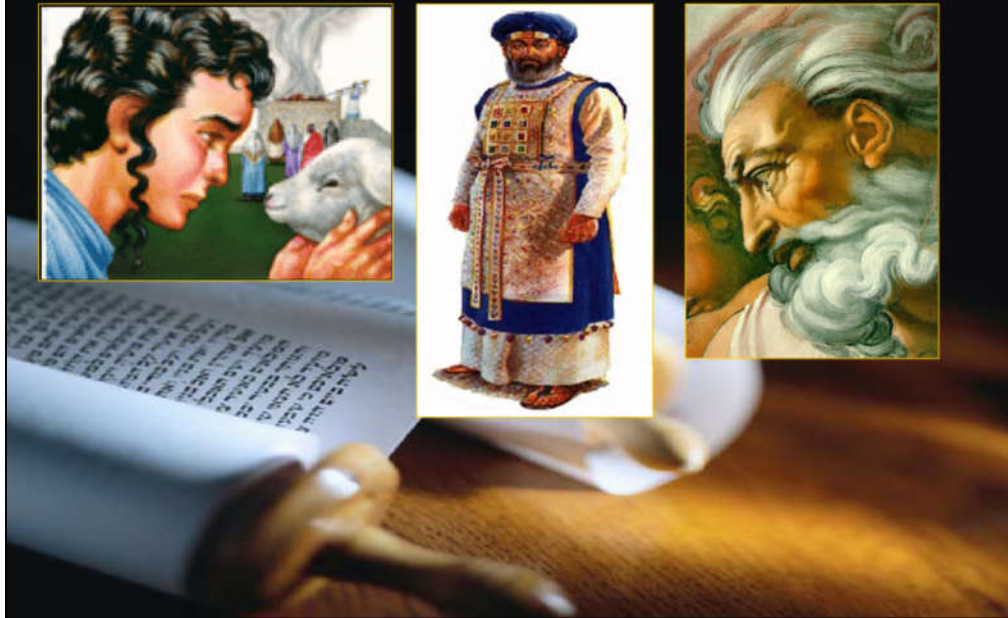


Chapter 3



Put one finger on verse 1 and another on 16a. In the Hebrew Bible this is one, long, sentence. Why would the Holy Spirit inspire Moses to write it in this way?

## Peace Offering



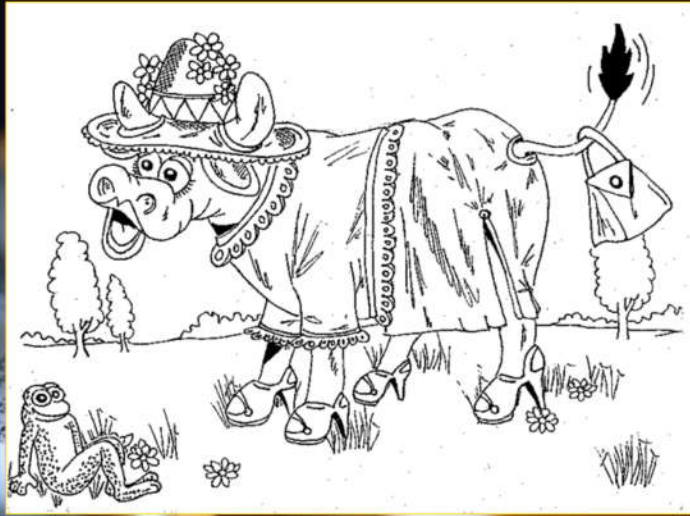
This offering is referred to as a “peace offering.” In many ways it is very similar to the burnt offering. It still involves the same three groups of participants; the layperson, the priest, and God.

## The sacrifice



We will see that the peace offering involves a meal, therefore the sacrifices involved come from the three classes of edible animals, cattle, sheep, and goats.

## Lev. 3:1-5



Read Lev. 3:1-5

What directions make this sacrifice different from the burnt offerings? Female animals are allowed.

## Blood is dashed



Like the burnt offering the blood is dashed against the altar. What does this prevent the people from doing? (Drinking the blood)

Why would they do that? Many pagans would do this as part of their sacred rituals. They believed that the life force of the animal was contained in the blood and if they drank it they inherited that life force. God doesn't even give the Israelites a chance to eat it. Right after the animal is killed the blood is collected and dashed against the altar.



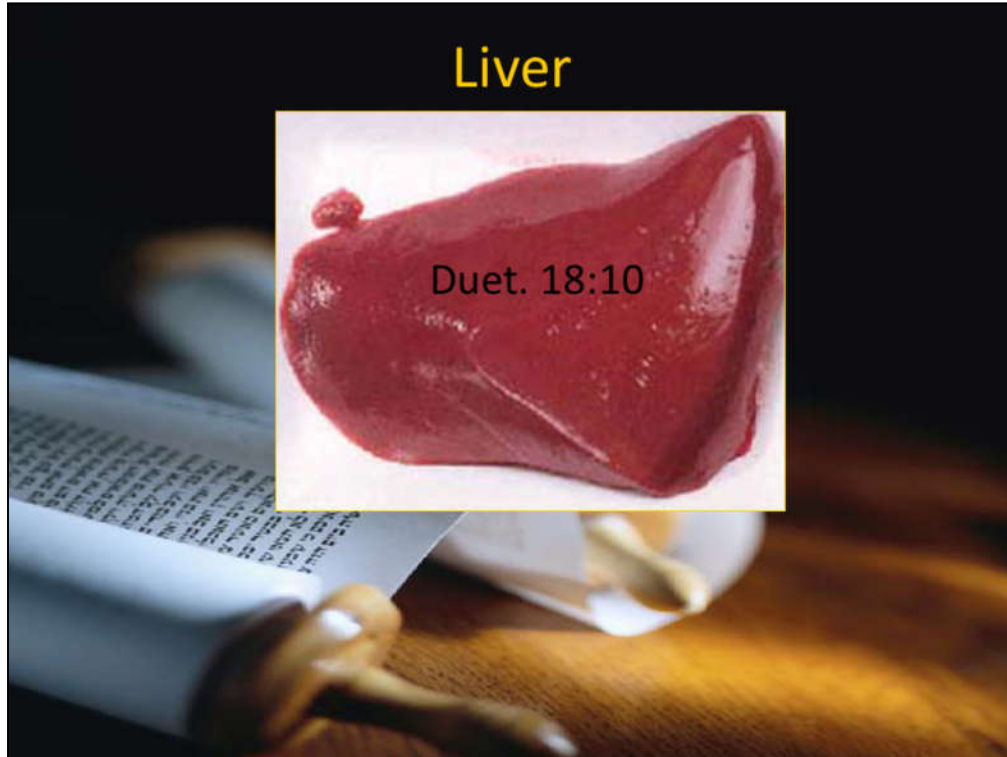
For the peace offering, only certain parts of the animal are burned (vs 3-5) At first the inclusion of the kidneys, intestines, stomach, and liver lobe may be confusing, but these were the fatty parts of the animal. Some parts like the kidneys, could be entirely encased in fat.

What reason would there be for God to claim the fatty parts? In the ancient world the fatty parts were seen as choice parts of the animal. (This was not a culture that had to worry about it's cholesterol). The choice parts were always reserved for the honoured guest. Who is the honoured guest here? (God) But there is another reason that is similar to the blood issue. Just as pagan worship believed the blood contained the life force of the animal, they believed that the fat contained the spiritual powers. Therefore eating the fat meant you gained the spiritual forces of the animal. Once again God does not let the people have the opportunity to participate in such pagan beliefs.

The gravity of his instructions is made clear in two ways:

- 1) Over half of the verses in this chapter are dedicated to instructions on burning the fat.
- 2) Verse 16b and 17 emphasize that this prohibition was everlasting.

## Liver



Many of the pagan groups would cut out the liver lobe and use it to divine the future. God forbids this for His people. Why? Read Deut. 18:10 There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer.

How does God ensure that they won't use the liver for divination? It is made into smoke by the priest. (Essentially it is given up to God)





What was done with all these fatty items? Priest made smoke and gave them up to God.

## Sacred Meal



While the dashing of the blood and the burning of the fat are important, they are not the main purpose of the meal.

The main function of the peace meal is to provide a sacred meal for the people of God. In fact, the meat from these sacrifices supplied the main course for the three major pilgrim festivals: Passover, Pentecost, and Booths. The peace offering was often a sacred meal for a sacred day.

It was also a very social event because the meat that any of these animals would provide would be much more than just your immediate family could eat. Therefore guests of extended family or friends were often invited to help eat the meal. (Much like we do with a large turkey dinner on thanksgiving.) This made the meal not only sacred, but relational. It was a communion of loved ones.

## Sacred Meal



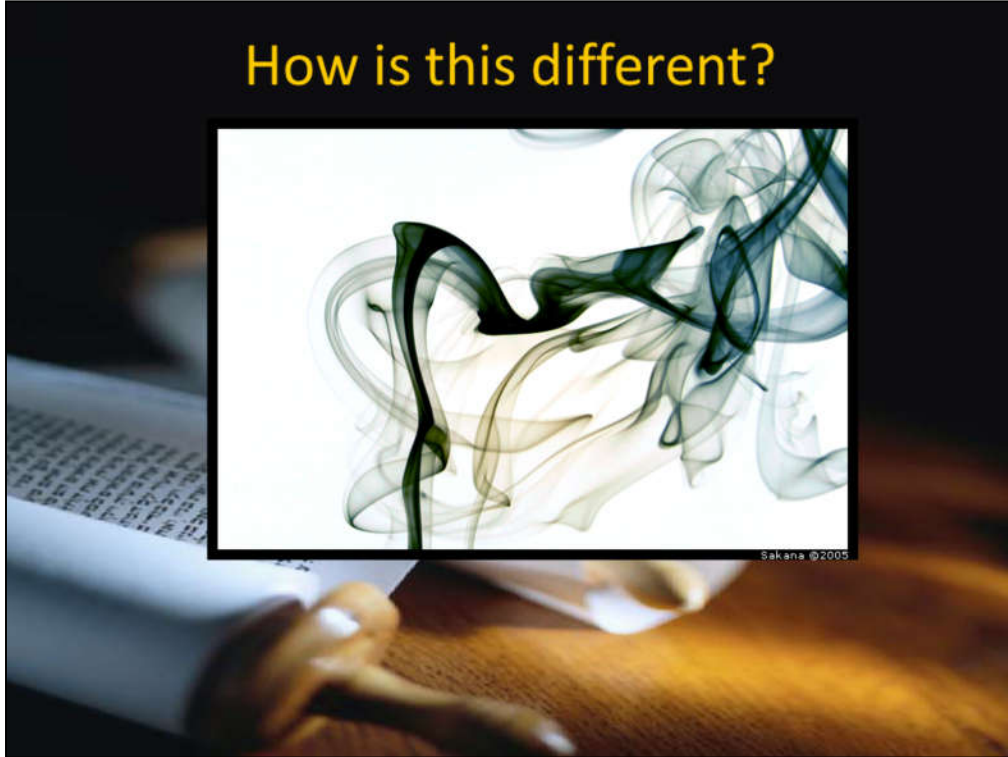
There is also a sense of communion with God here. Do you notice anything different from the burnt offering in the “pleasing aroma” phrase?  
(it is a *food* offering –implying that God is eating it, sharing in the meal, eating the choice parts)



Pagan people used to bring two types of food to the gods. One what cooked meat. They would leave it before the gods since this was seen as **providing for the gods daily sustenance**. After the gods had taken the *spiritual* essence of the food from the sacrifice, then the priest would take the food and eat it. (Read Deut 32:37-38)

Secondly, the people would eat the sacred meat dedicated to the gods and placed before them.

## How is this different?



How are the burnt offering and the peace offering different from the pagan sacrifices. (God “eats” the choice fatty parts in the burning of them. The people eat there part, the part that **is not dedicated** to God. They still share a meal, but each group has their own part of that meal. Furthermore the fat was not seen as nourishing God, or sustaining Him, it was understood that is was destroyed by being made into smoke and it was the smoke that was a pleasing food aroma.)

## Psalm 50:8-13



If there is any mistake on this Read Psalm 50:8-13 “Not for your sacrifices do I rebuke you; your burnt offerings are continually before me. [9] I will not accept a bull from your house or goats from your folds. [10] For every beast of the forest is mine, the cattle on a thousand hills. [11] I know all the birds of the hills, and all that moves in the field is mine. [12] "If I were hungry, I would not tell you, for the world and its fullness are mine. [13] Do I eat the flesh of bulls or drink the blood of goats?

What is God saying here? (Clearly He does not need to be sustained. He is the creator of everything, and since He existed before the creation of the universe, He does not need it to sustain Him.)

## Peace offering



How is this sacrifice a peace offering?

Place this meal into the context of the ancient Israelites: To have a meal together is to have peace between you. You would not be shown hospitality by someone who held a grudge against you.

In this meal the people knew their sins were forgiven and that they had harmony with God.

## Isaiah 25:6-8



Read Isaiah 25:6-8 “On this mountain the Lord of hosts will make for all peoples a **feast of rich food**, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. [7] And he will **swallow up on this mountain** the covering that is cast over all peoples, the veil that is spread over all nations. [8] He will **swallow up death forever**; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken. “

This feast will take place at the end of time. Notice anything different about the feast for the people? (Here God no longer restricts the foods rich in fat from the people [v. 6] When we are feasting with Him in heaven there is no longer a worry about pagan rituals.)

Notice what God eats? (The covering that is cast over the people [imagery of molten metal]. He swallows up death as well.)



## Psalm 22:25-31

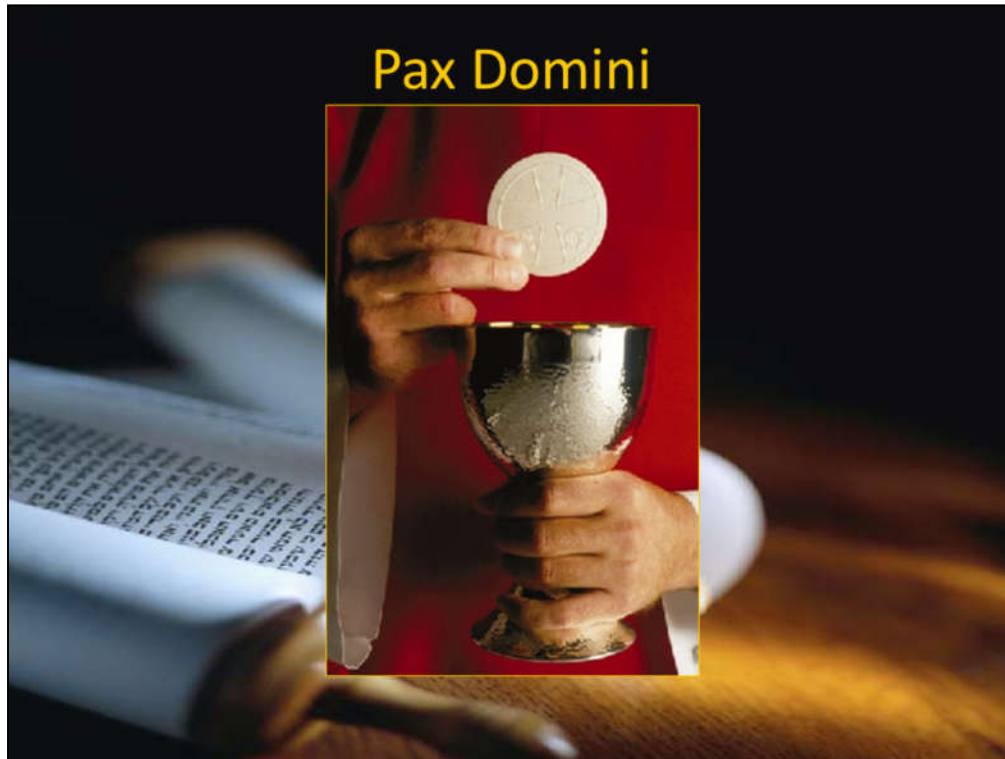


Look at Psalm 22. What is the context of this psalm (look at the title). This is the psalm that Jesus quotes from the cross. What is the mood of the Psalm?

Now read verse 25-32: “From you comes my praise in the great congregation; my vows I will perform before those who fear him. [26] **The afflicted shall eat and be satisfied**; those who seek him shall praise the Lord! May your hearts live forever! [27] All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you. [28] For kingship belongs to the Lord, and he rules over the nations. [29] **All the prosperous of the earth eat and worship**; before him shall bow all who go down to the dust, even the one who could not keep himself alive. [30] Posterity shall serve him; it shall be told of the Lord to the coming generation; [31] they shall come and proclaim his righteousness to a people yet unborn, that he has done it.”

In both the Isaiah passage and the one from Psalm 22 the people are the guests and God is the host. The peace offering was seen this way as well. The people were welcomed to eat this sacred meal and through it received peace from God, their host.

Notice how both of these passages blend worship and eating. Why is that significant to us? (We do the same with the Lord’s Supper)



How's your Latin? Any idea what that means? (Peace of the Lord)

Ever wonder why at sometime when the Pastor says, "The peace of the Lord be with you always," sometimes we respond with "And also with you," and other times with a simple "Amen."?

There is a difference with *The Sharing of the Peace* and with the Pax Domini.

The sharing of the peace is exactly what it implies, we share peace with one another saying "peace be with you" and shaking hands. This can take place at various places in the service.

The Pax Domini happens once in the service at a specific point. It happens right after the Words of Institution, but before the body and blood of Christ are distributed. Since the words of institution have been spoken, we believe the body and blood of Christ are truly there in the bread and wine, so the Pastor holds them up and says, "The peace of the Lord be with you always." It's like he is saying *here*, here is your peace. It is in this holy meal where your God comes to you."

We don't respond with "and also with you," at this point, because in and of ourselves we don't have that peace to give back to God. We simply receive it, so we respond with a simple "Amen." (Let it be so)

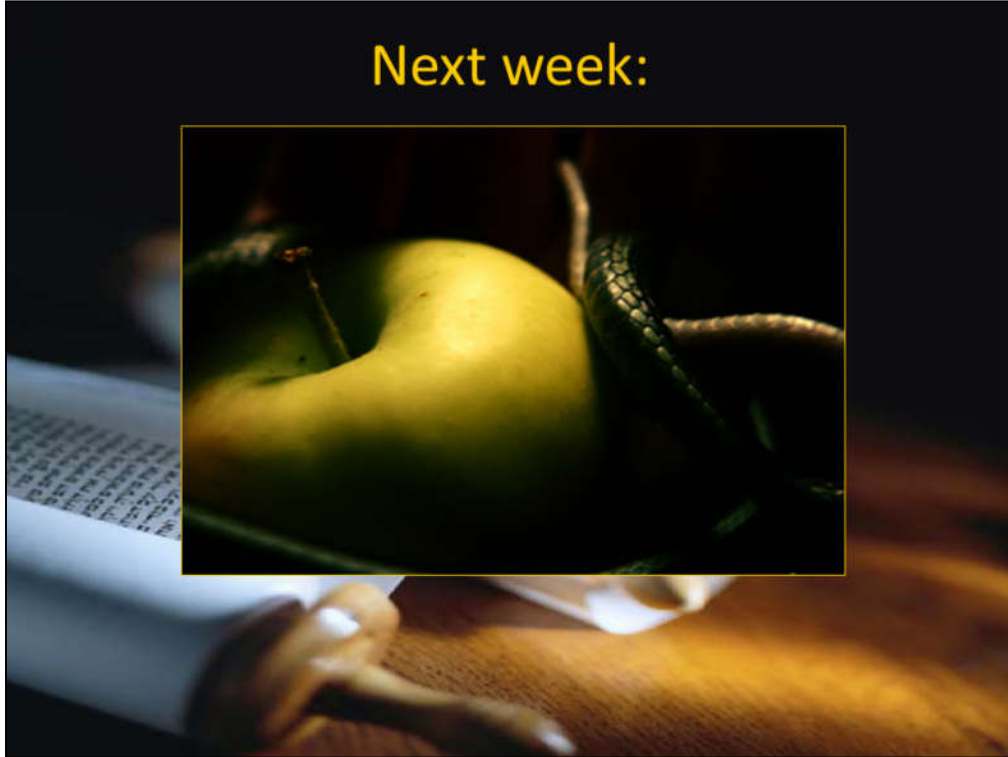
## Agnus Dei



Immediately after the Pax Domini we sing the Angus Dei, the Lamb of God. How does singing this song show that we believe the peace of God to be in this meal? (It ends with “grant us peace, grant us peace.”)

Clearly God still grants peace to His people and still does it through a meal. Through the Lord’s Supper where the Lord grants us sacred food, forgives our sins, and grants us peace.

Next week:



Next week we look at the sin offering.