



# WELCOME TO BIBLE HOUSE OF GRACE

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## Leviticus 7

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Leviticus 7.

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### FOCUS: LAWS FOR THE GUILT, PEACE, VOW AND WAVE OFFERINGS

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#### Topics.

- Laws for guilt offerings.
  - Laws for peace offerings. (freewill thanksgiving offering).
  - Laws for vow offerings.
  - General laws concerning offerings.
  - Laws for wave offerings.
  - Symbolism of the memorial portion and the altar.
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**INTRODUCTION:** the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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**The previous chapter:** covered breaches of faith and sins people do against a neighbour. Laws for compensation and guilt offerings for atonement; laws for burnt offerings, laws for grain offerings of fine flour, oil and frankincense; laws covering offerings that Aaron and his sons are to offer on the day he is anointed and laws for sin offerings.

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### LAWS FOR GUILT OFFERINGS

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#### LEVITICUS 7:1-10

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#### Laws for Guilt Offerings.

- **Leviticus 7:1-10:** "This is the law of the guilt offering (trespass offering in KJV). It is most holy. <sup>2</sup>In the place where they kill the burnt offering they shall kill the guilt offering (trespass offering in KJV), and its blood shall be thrown against the sides of the altar

(round about upon the altar in KJV). <sup>3</sup>And all its fat shall be offered, the fat tail, the fat that covers the entrails (inward in KJV), <sup>4</sup>the two kidneys with the fat that is on them at the loins (flanks in KJV), and the long lobe of the liver that he shall remove with the kidneys.<sup>5</sup>The priest shall burn them on the altar as a food offering (trespass offering in KJV). to the LORD; it is a guilt offering (trespass offering in KJV). <sup>6</sup>Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy. <sup>7</sup>The guilt offering (sin offering in KJV) is just like the sin offering (trespass offering in KJV); there is one law for them. The priest who makes atonement with it shall have it. <sup>8</sup>And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered. <sup>9</sup>And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. <sup>10</sup>And every grain offering, mixed with oil or dry, shall be shared equally among all the sons of Aaron.

It is not easy to distinguish between the guilt offering, the sin offering and the trespass offering for the following reasons:

- In this chapter the English Standard Bible says guilt offering while the King James Bible calls the same offering a trespass offering. (Lev. 7:1-2, 5), and in verse seven the English Standard Bible refers to the guilt offering while the King James Bible calls the same offering a sin offering and then the English Standard Bible says, "just like the sin offering" while the King James Bible says, "just like the trespass offering."
- Both offerings represent Christ, the innocent substitute sacrifice for the guilty sinner.
- Neither offerings were totally consumed.
- The bodies of both offerings were burned outside the camp of Israel.
- Both offerings were to atone for sins committed knowingly or through ignorance.

Since there are many differing ideas amongst commentators concerning what the difference maybe, it is best to look at (v4-5) which states that if anyone sins by any of the following things:

- Making a false promise or deceiving a neighbor in a matter of deposit or security, or through robbery.
- Oppressing a neighbor or found something lost and lied about it, or giving a false testimony, or causes anyone loss in any way or sinned in any other sin that people do.

If anyone sinned by any of these things, they must restore it in full and add a fifth to it (20%) and give it to the person to who it belonged to on the day they realized their guilt. (Lev. 6:1-5). The sin and guilt offerings both involve sin and both involve the same sacrificial offering, because they cannot be separated for the following reason, when a person realises they have sinned before the LORD it produces guilt in the conscience, to clear the mind of guilt, the sinner must make restoration, (i.e., make right were possible any loss, harm or hurt their sin has caused), and offer to the priest their guilt offering plus a fifth (20%) of its value and give it to the person who it belonged to. (Lev. 6:1-5). They could then offer a sin offering and the priest would make atonement for the sinner and they would receive forgiveness (v4-5).

**A practical example:** if a person steals a TV from someone's house, and sets it up in their own home, and later hear the Gospel and are convicted, and respond to the call and receive the Lord Jesus Christ as their Saviour. From that moment onward, every time they watch the stolen TV their wrongdoing will be magnified in their conscience and their guilt will be greatly increased. The only way to find peace of mind and be free of their guilt would be to return the TV they had stolen, and to show their true sorrow and repentance add something extra to it, to compensate for the

trouble their sin had caused the person they sinned against. This is the difference between a sin offering and a guilt offering, the sin offering deals with the sin while the guilt offering frees the mind of guilt that the sin has caused.

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## LAWS FOR PEACE OFFERINGS

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### LEVITICUS 7:11-15

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#### Laws for Peace Offerings. (Freewill Thanksgiving Offering).

- **Leviticus 7:11-15:** And this is the law of the sacrifice of peace offerings that one may offer to the LORD. <sup>12</sup>If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice unleavened loaves (cakes in KJV) mixed with oil, unleavened wafers smeared (anointed) with oil, and loaves (cakes in KJV) of fine flour well mixed with oil. <sup>13</sup>With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves (cakes in KJV) of leavened bread. <sup>14</sup>And from it he shall offer one loaf from each offering (out of the whole oblation in KJV), as a gift (a heave offering in KJV) to the LORD. It shall belong to the priest who throws (sprinkles in KJV) the blood of the peace offerings. <sup>15</sup>And the flesh (i.e., meat) of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

Following are the laws concerning the peace offering that the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings.

- The sacrificial animal could be a male or female lamb or goat without blemish. (Lev. 3:1) (Lev. 3:7, 12) and had to come from the persons own flock. (Lev. 3:6).
- The person offering the animal was to lay their hand on it and kill it in front of the entrance of the tent of meeting. (Lev. 3:2, 8, 12-13).
- Aaron's sons the priests were to throw the blood against the sides of the altar. (Lev. 3:2, 8, 13).

If the offering was a lamb, goat or ox the priest was to offer all the fat covering the entrails (inwards in KJV); the two kidneys and the long lobe of the liver with the fat that was on them at the loins. (Lev. 3:3) (Lev. 3:14-15). If the offering was a lamb the whole fat tail was also to be cut off close to the backbone. (Lev. 3:9-10) (Lev. 4:9-10).

- The priest was to place the firewood on top of the fire on the altar; place the animal for the burnt offering on top of the firewood and the entrails (inwards in KJV) on top of the animal of the burnt offering and burn them on the altar as a food offering with a pleasing aroma. (Lev. 3:5, 11, 16) (Lev. 6:12-13).
- Every morning the priest was to place wood on top of the fire to keep it continually burning it was not to go out day or night. (Lev. 6:12-13), signifying God is always ready to forgive.
- All fat was the LORD's, no fat or blood was to be eaten throughout Israel's generations. (Lev. 3:17).
- All the sons of Aaron were to be given an equal portion of every grain offering, mixed with oil, or that is offered dry (i.e., without oil), that was offered with the peace offering. (Lev. 7:10-11).

If the peace offering was offered for a thanksgiving offering, it was to be offered with the following three offerings:

1. Unleavened cakes of fine flour mixed with oil. (Lev. 7:12).
2. Unleavened wafers smeared with oil. (Lev. 7:12).

### 3. Leavened bread. (Lev. 7:13).

One portion out of these three (i.e., the whole peace offering) was to be the priest's that threw the blood on the altar. (Lev. 7:14).

- The meat of the peace offerings was to be eaten the same day that it was offered; nothing was to be left until the morning, but if the offering was a vow, or a voluntary offering, it could be eaten the same day that it was offered and on the next day, but if anything remained to the third day was to be burnt with fire. (Lev. 7:15-16). If anyone did eat the meat on the third day they were to be cut off from their people and bear their iniquity. (Lev. 7:18) (Lev. 19:5-7).
- If the meat touched any unclean thing it was not to be eaten but burned with fire. (Lev. 7:19).
- Only those who were clean could eat the meat of the peace sacrifice (Lev. 7:19), if anyone unclean did eat of it they were to be cut off from their people. (Lev. 7:20-21).
- No fat, of an ox, a sheep or of goat or the fat of a beast that dies of itself and the fat that is torn with beasts, was to be eaten, if anyone did eat of the fat they were to be cut off from their people. (Lev. 7:22-25).

**Fat, what it means:** in many verses God says that "the fat is mine," and that whoever eats it will be cut off from their people. This does not mean that we cannot eat any fat at all since that would mean we could never eat meat, because every piece of meat, even lean meat has some fat in it. When we look at the context that these words are spoken in, we see that the focus is upon the fat that covers the innards and intestines (i.e., the entrails), specifically the fat above the kidneys and the fatty mass surrounding the liver, this is consistent throughout the Bible.

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The fat contained in the muscular meat of the animal is not mentioned, nor is the fat of chickens or fish mentioned anywhere in the Scriptures, but only the fat of bulls, oxen, sheep and goats, and then only the fat that surrounds the intestines.

**The symbolism of fat:** fat is used by the body to store excess energy, for this reason it symbolically speaks of abundance. As God blessed a righteous person or nation, they accumulate excess, this excess in the Bible is called increase and symbolically fat. The fat given to God was from the inner most parts of the animal, signifying that we are to give the inner most part of our lives, the part that others cannot see to God in love, praise and worship.

- No manner of blood, whether it be of birds or animals was to be eaten, if anyone did eat any manner of blood they were to be cut off from their people. (Lev. 7:26-27).
- Those who offered the peace offerings to the LORD were to bring their sacrifice with their own hands with the fat and the breasts (Lev. 7:28-30) and wave the breasts before the LORD. (Lev. 7:30).

The breasts of a bull, bullock, cow or ox is today called brisket. It refers to the cut of meat that comes from the chest area of the animal. Each of these animals have one beef brisket. It is one of the nine beef primal cuts, though the precise definition of the cut differs internationally. It is best cooked in a small amount of liquid slowly over a fire, on top of an oven or in a slow cooker.

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## GENERAL LAWS CONCERNING OFFERINGS

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1. **The sin and trespass offering:** the breasts and the right thigh that Aaron waved was his and his sons' portion of the sin and peace offering.

- The breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded. <sup>22</sup>Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. (Lev. 9:21-22).

The trespass offering comes under the umbrella of the sin offering since they both carry the same idea, and both involve wrong-doing and breaking the law and therefore refer to the same things.

2. **The ordination (consecration in KJV) offering:** the LORD spoke to Moses (acting as high priest) for Aaron was not yet anointed to that office, saying:

- Take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion. <sup>27</sup>And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons. (Exodus 29:26-27).

**Laws for killing sacrificial animals outside the camp:** If any of the people of Israel killed an ox, a lamb or a goat in or outside the camp and did not take it to the entrance of the tent of meeting to offer it as a gift to the LORD bloodguilt would be imputed to them and they were to be cut off from their people. (Lev. 17:3-4). This is the law concerning the peace offering that the LORD commanded Moses on Mount Sinai, on the day that He commanded the people of Israel to bring their offerings.

**Peace offerings were not limited to one animal:** when Moses finished setting up the tabernacle in the wilderness the people of Israel, brought multitudes of oxen, rams, male goats and lambs for the peace offering. (Numbers Chapter Seven). To dedicate the Temple of the LORD Solomon and all Israel offered 22,000 oxen and 120,000 sheep. (1 Kings 8:62-66) and during a festival Hezekiah and all the Levites ate the food for fourteen days continually sacrificing peace offerings. (2 Chron. 30:20-23). These celebrations, offerings and feasts show that peace offerings were not limited to one animal or to a set period of days but as many animals could be offered whenever the people chose to offer them.

**Worthy and unworthy sacrifices:** Amos rebuked the people of Israel saying, the LORD hates and despises their feasts, and takes no delight in their solemn assemblies, even though they offer Him their burnt and grain offerings, nor will the LORD accept or look upon the fattened animals of their peace offerings. Amos then tells them to take away from Him the music of their harps and songs of their praise and let justice roll down like waters, and righteousness like an ever-flowing stream. (Amos 5:20-24). This does mean the LORD would never accept offerings, but that the only ones He would accept were those given with a right heart attitude. This same principle applies today.

The Bible tells us that the LORD inhabits the praises of His people, but the only songs of praise that He will accept is that worship that rises-up from a true, devoted and faithful heart.

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## LAWS FOR VOW OFFERINGS

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### LEVITICUS 7:16-21

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- **Leviticus 7:16-21:** But if the sacrifice of his offering is a vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. <sup>17</sup>But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. <sup>18</sup>If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity. <sup>19</sup>Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh, <sup>20</sup>but the person who eats of the flesh of the sacrifice of the LORD's peace

offerings while an uncleanness is on him, that person shall be cut off from his people.  
21 And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people."

From these verses we learn:

A vow offering or a freewill offering, was to be eaten on the day that the person offered the sacrifice or the next day, but whatever remained of the sacrifice on the third day was to be burned up with fire. If anyone did eat it on the third day no righteousness or forgiveness would be accounted to them, nor would they be accepted, but bear their own iniquity and punishment. (Lev. 7:16-18).

- If any of the meat of the sacrifice touched anything unclean it was not to be eaten but burned up with fire. (Lev. 7:19).
- All who were clean could eat the meat of the sacrifice, if any unclean person did eat the meat they were to be cut off from their people. (v19-20).
- If anyone touched an unclean man or woman or an unclean creature and ate some meat from the sacrifice of the LORD's peace offerings, that person was to be cut off from their people. (Lev. 7:21).

**The vow offering:** (v16) the vow and freewill offering are both voluntary and comprise the second part of the peace offerings. The vow offering was a voluntarily obligation that a person imposed upon themselves promising to take it upon themselves to bring their sacrificial animal for a peace offering. This undertaking was binding upon the person until they fulfilled it, even if the animal they promised to bring died, or was stolen or became disqualified for a sacrifice, they must bring another to fulfil their vow. It could be likened to a member of a church promising before God to give a set amount of money. The underlying principle being taught is that our word should be our bond, no one should make impulsive promises or promises they cannot keep or are not serious about.

**The freewill offering:** (v16) this offering together with the vow offering forms the second part of the peace offerings. The free-will offering was an offering of a certain animal that a person freely offered to God, without being under any obligation or command from God or expecting any gain or advantage for themselves, but solely given as a sacrifice of thanksgiving and gratitude. It was giving from a devoted rejoicing heart. This offering was a true witness of a believer's faith, devotion and love since there was no command or obligation to offer it. In Leviticus chapter twenty-two the LORD spoke to Moses, saying, when anyone presents a burnt offering for their vow or freewill offerings, for it to be accepted it was to be:

- A male bull, sheep or goat without blemish, but if they had a part too long or too short they could be offered for a freewill offering, but not for a vow offering. (Leviticus 22:18-23).
- No animal that had its testicles bruised or crushed or torn or cut, nor any animal that had been obtained from a foreigner was to be offered to the LORD. (Leviticus 22:24-25).

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## GENERAL LAWS CONCERNING OFFERINGS

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### LEVITICUS 7:22-27

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#### General Laws Concerning Offerings.

- **Leviticus 7:22-27:** The LORD spoke to Moses, saying, <sup>23</sup>"Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. <sup>24</sup>The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no



account shall you eat it. <sup>25</sup>For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. <sup>26</sup>Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. <sup>27</sup>Whoever eats any blood, that person shall be cut off from his people."

From these verses we learn:

- No fat, of ox or sheep or goat was to be eaten. (v23).
- No fat of an animal that dies of itself or the fat of one that is torn by beasts was to be eaten but could be put to any other use. (v24).
- Whoever ate the fat of an animal of a food offering made to the LORD was to be cut off from their people. (v25).
- No blood was to be eaten of any animal or bird, if anyone did eat blood was to be cut off from the LORD's people. (v26-27).

For further information concerning fat see the title: "Fat and what it means," following (v11-15) (above).

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## LAWS FOR WAVE OFFERINGS

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### LEVITICUS 7:28-34

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#### Laws for Wave Offerings.

- **Leviticus 7:28-34:** The LORD spoke to Moses, saying, <sup>29</sup>"Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. <sup>30</sup>His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD. <sup>31</sup>The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons. <sup>32</sup>And the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings. <sup>33</sup>Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh (shoulder in KJV) for a portion. <sup>34</sup>For the wave breast that is waved and the thigh (shoulder in KJV) that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel.

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This means that the person offering the peace offering was to take the fat, the entrails, the breast and the right thigh to the priest themselves (v29-30), which means that the person making the offering was to kill their offering skin it, cut it up into its pieces and removed the fat with the entrails. Today, it is natural for us to think that only a trained butcher can cut an animal up in such a manner, but the people who lived in this ancient era, were their own butchers, they would learn from their fathers at a very early age how to cut up a wild and domestic animal to provide food for their family.

**The right thigh:** (v32) was contributed (donated by the people), not waved and given to Aaron and his male descendants from his immediate bloodline (these were called Aaronic priests), but it was not limited to his sons only, for his daughters could also eat the right thigh with their families. (Lev. 10:14-15).

**The breast:** (v34) that was waved was given to the common Levite priests (and their families) that were not descents of Aaron. (Lev. 10:15).

**Eat it in a clean place:** both the Aaronic Levite priests and the common Levite priests were to eat their portion in a clean place.

- The breast that is waved and the thigh that is contributed you shall eat in a clean place, you and your sons and your daughters. (Lev. 10:14).
- Everyone who is clean in your house may eat it. (Num. 18:8, 11).



Eating it in a clean place means eating it amongst faithful Israelites, in contrast to eating it amongst unbelievers or idolaters etc. It could be eaten at the temple or in their own homes, or any other place that was free from every form of idolatry or anything else that would be offensive to God. Note, though their wives are not mentioned (Lev. 7:31-34) (Lev. 10:14-15), it is naturally supposed they would be included.

**All priests were Levites, but not all Levites were priests:** the Levites were the tribe of Israelites that descended from Levi, one of the twelve sons of Jacob. All priests were to be Levites, according to the Law, but not all Levites were priests. Following are the three groups of Israelites.

1. Priests (Kohens).
2. Levi (Levites).
3. Israelites.

Jacob's third son's name was Levi. Levi had three sons: Gershon, Kehath and Merari. (Gen. 46:11) (Exod. 6:16) (Num. 3:17). Kohath's firstborn was Amram, he had three children: Miriam, Aaron and Moses. Aaron was chosen to be the high priest and from his descendants all males are priests, the rest of the tribe are the Levites. All male descendant of Aaron is an Aaronite, or priest, any non-Aaronic Levite (i.e., descended from Levi but not from Aaron) assisted the Levitical priests of the family of Aaron in the care of the tabernacle (later of the temple).

**Jacob's third son was Levi, he had the following three sons:**

1. Gershon
2. Kehath
3. Merari. (Gen. 46:11) (Exod. 6:16) (Num. 3:17).

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**Kohath firstborn son was Amram, he had the following three children:**

1. Miriam
2. Aaron
3. Moses

Aaron was chosen to be the high priest and from his descendants all males are priests and called Aaronites. Any non-Aaronic Levite (i.e., descended from Levi but not from Aaron) assisted the Aaronic priests in the care of the tabernacle (later of the temple). All of Aarons male descendants were priests, but obviously not all were high priests, the breast was Aarons and his family and all who descended from Aaron (not just the high priests). The right thigh was given to the priests that were not descended from the bloodline of Aaron. The following verses show that Aaron, his sons and his daughters could eat the breast with their meal/grain offerings and that all who descended from Aarons bloodline could eat of the breast of the peace offering throughout all generations, until the Messiah came. (Though she is not mentioned, naturally the high priests' wife would be included).

- The breast that is waved and the thigh that is contributed you (Aaron) shall eat in a clean place, you and your sons and your daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. <sup>15</sup>The thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD's, and it shall be yours and your sons' with you as a due forever, as the LORD's has commanded." (Leviticus 10:14-15).
- This also is yours (Aarons) the contribution of their gift, all the wave offerings of the people of Israel. I have given them to you, and to your sons and daughters with you, as a perpetual due. Everyone who is clean in your house may eat it. (Num. 18:8, 11).

**Offering the breast:** the breast is what we call the brisket, tradition says, that in, order to show that the sacrifice was voluntary, the person offering the breast was to bring it with their own hands to the priest, and the priest would then lay his hands on the persons hands. The person offering the breast would then walk toward the altar by themselves as though they were presenting their gift to God. Upon reaching the altar they would lift the breast up in their own hands to the God of heaven and:

- Wave it toward the altar, signifying their gratitude and thankfulness to God as the Lord of the whole earth and that it was being given to the LORD.
- Wave it back toward themselves, signifying they were receiving it back from LORD as a gift.

After waving the breast they would return to the priest and hand it to him, signifying God giving that portion of the offering to the priest his sons, his daughters (and naturally his wife).

**NOTE:** the right shoulder was the Aaronic Levite priests' portion, while the breast was the portion of all non-Aaronic Levites, but since it was always an Aaronic priest officiating, he was entitled to both the right shoulder and the breast as a reward for his service.

**Peace offerings were not limited to one animal:** when Moses finished setting up the tabernacle in the wilderness the people of Israel, brought multitudes of oxen, rams, male goats and lambs for the peace offering. (Numbers chapter seven). To dedicate the Temple of the LORD Solomon and all Israel offered 22,000 oxen and 120,000 sheep. (1 Kings 8:62-66) and during a festival Hezekiah and all the Levites ate the food for fourteen days continually sacrificing peace offerings. (2 Chron. 30:20-23).

These celebrations, offerings and feasts show that peace offerings were not limited to one animal or to a set period of days but as many animals could be offered whenever the people chose to offer them.

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## SYMBOLISM

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**Symbolism of the memorial portion:** offering a memorial portion of the whole offering to the LORD and it being consumed by fire on the brazen altar of burnt offering signified, God sharing the meal with His people, which speaks of communion and fellowship and typifies the communion and peace the faithful have with their heavenly Father through faith in the Lord Jesus Christ. It is because of his suffering on the bloodstained cross of Calvary that we have peace with God and can feed upon the bread of life and have fellowship with the Father.

Jesus himself said:

- I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. (John 6:35).

**Symbolism of the altar:** spiritually, the altar represents God's table, and the sons and daughters of the high priest signify the faithful of the church which is the family of Christ our High Priest. It denotes those in Christ eating from the table of the heavenly Father and being in communion with Him. It also signifies us having a part in the work of our High Priest and in his sacrifice.

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**The God of heaven and earth invites all mankind, not just the priests, but also the common people to feed and feast upon His peace offering the Lord Jesus Christ, God's Peace-offering for all mankind.**

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In this sacrifice Christ symbolically plays all three parts:

1. He is the one, bringing His sacrifice to the altar.
2. He is the offering, sacrificing His life in service to his heavenly Father.
3. He is the priest, serving the faithful at the altar as Mediator.

All three involve devotion to Christ and sacrificial service. Sacrifice is not only the heart and core of love whether toward God or toward an earthly man or woman, but also plays a key role in acceptance before God. It indicates love toward God and devotion in service to Him, for people willingly sacrifice for those they love. This inward devotion was manifested through the outward sacrifices of the burnt and meal offerings the people offered to the LORD and through the sacrifice of the Lord Jesus Christ.

Jesus said:

- Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. (John 14:27).

Peace in this context refers to peace with God, for those whose mind is set on the flesh (self, ego, pride, greed, etc.), are hostile to God, for the flesh does not submit to God's law. (Rom. 8:7) this, is why fallen human nature is against God and rejects His Son the Lord Jesus Christ. The result of this is continual inner disharmony with God, however, despite this the world can produce a level of peace from time to time, but it is not the peace of God, that the worlds peace is based upon, the peace with God that the world gives is founded upon adhering to ceremonial rituals and holy days and keeping religious customs and traditions, which can never remove fear and guilt, for when can one ever do enough to earn righteousness by works and be counted worthy of God. In contrast to the peace the world gives God's peace removes fear and a guilty conscience, all who live by following God's way of salvation, through faith in the Saviour and King who ascended from the bloodstained cross of Calvary can be confident that they are loved by God and destined for eternal life and everlasting happiness.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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