

Gospel in Leviticus 2 of 6

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Study Given by W.D. Frazee—December 4,

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” Romans 15:4.

Beginning at Moses and all the prophets Jesus expounded to His disciples all the Scriptures the things concerning Himself. It's a wonderful thing to read the story of the life and death and resurrection of Jesus as recorded by Matthew, Mark, Luke, and John. It's wonderful to go into the book of Hebrews and see in the ancient types and shadows of the Old Testament the foreshadowing of the work of Jesus as the Lamb who dies for us and the Priest who lives for us. And it's most interesting to go back into the books themselves of the Old Testament and notice detail after detail.

As we called attention to last Friday night, there were many, many offerings. Every one of them foreshadowed the death of Jesus on Calvary. Every lamb, every bullock, every dove that died was a type; a symbol, a representation of the offering of Jesus. Many of these offerings not only represented Jesus, they represented the one who brought the offering. As we noted in Leviticus 1 last week, the man who brought the burnt offering placed his hand upon the head of it that it might be accepted for him in his place representing him. There's a beautiful blending of Jesus and His disciple in many of these types. God wants it to be that way in our experience. So Paul says:

“I am crucified with Christ...” Galatians 2:20.

So when we see the lamb dying we're thinking first of all and most of all of Jesus. The One who bore the cross for us has invited us to share the cross with Him.

Tonight we're going to study the peace offering: Leviticus the third chapter and Leviticus the seventh chapter, and some other scriptures. What was the condition of the animal of sacrifice, as the last line brings out?

“...without blemish before the LORD” Leviticus 3:1.

No animal that had a blemish was to be accepted for a sacrifice, either as a sin

offering or burnt offering or a peace offering. Only an animal without blemish could properly represent Jesus. It also represents how carefully we should take care of our bodies that we might be able to present them as near as possible without blemish. I read:

“In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as an illustration of what His children are to be—‘a living sacrifice,’ ‘holy and without blemish,’ ‘well pleasing to God’” *Ministry of Healing*, page 130.

The Scripture references here in the New Testament are in Romans 12:1 and Ephesians 5:27. The whole New Testament is a commentary on much of the Old Testament. It's as we study the Old Testament and the New Testament together that we get the most of both of them. Either one is somewhat dependent on the other for explanation. God intended it that way. Thank God that through the modern revelation of the Spirit of Prophecy He has given us light on both Testaments.

So without blemish the offering must be as perfect as possible to represent Jesus, the divine offering, who is the Lamb without blemish and without spot, as Peter says. Also representing what we're to be as near as we can.

Just as the burnt offering must be set apart on behalf of the offerer, so the second verse says, he shall lay his hand upon the head of his offering. We must identify with Christ. Christ must be to us a personal Savior.

In this sacrifice after the killing of the substitute, Aaron's sons, the priests sprinkled the blood upon the altar round about. An interesting ceremony was gone through as the fat of the peace offering was separated from the rest of the body. Imagine the offerer going over the open body of the animal picking out the fat around the stomach and intestines and other parts of the anatomy. What was done with this fat? The fifth verse:

“And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering” Leviticus 7:5.

Turn to the 37th Psalm. Let's get a picture of what's represented here:

“But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away” Psalm 37:20.

So the careful separation of the fat from the rest of the animal gives us a picture of how carefully we should look into the offering we bring to God of ourselves, and seek to

isolate and separate sin from our lives. What did they do with the fat? They gave it to the priest. Who is our Priest? Jesus.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

He suffered the just for the unjust. And on Calvary, as the Lord laid on Him the iniquity of us all, He bore our sins in His own body on the tree.

Also we see in the burning of the fat a picture of the final judgment of all the wicked, when sin and sinners will be consumed in the cleansing fires of the last day. Malach pictures it:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch” Malachi 4:1.

So as fat is consumed, as stubble is burned so all sin and all who cling to sin will be burned eventually. I’m glad that it’s our privilege to separate, by the work of the Holy Spirit, the sin from our hearts our lives, as we bring them to Jesus and ask the Priest to burn them up right now—what do you say?

Notice that this offering is called what kind of offering? What’s the name of the offering? A peace offering. Christ is our peace. He offers us peace. Let’s go over to John 14:28. The peace offering was usually offered after the sin offering that accomplished the work of atonement, and the burnt offering representing the work of consecration had been given. The peace offering could be given at any time. It was a voluntary offering. It represented the fact that Jesus had given the gift of peace, and this was an offering of thanksgiving. So Jesus says:

“Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” John 14:27.

The goal of all the offerings is to bring man in harmony with God so that there’s no sin between, and therefore there is peace accomplished.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace...”
Ephesians 2:13-14.

Who’s our peace? Jesus. So as the man brings his lamb or goat or bullock and offers

it as a peace offering. If he understands the lesson he is thinking of the coming Messiah, the Son of God who was to give His life to accomplish the work of reconciliation that men may have peace with God.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” Romans 5:1.

He is our peace. Do you have peace in your heart? Is there gladness in your soul because the sin has been taken away through the blood of Jesus? Oh, what a wonderful privilege it is to have sin taken away. That’s the meaning of the atonement.

Now, let’s go back to Leviticus the seventh chapter, and notice some other lessons about the peace offering. The peace offering is also spoken of as a shared offering; because part of it was burnt on the altar; part of it was given to the priest. And this was one offering that the offerer himself had a part in. In fact his whole family could share it as a meal of thanksgiving. It was a special celebration of joy in the Lord. But it was very important that certain parts should be given to the priest before they ate any of the offering.

“Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD” Leviticus 7:29-30.

God deliberately arranged that the offerer must himself go through the motions of bringing that animal, and then slaying it, and taking the fat out and giving it to the priest. And then there were some other parts—the breast in the 31st verse.

“And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings” Leviticus 7:31-32.

What does this represent? Here I cannot tell you infallibly that this is the application. But there are certain things that fit, and they’re worth noticing. We’ve already studied from Psalm 37, the meaning of the fat. Turn over to 40th chapter of Isaiah; I want you to read a verse on the breast, or the bosom and the use that Jesus makes of it. Here Jesus our friend and Savior is pictured as a shepherd:

“He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young” Isaiah 40:11.

As the shepherd would take a little lamb and carries it in his bosom, so Jesus carries us upon His heart. This was represented by the priest receiving the bosom, or the breast of the animal that was set apart to represent Jesus as the sacrifice.

Again, notice that the right shoulder was given. Turn to Isaiah 9:6. Notice the word shoulder, and notice the word peace.

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end...” Isaiah 9:6-7.

What was the first thing the offerer separated and gave to the priest? The fat. But he didn't stop there. He gave the priest the breast, and he gave him the right shoulder. Perhaps we might get this lesson that it is not enough to trust Jesus with our sins. We need to trust Him with the government of our lives. The government shall be upon His shoulder. Christ is interested not only in taking our sins, but in taking the management of every detail of our lives. Thus He becomes the Prince of Peace. How beautiful it is to know that God is looking after His children, that He's making all things work together for good. So as the offerer gave the priest the appointed portions, each had a significance.

Turn to Deuteronomy the 18th chapter. There was another part of the peace offering that was given to the priest:

“And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw” Deuteronomy 18:3.

The two cheeks—let's look at that a little. Turn to Isaiah 50:6. Here Jesus, speaking through Isaiah, foretells the treatment that He would receive:

“I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting” Isaiah 50:6.

The cheeks of Jesus and the back of Jesus received the insults and abuse of the soldiers and the mob. Now turn to Matthew the fifth chapter, and see what He told us to do with our cheeks. Some of you remember that don't you?

“But I say unto you, That ye resist not evil: (that is evil

treatment) but whosoever shall smite thee on thy right cheek,
turn to him the other also” Matthew 5:39.

How many cheeks? Two. How many cheeks of the peace offering went to the priest? Two. This shows the complete dedication of Jesus in receiving the treatment that He received. It also represents the complete dedication of our lives so that we’re willing, for Christ's sake, to receive the same treatment that He received. We’re going to need that in the coming crisis, dear friends.

It’s a wonderful thing to know that this is the basis of peace. Did Jesus get irritated by all that insult? No. Turn to Micah the fifth chapter. Notice another wonderful prophecy of the treatment that Jesus received on His cheeks. We’re at that season of the year when we think of the birth of Jesus in Bethlehem, that’s foretold in Micah 5:2; but notice what immediately precedes it—the last part of the first verse of the fifth chapter:

“...they shall smite the judge of Israel with a rod upon the cheek”
Micah 5:1.

And then it tells of where He would be born in little Bethlehem.

Let’s try to picture in our imagination what a wonderful condescension it was for Jesus, who had been and was still the Lord of the universe, yet He allowed Himself to be thus taken by wicked hands and abused. He was the Prince of Peace. He wants to give you and me such a peace in our hearts that we too shall be able to suffer any abuse. As we are students in the school of Christ, we must remember that every irritation, every abuse is a laboratory lesson in which we are to experience the peace of the Savior.

As we look upon the One that our sins have pierced, as we see the treatment He received as our substitute, as we see the peace that He revealed, thank God that same peace, the peace of Jesus Christ Himself can be in our hearts, for He is our peace. When we have this experience we’ll not be waiting until people treat us right in order to treat them right. We’ll return good for evil as Jesus did. This is peace.

Now, turn to Hebrews the 13th chapter where we have one of the most beautiful verses in the New Testament dealing with these offerings. The peace offering, as I have already noted was an offering of praise and thanksgiving. The whole family united with the offerer as the offering was presented all to the Lord, part of it on the altar, part of it eaten by the priest, and the rest by the family.

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name”
Hebrews 13:15.

What is the fruit of our lips? Our words. As fruit comes from a branch, so words come from our lips. And we're to offer these words as a sacrifice of praise to God continually.

Here is a basis of the testimony meeting. But it includes far more than this. Not merely in the house of God, but in our homes, in the places of business where we work, and where we meet our fellow students we're to be offering the sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to His name. Oh, I'm glad we have that privilege, don't you?

Who is our peace? Jesus. What is it we have to be thankful for? Jesus.

“Far away in the debts of my spirit tonight,
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
O'er my soul like an infinite calm.

Peace! peace! wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever, I pray,
In fathomless billows of love.”

(Testimony Service)

And now dear Father, dismiss us with Thy blessing, and keep Thy peace in our hearts.

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