

Front Page - 2015 07

The Peace Offering Christological Introduction

When John came to the end of his gospel he penned the words: “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen” (Jn. 21:25). Therefore, it is to be expected that this short paper is barely touching many of the truths relating to the subject of the “Peace Offering”. There are so many avenues related to it. I suggest that throughout eternity we will be ever learning the wonder and depth of this aspect of the work of the Lord as we ponder the fulness of the peace we have been brought into and eternally have.

All the “blood offerings” of the Old Testament were shadows of the person of the Lord, the results of His work at Calvary, His resurrection, and His glorification. There are sacrifices in which there was blood shed but it is not so stated, such as the animal slain to make clothes for Adam and Eve (Gen. 3:21); the sacrifice of Abel (Gen. 4:4); the sacrifice of Noah (Gen. 8:20); or those of Abraham, Isaac, and Jacob (Gen. 12:7; 26:25; 35:1); as well as the burnt, peace, sin, trespass offerings which take up entire chapters (Lev. Chs. 1, 3, 5, 6); the Day of Atonement (Lev. 16); and the Red Heifer (Num. 19).

There are multi avenues by which one can consider the peace offering as it foreshadows the Lord for He is our peace.

- a) He made peace: “Having made peace . . . reconcile all things” (Col. 1:20). The teaching is there had to be the foundation for peace made and acceptable before there could be reconciliation.
- b) Because of His work we have peace: “Being justified we have peace” (Rom. 5:1). The teaching is that the individual must be justified before they can have peace with God. Only then can an individual know the “peace of God” (Phil. 4:7; Col. 3:15).
- c) “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph. 2:14). The context here is not with God but between Gentile and Jewish believers.

Avenues By Which The Lord Is Related To Peace

The Name Jehovah has over twenty associated names, one of which is Jehovah-Shalom (Jud. 6:24) which means: “The Lord send peace”. While this title is only used once in the Scriptures, it is an aspect of the Lord for there we can read of God, Christ, and the preacher in the relationship of “peace.”

- a) Christ is the:
 - i) Personification of Peace, for He is “The Prince of Peace” (Isa. 9:6)
 - ii) Potentate of Peace, for He declares: “neither shall the covenant of my peace be removed” (Isa. 54:10) and “of the increase of His government and peace there shall be no end” (Isa. 9:7)
 - iii) Perfecter of Peace, for He keeps in perfect peace those who trust Him (Isa. 26:3)
 - iv) Power of Peace, for He will ordain peace and work all our works in us (Isa. 26:12)
 - v) Procurer of Peace, for the chastisement of our peace was upon Him (Isa. 53:5)
 - vi) Promise of Peace, for He says: “The work of righteousness shall be peace” (Isa. 32:17)
 - vii) Publisher of Peace (Isa. 52:7)
- b) God is the:
 - i) Maker of peace (Isa. 45:7)
- c) The preacher is the:
 - i) Proclaimer of peace (Isa. 52:7)

Distinctive Features

This was the first of the Levitical offerings in which a female could be offered and the first time there is a record of any female offerings being sacrificed in the scriptures. However, it was not the only offering where a female could be used, for they could be used in the sin and trespass offerings (Lev. 4:28; chs. 5:6). Further comments are made under “What do the various animals and parts signify?”.

It is noticeable that in the peace offering there is emphasis on the “fat” which is mentioned in Lev. 3:3, 4, 9, 10, 14, 15, 16, 17; and is the standard for the portion of fat for the sin offering. Notice how it reads: “As the fat of the sacrifice of peace-offerings” (Lev. 4:26, 31, 35). When Abel offered his sacrifice it is recorded that he brought “of

Front Page - 2015 07

The Peace Offering Christological Introduction

the firstlings of his flock, and of the fat thereof”, yet we never read of the blood of an offering until the Passover (Ex. 12:7). God calls the fat, “the fat of my sacrifice” (Ex. 23:18) and declares: “All the fat is the Lord’s” (Lev. 3:16).

What Do The Various Animals And Parts Signify?

1) The male

- a) The scriptures teach: “quit you like men, be strong” (1 Cor. 16:13). There is a close connection between the significance of the “male” (Lev. 3:1), the “goat” (Lev. 3:12), and the “living creatures” of Ezek. 1:5, 13). The male indicates unwavering resoluteness in standing against all opposition and temptation. But the “opposing’s” of the Lord were not harsh arrogant disregard for all others but as the goat typified, He was comely, beautiful in His goings (Prov. 30:29-30), and like the living creatures of Ezekiel there was no turning of Him from the pathway. He went straight forward (Ezek. 1:9, 12).
- b) The male also indicates the position of headship and leadership in the government of God.

2) The female also indicates a position in the government of God which is submission to the head. Each in their own place for the greater glory of God. In this avenue the Lord is seen in the glory of His servanthood as One sent by God and the Father. The servanthood of the Lord is again stressed in Isaiah where He is prophetically spoken of as:

- a) “Behold my Servant, whom I uphold; Mine elect, in whom my soul delighteth” (Isa. 42:1)
- b) “Thou art my Servant, O Israel, in whom I will be glorified” (Isa. 49:3) (while this has reference to Israel, yet in its fulfillment it goes beyond Israel.
- c) “Behold my Servant shall deal prudently” (Isa. 52:13)
- d) “By His knowledge shall My righteous Servant justify many” (Isa. 53:11)
- e) This is God’s fellow (Zech. 13:7) who was God’s “Helpmeet”, a man perfectly suited for the declaration (manifestation) of God (Jn. 1:18) and the salvation of mankind (Jn. 4:42). As such He was typified by the servant who said: “I love my master, my wife, and my children” (Ex. 21:5), and so foreshadowing the servant’s love.
- f) He is seen prophetically as the servant who was pictured as the “Polished Shaft” (Isa. 49:1-5), the perfections of the servant.

3) Without blemish

- a) Christ was the only man who walked in fellowship with God, totally imperviousness to sin and defilement. Nothing external could arouse corruption within, and nothing within saw opportunity to sin.
- b) In contrast to the burnt offering where being “without blemish” indicated there was nothing of deformity and sin in Christ that negated His perfect acceptance with God, here being “without blemish” indicates that there is nothing in Christ and nothing done by Him which caused a broken fellowship and peace with God. Christ never knew what it was to have a troubled conscience, to come to God in confession of sin, never knew what it was to quench or grieve the Spirit of God, nor cause a furrow on the brow of God.
- c) The life of Christ was mentally, socially, physically, and emotionally a constant life of perfect fellowship with God, a life of unreserved concord. Christ could not sin because not only was it totally obnoxious to Him, but such was His love for the Father that He would never hurt, grieve, or sadden the heart of the Father. Furthermore, not only would it have grieved His conscience but sorrow would have filled His heart because of the grief it would have brought to the Father and the victory given to Satan. When there is love for another, nothing is done which causes the loved one sadness. If the Lord had sinned (which He could not) it would have meant the Godhead divided and He was siding with Satan, and to all infernal and terrestrial and celestial beings that God does not and cannot fully satisfy, and He does not love completely.

Front Page - 2015 07

The Peace Offering Christological Introduction

4) The fat

- a) There are two different words translated “fat” (peder) used only in (Lev. 1:8, 12; 8:20). The second word is “cheleb”, and it is the word that is used in the peace offering (Lev. 3:3; 4:8). It indicates that which is satisfactory (Psa. 63:5 Translated “marrow”), that which is offered to God (Ezek. 44:15), and could not be eaten by man (Lev. 7:22-25). “Cheleb” is translated “The best” (Num. 18:12) and “The finest” (Psa. 81:16).
- b) Due to the “fat” being translated as “best” and “finest” it leads me to understand that the “fat” indicates the perfections of the energies of Christ and how they were used throughout His earthly sojourn.

[The Peace Offering And The Other Offerings](#)

Note the order with the peace offering as the central focus. To have peace with God there must be acceptability (the burnt offering) and an appreciation of surrendering all I am in Christ likeness to God (the meal offering), but the cost of the peace offering is the sin and trespass offering. The peace offering was offered upon the burnt sacrifice. The burnt offering indicates the satisfaction of God with the sacrifice of the Lord, and this is vital for without God’s satisfaction there could never be peace.

The blessedness of peace is measured by my personal acceptance of the other offerings and the enormity of my acceptance in the Beloved. However, my enjoyment of the Peace secured depends on my fellowship with God.

As the hostility of sin, its willful disobedience is overcome by the power of the resurrected Christ and the filling of the Holy Spirit. The individual will live more in fellowship with God ever learning the richness of his love and blessings and their peace increase as they live in the full assurance of eternal salvation and His calmness in the struggles of life.

. . . Rowan Jennings