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YouTube Prayer Link

Peace Offering

A peace offering is a sacrifice of a bull, ram, or goat.

According to the Old Testament (Leviticus 7:11-15), peace offerings were usually offered on specific occasions and circumstances. Here are some situations where the peace offering is required:

Eucharist: The peace offering is often seen as an expression of thanksgiving. People offer Eucharistic offerings to God as a symbol of thanksgiving and worship during the harvest season or on special holy dates such as Passover and Pentecost.

Vow offerings: When people make vows to God in times of difficulty or danger, and they fulfill those vows after receiving deliverance or protection, they offer peace offerings to fulfill their vows.

Voluntary offerings: Sometimes people offer voluntary peace offerings as an expression of their devotion and desire to remain close to God.

Festivals and ceremonies: In some special religious festivals and ceremonies, peace offerings may also be offered to express reverence and worship to God.

The offering of a peace offering usually involved offering an animal, such as a cow, sheep, or goat, as a sacrifice. The sacrifice would be slaughtered under the supervision of the priest, and part of it would be burned on the altar, while other parts might become food for the priest and the sacrificer.

It should be noted that the peace offering has many details and regulations in the Old Testament, and the specific situation will be adjusted according to different situations and laws. These provisions can be found in Old Testament books such as Leviticus and Numbers.

There are several elements in the New Testament that are related to the peace offerings in the Old Testament, and while they are not necessarily direct types, they can be related in some way to the peace offerings. Here are some possible related elements:

Jesus Christ as the ultimate peace offering: In the New Testament, Jesus Christ is portrayed as the ultimate sin offering and peace offering. His death is considered to atone for the sins of mankind and reconcile man with God. In Ephesians 2:14, Jesus is described as our peacer, who through the work of the cross reconciled Jews and non-Jews and eliminated divisions.

The message of reconciliation: In the New Testament, the gospel of Jesus is seen as bringing the news of reconciliation. This kind of reconciliation is not only the reconciliation between man and God, but also the reconciliation between man and man. This echoes the theme of the peace offerings, which also to some extent express the reconciliation between man and God.

Fruits of the Spirit: In Galatians 5:22-23, the fruits of the Spirit are described, one of which is "peace". This can be seen as an inner peace that enables the believer to be at peace with God and with others.

Community Peace in the Church: In the New Testament, the church is depicted as the body of Christ, made up of many different members. The harmony and peace of this group, and the relationship between Christians, can be linked to the reconciliation between God and man in the peace offering.

Teachings of the Apostle Paul: The Apostle Paul addressed the concept of reconciliation in several letters, emphasizing peace among believers and reconciliation through the work of Christ. For example, in 2 Corinthians 5:18-19, Paul sees himself and other believers as messengers of the good news of inheritance and reconciliation.

While these elements are related to the Old Testament peace offerings, they are expressed more in the context of the New Testament, conveying the concept of peace through the work of Jesus Christ and the believer's relationship with God. It is important to note that this is only one interpretation and that different theologians and faith traditions may view these connections differently

In the New Testament of Christianity, the peace offering as a specific religious ceremony is somewhat no longer necessary. This is because the redemptive work of Jesus Christ in the New Testament is seen as a one-off, perfect sacrifice that has provided eternal relief from human sin. Here are some reasons why peace offerings are no longer required in the New Testament:

The Redemption of Jesus Christ: According to the teachings of the New Testament, Jesus Christ is considered the Son of God, and through his death and resurrection he became the perfect sacrifice for sin. His sacrifice provided eternal redemption for man's sin and enabled man to have a reconciled relationship with God. Therefore, it is no longer necessary to sacrifice an animal as a peace offering to obtain forgiveness.

One-off redemption: The New Testament epistle of Hebrews specifically emphasizes that Jesus' sacrifice was one-time, as opposed to the repeated sacrifice of animals in the Old Testament

worship. Hebrews 10:10 says, "By this will we are sanctified by the offering of the body of Jesus Christ once for all." This means that Jesus' sacrifice has satisfied God's requirements and does not need to be repeated.

New Testament Worship Focus: The New Testament emphasizes inner faith, spiritual worship, and personal relationship with God. Jesus taught people to worship God in spirit and truth (John 4:23-24), instead of relying on external rituals and sacrifices.

Although there is no longer the ritual of the peace offering in Christianity, Christians are encouraged to live with gratitude and devotion, to respond to Jesus' redemption, and to testify to God's love and salvation through their lives.

Let us pray together

Father, we thank you for the complete redemption and reconciliation that you brought to us through the death of Jesus Christ. On that cross, your Son paid the price for our sins, and his blood shed cleanses our transgressions so that we may be forgiven and accepted in your arms.

We thank You, Lord, for Your redemption has removed the need for animal sacrifices to gain Your favor. Your grace is beyond our comprehension, and your love runs deep. May we deeply appreciate the value of this salvation and your infinite love for us.

Give us the wisdom and strength to respond to your salvation with gratitude. Let our lives be a witness to your grace and a response to Jesus' saving work. May we live consecrated and godly lives, feeling your presence and guidance at all times.

We pray in the name of Jesus Christ, Amen.

Leviticus Chapter 3

Le. 3:1 "If someone's offering is a fellowship offering, [Traditionally peace offering; also in verses 3, 6 and 9] and he offers an animal from the herd, whether male or female, he is to present before the LORD an animal without defect.

Le. 3:2 He is to lay his hand on the head of his offering and slaughter it at the entrance to the Tent of Meeting. Then Aaron's sons the priests shall sprinkle the blood against the altar on all sides.

Le. 3:3 From the fellowship offering he is to bring a sacrifice made to

the LORD by fire: all the fat that covers the inner parts or is connected to them,

Le. 3:4 both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys.

Le. 3:5 Then Aaron's sons are to burn it on the altar on top of the burnt offering that is on the burning wood, as an offering made by fire, an aroma pleasing to the LORD.

Le. 3:6 "If he offers an animal from the flock as a fellowship offering to the LORD, he is to offer a male or female without defect.

Le. 3:7 If he offers a lamb, he is to present it before the LORD.

Le. 3:8 He is to lay his hand on the head of his offering and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall sprinkle its blood against the altar on all sides.

Le. 3:9 From the fellowship offering he is to bring a sacrifice made to the LORD by fire: its fat, the entire fat tail cut off close to the backbone, all the fat that covers the inner parts or is connected to them,

Le. 3:10 both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys.

Le. 3:11 The priest shall burn them on the altar as food, an offering made to the LORD by fire.

Le. 3:12 "If his offering is a goat, he is to present it before the LORD.

Le. 3:13 He is to lay his hand on its head and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall sprinkle its blood against the altar on all sides.

Le. 3:14 From what he offers he is to make this offering to the LORD by fire: all the fat that covers the inner parts or is connected to them,

Le. 3:15 both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys.

Le. 3:16 The priest shall burn them on the altar as food, an offering made by fire, a pleasing aroma. All the fat is the LORD's.

Le. 3:17 "This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood.'

Chapter 3 of Leviticus in the Bible discusses the procedures for offering a peace offering to the Lord. A peace offering, also known as a fellowship offering, was a voluntary offering made by an individual as an expression of thanksgiving or as a fulfillment of a vow.

The chapter explains that the peace offering could be made from a herd or flock, including cattle, sheep, or goats. The animal had to be without blemish and could be male or female.

After the animal was brought to the entrance of the tent of meeting, the person offering the sacrifice laid their hand on the animal's head, transferring their sins to the animal. The animal was then slaughtered, and the blood was sprinkled on the altar.

The animal was then cut into pieces, and the priest arranged the pieces on the altar along with wood and fire. The fat was removed and burned as a pleasing aroma to the Lord, and the meat was cooked and eaten by the priests and the person offering the sacrifice.

The peace offering was a way for the people to express their gratitude to God and to share a meal with the priests as a sign of fellowship and communion with God. It was also a way for the person offering the sacrifice to seek forgiveness for their sins and to make atonement for their transgressions.

Key verses in chapter 3

Overall, the peace offering was a way for the people of Israel to demonstrate their commitment to God and to express their love and devotion to Him. It was seen as an important part of their religious practice and a way to maintain their relationship with God.

Leviticus chapter 3 describes the peace offering that was to be presented to the Lord. Here are some key verses from the chapter:

Verse 1: "When his offering is a sacrifice of peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord."

Verse 3: "And from the sacrifice of the peace offering, he shall offer an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails,"

Verse 6: "And if his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish."

Verse 17: "It shall be a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood."

These verses describe the process for offering a peace offering, which was meant to express thankfulness and fellowship with the Lord. The offering could be a male or female animal without blemish, either from the herd or the flock. The fat that covered the entrails and all the fat on the entrails was to be burned as an offering made by fire to the Lord. The rest of the animal was to be eaten as a shared meal by the offerer, the priest, and others who were ceremonially clean. It was a perpetual statute that neither the fat nor the blood of the animal was to be eaten. The peace offering was a way to express gratitude, devotion, and fellowship with the Lord.

Chapter 3 of the Book of Leviticus in the Bible focuses on the instructions for presenting peace offerings to the Lord. These peace offerings were a way for the Israelites to express gratitude, fellowship, and communion with God. Here is a reflection on the key themes and lessons found in Leviticus chapter 3:

Communion and Fellowship: The peace offerings described in Leviticus 3 were unique because they involved the sharing of a communal meal. A portion of the offering was given to the priests, and the rest was shared among the offerer, their family, and guests. It was a way for the people to partake in a joyful and communal fellowship with God.

Reflection: This chapter reminds us of the importance of fellowship and communion with God and with one another. It highlights the joy and celebration that comes from sharing a meal together and experiencing the presence of God. It encourages us to cultivate a sense of community and unity as we gather to worship and commune with God.

Gratitude and Thanksgiving: The peace offerings were a way for the Israelites to express gratitude and thanksgiving to God. It was an offering made out of a heart filled with appreciation for God's blessings and provision.

Reflection: The peace offerings remind us of the significance of gratitude and thanksgiving in our relationship with God. They teach us to cultivate a heart of gratitude, to recognize and acknowledge God's goodness, and to express our thankfulness through worship and offerings. It encourages us to have an attitude of gratitude in all circumstances and to continually offer praise and thanksgiving to God.

Symbolism of Peace: The peace offerings were called such because they symbolized the peace and reconciliation between God and His people. They represented the restoration of harmony and fellowship with God.

Reflection: The symbolism of peace in the peace offerings points us to the ultimate peace we find in Jesus Christ. Through His sacrifice, we can experience reconciliation and peace with God. The peace offerings remind us of the importance of seeking and maintaining a right relationship with God, finding peace through His grace, and extending that peace to others.

In summary, Leviticus chapter 3 highlights the themes of communion and fellowship, gratitude and thanksgiving, and the symbolism of peace in the peace offerings. It calls us to embrace a sense of community and unity in our worship, to cultivate a heart of gratitude and thanksgiving, and to seek and maintain peace with God and others.