



## Study Guide: Leviticus – Chapter 3

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This study guide provides an educational overview of Leviticus Chapter 3 using a verse-by-verse structure, theological context, and application-oriented insights grounded in Scripture.

### **Introduction**

Leviticus Chapter 3 focuses on the peace offering, an important aspect of the sacrificial system that highlights fellowship and communion with God. This chapter contributes to the book's flow by detailing the procedures and requirements for offerings that express gratitude and seek harmony with God. Readers should watch for the specific instructions regarding the types of animals acceptable for the peace offering and the portions designated for the altar and the priests, which reveal the theological significance of shared participation between God, the offerer, and the priesthood.

### **Context**

Leviticus is a book centered on holiness, ritual purity, and covenantal relationship between God and Israel. Chapter 3 follows the instructions for burnt offerings and sin offerings, situating the peace offering within the broader sacrificial system. The immediate literary context is the detailed regulations given by God to Moses on Mount Sinai, intended to guide Israel's worship and maintain their covenantal standing. The peace offering, unlike sin offerings, emphasizes fellowship and thanksgiving rather than atonement. The key speaker is God, communicating through Moses, establishing the terms of worship that reflect the holiness and order required in the covenant community.

### **Outline**

The chapter begins with the presentation of the peace offering, specifying the acceptable animals and the conditions for the sacrifice. It then moves to the description of how the offering is to be slaughtered and the portions that are to be burned on the altar. Following this, the text explains the portions reserved for the priests, highlighting their role in the sacrificial system. The chapter concludes by reiterating that no fat or blood from the peace offering is to be eaten, emphasizing the sanctity of the offering and the importance of proper ritual observance.



## **Verse-by-Verse Study**

Verses 1-3: The peace offering begins with the offerer bringing an animal without blemish from the herd or flock. The animal is presented to the Lord at the entrance of the tent of meeting, symbolizing the offerer's approach to God's presence. The animal is then slaughtered, and the blood is sprinkled around the altar, signifying the life given to God. The fat covering the internal organs and the kidneys is removed and burned on the altar as a pleasing aroma to the Lord, indicating the offering's acceptance.

Verses 4-5: If the offering is from the flock, the same procedure applies. The fat and kidneys are to be offered on the altar. This consistency underscores the importance of the fat as the best part of the animal, dedicated wholly to God.

Verses 6-11: The text elaborates on the portions of the peace offering that are to be given to the priests. The breast and the right thigh are waved before the Lord as a wave offering, symbolizing the presentation of the best parts to God and then given to the priests as their share. This act represents the priests' participation in the covenant community and their role as mediators between God and the people.

Verses 12-17: The chapter concludes by forbidding the consumption of the fat and blood by anyone other than the priests, reinforcing the sanctity of these elements. The prohibition against eating blood emphasizes life's sacredness, and the restriction on fat consumption highlights God's exclusive claim on the best parts of the offering. The chapter closes by affirming that these laws are eternal statutes for all generations, underscoring their ongoing covenantal importance.

## **Key Themes**

One key theme is the idea of fellowship with God, expressed through the peace offering as a symbol of restored relationship and communal harmony. Another theme is the holiness of God, reflected in the strict regulations about the animal's condition and the portions dedicated to God and the priests. The theme of mediation is also prominent, as the priests receive specific portions, indicating their role in facilitating the people's worship and maintaining covenantal order. Finally, the sanctity of life and the best parts of creation is emphasized through the prohibition of consuming blood and fat, marking these as belonging exclusively to God.

## **Cross-References**



Leviticus 7:11–21 further expands on the peace offering, providing additional details about its purpose and the communal meal aspect. Hebrews 13:15–16 connects the peace offering to the Christian concept of praise and good works as sacrifices pleasing to God. Genesis 4:4 shows early examples of offerings by Abel, highlighting the longstanding tradition of acceptable sacrifices. Additionally, Exodus 29:27–28 explains the priestly portions, clarifying the role of the priesthood in the sacrificial system. These cross-references deepen understanding of the peace offering’s significance in both Old and New Testament contexts.

## **Application**

Modern disciples can apply Leviticus 3 by recognizing the importance of fellowship with God as central to worship, beyond mere ritual. The peace offering invites believers to approach God with gratitude and a desire for communion, reflecting restored relationship through Christ. The emphasis on giving the best parts to God challenges believers to offer their whole selves, not just leftovers, in service and devotion. The role of mediation encourages respect for spiritual leadership and the communal nature of faith. Finally, the sanctity of life and dedication to God calls for reverence in how we live and what we offer in our daily walk.

## **Summary**

Leviticus Chapter 3 presents the peace offering as a vital expression of fellowship and gratitude within Israel’s covenant worship. It outlines the acceptable animals, the ritual procedures for slaughter and burning, and the portions reserved for the priests, emphasizing holiness, mediation, and the sacredness of life. These regulations underscore the intimate relationship between God, the offerer, and the priesthood, establishing a pattern of worship that points forward to deeper spiritual communion and the call to offer our best to God in every generation.