

Attack of the Paramours: Levitical Offerings: Oxen Are Clean, Donkeys Unclean; Peace Offering: Reconciliation: with God & Man, Eph2:14-18; New Species

9. Bovine are the first mentioned among those animals that may be brought to the priests for a peace offering:

Leviticus 3:1 - "Now if his offering is a sacrifice [זֶבַח *zevach*: to slaughter: refers to the work of Christ on the cross] of peace [שְׁלָמִים *shelem*: from שָׁלוֹם *shalom*: to be complete, whole, harmonious, fulfilled] offerings, if he is going to offer out of the herd [בָּקָר *baqar*], whether male or female, he shall offer it without defect before the Lord."

10. Important details about the peace offering are presented by:

Thieme, R. B. Jr. *Levitical Offerings*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2004), 56-57:

The word "sacrifice," *zevach*, means "slaughtering" and refers to the work of Christ on the cross. *Shelamim*, meaning "peace," is in the plural, the singular being *shalom*. There are two kinds of peace in view: "peace through the blood of His cross" [expiation: the removal of sin and guilt accomplished by the spiritual death of Christ on the cross. His expiation propitiated the wrath of the Father which resulted in the reconciliation of man to God.] (Colossians 1:20), and "peace with God" [reconciliation: the sum total of all that Christ did on the cross in removing the barrier of sin that separates sinful man from God.] (Romans 5:1).

The "peace offering" differed from the "burnt offering" in that either a male or female animal could be used. Every detail served as a teaching aid. Leviticus chapters one and two presented propitiation from the standpoint of the person and the work of Christ, a male in His humanity; hence, the significance of the male bull, the male goat, and the male lamb.

The bullock [ox] is an obedient work animal, and this obedience depicted Christ's perfect compliance with the Father's plan for phase one, salvation. There is active obedience found in the specification of a male; there is passive obedience found in the alternative, or female. Because man is by nature aggressive and active, while the woman is passive and responsive, the male and female become excellent illustrations of volition. Therefore, the bull prefigured the positive volition of Jesus Christ, which took Him to the cross—"obedient to the point of death, even death on the cross" (Philippians 2:8).

The active obedience of Christ, as seen in the male sacrificial animal, showed His willingness to go to the cross. However, once He hung on the cross, active obedience became passive obedience. This is where the female offering is important. How was His passive obedience manifested? In His willingness to bear our sins in His own body (1 Peter 2:24), to receive the judgment which belonged to mankind (2 Corinthians 5:21), Christ endured the awesome, fathomless wrath of God that was unleashed upon Him (Hebrews 12:1-3).

11. The word for "herd" is *baqar* and it refers to draught animals such as oxen and domestic cattle, including bulls, cows, heifers, and calves. *Baqar* is distinguished from "flock" (צֹאן *so'n*) which refers to small cattle such as sheep and goats.
12. It is the ox that is primary among the bovine sacrificed in the peace offering, which teaches the doctrine of reconciliation: the removal of the barrier between God and man, replacing man's enmity toward God with peace made possible by the work of Christ on the cross.
13. The ritual depicts the sacrifice of Christ. First there is the removal of sin by means of redemption: the saving work of Jesus Christ on the cross whereby all humanity is bought from the slave market of sin in which they were born spiritually dead and delivered to the freedom of grace. Redemption is realized when a person is born again by faith alone in Christ alone.

14. The divine approval of the Lord's sacrifice is propitiation, the Godward side of salvation whereby God's righteousness and justice are satisfied by Jesus Christ's payment of our sins on the cross.
15. Reconciliation is the doctrine that enables both Jew and Gentile to make up the body of Christ or the universal church:

Ephesians 2:14 - For He Himself is our peace [the basis for esprit de corps between God and man established by reconciliation], Who made both groups into one [Jew & Gentile believers are now one in the body of Christ] and broke down the barrier of the dividing wall,

NOTE: The temple in Jerusalem had three walls around it: (1) the outer wall of the temple complex, (2) the wall around the inner court which was reserved for the Levitical priesthood, and (3) the wall around the outer court into which both Jews and Gentiles might enter. No Gentile was allowed past the inner or "middle" wall which created a racial, religious, and cultural distinction between Jew and Gentile.

The sacrifice of Christ abolished the "wall of separation" between God and man and in so doing abolished the "middle wall of separation" between Jews and Gentiles that through faith in Christ are now one in Him.

Ephesians 2:15 - by abolishing in His flesh the status of enmity that formed a barrier between God and man —the Law of the commandments [Decalogue's moral laws] by means of the ordinances [the areas of the spiritual code that presented Jesus Christ as a substitutionary sacrifice for their violations]—resulting in a new spiritual species, thus establishing peace with reconciled mankind.

v. 16 - For Jesus Himself keeps on being our reconciliation [ἀποκατάλλάσσω, *apokatalassō*: the restoration of a peaceful relationship which had been disturbed by original sin] having made both Jew and Gentile one through the cross, and by it having put to death the enmity.

NOTE: Principle on *Apokatalassō*:

1. *Katallassō* comes from the Classical Greek and means "to exchange hostility, anger, or war for friendship, love, or peace."
2. Mankind is in a state of hostility with the righteousness of God and therefore at war with His standards.
3. The resolution of this standoff can only be accomplished through the will and purpose of God by providing a solution that excludes mankind from the equation.
4. The resolution is the redemption solution; the condition that results from the Lord's saving work on the cross whereby all mankind is purchased out of the slave market of sin and delivered into the freedom of grace.
5. The redemption solution is realized by one's free will response to the Gospel by faith alone in Christ alone. Redemption is the manward side of the cross.
6. *Katallassō* is the word for reconciliation which refers to all that Christ did in *removing* the barrier of sin that separates sinful man from God.
7. *Apokatalassō* is used to emphasize the *result* of mankind being reconciled to God through the work of Christ on the cross.
8. Because anyone who believes in Christ is reconciled to God then both Jews and Gentiles may be reconciled with each other into the body of Christ.
9. The Mosaic Law is no longer an issue since Jesus Christ fulfilled the Law. His sacrifice made it possible for there to be created a new spiritual species from two different kinds of persons: Jews and Gentiles.

10. Through faith in Christ the two are united into one body and become coequal members of the universal church of which Jesus is the Head.
11. Reconciliation is the work of Christ which the Father recognizes by the act of propitiation: divine satisfaction with the qualifications of Christ as our Substitute and with His fulfillment of the sacrificial work required in the payment of our sins.
12. Because God is propitiated then He is able to reconcile mankind to Himself on the basis of the cross.
13. PRINCIPLE: Since man is reconciled with God, both Jews and Gentiles who were previously hostile to each other may be reconciled through faith alone in Christ alone.

Ephesians 2:17 - And He having come, proclaimed the good news of peace [εἰρήνη, eirēnē: reconciliation] to you: the far away ones [**Gentiles**], and the near ones [**Jews**],

v. 18 - because of reconciliation through Him we both [**Jews and Gentiles**] keep on having access by means of one Spirit to the Father.

16. The importance that the sacrifice of an ox played in the peace offering is described by:

Thieme, Levitical Offerings, 61-62:

The animal without blemish always emphasized the character of Christ and demonstrated His qualification to go to the cross. The sacrifice was offered “before the Lord,” that is at the door of the Tabernacle. The procedure was the same: identification, the symbolic transfer of sin; the slaughtering of the animals; the sprinkling of the blood; the dividing of the carcass. This offering repeated the representative analogy between the judgment of God and “the blood of Christ.” Again, “peace” is in the plural and refers to the removal of the barrier: reconciliation and “peace with God.”

17. Those who are recipients of this peace are said to be a “new species” in:

2 Corinthians 5:17 - Therefore, if any one is in Christ [**baptism of the believer into the body of Christ**], he is a new species [καινός, kainos: new as opposed to the old] in creation; the old things [**the curse of the original sin**] have come to an end; behold, they have become a new species [**trichotomous with eternal life and guarantee of a resurrection body**].
18. Those who are classified as this new spiritual species are citizens of the heavenly community:

Philippians 3:20 - Our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

v. 21 - Who will transform the body of our humble state [**body of corruption**] into conformity with the body of His glory [**resurrection body**], by the exertion of the power that He has even to subject all things to Himself.
19. With all of these passages and principles in mind let’s review the first verse of our passage:

2 Corinthians 6:14 - Do not be bound together [ἑτεροζυγέω, heterozugeō: “to march in line with another of a different kind”] with unbelievers ...