

## Numbers 18:8-11

(8) And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. (9) This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs which they shall render unto me, shall be most holy for thee and for thy sons. (10) In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. (11) And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

*King James Version*

Sons and daughters indicate the family of the priest. It surely included his wife as well, but this was all [God](#) needed to say to make His intention clear. Spiritually, the altar represents God's table, and the sons and daughters are the brethren in the church, the Family of our High Priest. Since we are eating from God's table, this shows us in communion with God. It also shows us doing or having a portion in the work of the priest and as having a claim on the sacrifice.

All who have communion or fellowship with God must share that communion with His priests and His children, the rest of the church, our brothers and sisters. If one brings an offering, he shares in it. There is an interesting example of this in [Acts 2:41-42](#), beginning on the Day of Pentecost and continuing for an unknown time thereafter: "Then those who

gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers." The sharing with brothers and sisters is plainly expressed in the words "fellowship," "breaking of bread," and "prayers."

Verses 43-45 add, "Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need." It almost seems as if the godly fear, wonders, and signs sprang directly from the sharing spirit and the sacrifices made by those who gave.

Can we feast with God and ignore His other guests? A person in communion with God *must* be in communion with all who are in communion with Him. Do we see the oneness this implies? We are all eating of the same sacrifice, the same meal. We are all being fed and strengthened by the same Spirit, and God expects that we share what we have with our brothers and sisters.

This era of the church has never experienced anything similar to the first era, but before the end time is over, we may. In the meanwhile, we should open our homes in hospitality, sharing our experiences in life with one another. We should be praying with and for each other to assist in drawing us together in unity.

Christ is our supreme example in all things pertaining to life. What did Christ do to bring us into oneness with the Father? Whatever He did we must, in principle, also do as burnt and meal offerings, keeping the commands of God with all our heart in complete devotion. In His final teaching before His crucifixion, He sets a very high standard: "This is My commandment, that you love one another as I have loved you" ([John 15:12](#)). As means "equal to."

He also says in verse 13, "Greater love has no one than this, than to lay down one's life for his friends." [Jesus](#) laid down His life step by step and then concluded it by submitting to crucifixion for our well-being. Those sacrifices produce peace and unity with God for those who accept His sacrifice and submit to the burden of bearing one's responsibilities before God.

The conclusion is inescapable: The peace that God gives is directly linked to sacrifice and love. Our Father began the process by so loving [the world](#) that He sacrificed His only begotten Son for its sins. The Son followed the Father by magnanimously allowing Himself to be crucified in sublime submission to the Father's will. He did this after laying down His life for mankind, day by day, as a living sacrifice.

All of this begins the process for us so that we can have peace with God and that His Spirit can shed His love abroad in our hearts. The process of producing peace, harmony, and unity is thus also directly linked as a result of our sacrifices in devoted obedience to His commands.

The burnt, meal, and peace offerings are meaningful illustrations of what is necessary within our relationships to produce peaceful and edifying fellowship that truly honors and glorifies God.

— John W. Ritenbaugh

**To learn more, see:**

**[The Offerings of Leviticus \(Part Five\): The Peace Offering, Sacrifice, and Love](#)**

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