

Leviticus 7:22–38

22 And the Lord spoke to Moses, saying, **23** “Speak to the children of Israel, saying: ‘You shall not eat any fat, of ox or sheep or goat. **24** And the fat of an animal that dies *naturally*, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. **25** For whoever eats the fat of the animal of which men offer an offering made by fire to the Lord, the person who eats *it* shall be cut off from his people. **26** Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast. **27** Whoever eats any blood, that person shall be cut off from his people.’ ”

28 Then the Lord spoke to Moses, saying, **29** “Speak to the children of Israel, saying: ‘He who offers the sacrifice of his peace offering to the Lord shall bring his offering to the Lord from the sacrifice of his peace offering. **30** His own hands shall bring the offerings made by fire to the Lord. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the Lord. **31** And the priest shall burn the fat on the altar, but the breast shall be Aaron’s and his sons’. **32** Also the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings. **33** He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part. **34** For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.’ ”

35 This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the Lord, on the day when *Moses* presented them to [a]minister to the Lord as priests. **36** The Lord commanded this to be given to them by the children of Israel, on the day that He anointed them, *by* a statute forever throughout their generations.

37 This *is* the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, **38** which the Lord commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the Lord in the Wilderness of Sinai.

Treasuring Him Who Draws Us Near

Main idea: the Lord, to Whom we belong entirely, teaches us to treasure Christ, our Priest Who brings us near.

Introduction: Reminder of the three sections so far (the three main sacrifices, 1:3–3:17; the atonement for sin, 4:1–6:7; the instruction/portion for the priest, 6:8–7:21). One of the main themes, and one with which he concludes now again, is what is reserved for the Lord. He is both the One Who gives us to come near and ultimately the One by Whom we come near.

1. Reserved for the Lord

a. A consecrated reminder. The fat parts from the ox, sheep, or goats. The blood from all animals. So consecrated that an offender in this would be excommunicated (v25, 27).

t b. A constant reminder. Even when not offered to God, still reserved such that the people could not eat it.

i) Every ox, sheep, or goat—and especially a dead one—was a reminder that they had a God Who has brought them near.

ii) Every meal was a reminder that they had a God Who is all of their life, and Who forgives sin.

2. Reserved for the Lord's priest

a. The peace offering was the one offering where the meat “belonged” to the worshiper. b. From the peace offering, the worshiper was to give the breast-portion to the priest as a gift that would be raised to the Lord (brought with the fat parts! v30) then given by the Lord to the priests generally

c. From the peace offering, the worshiper was to give the right thigh directly to the priest as his own contribution to the officiating priest specifically

d. The Lord honored His servant and taught the people to do the same.

3. The day that He anointed them

a. Statute forever, v34

b. Portion tied to their presentation, v35

c. Portion tied to their anointing, v36

d. Every time they received their portion, they would remember their consecration to God

Conclusion: vv37–38 set all of this in the context of the Lord's provision at Sinai. Here is a great conclusion to what He has done for His people. Here at Sinai He had provided a consummation of His salvation, His law, His dwelling (tabernacle); He had provided their drawing near by ascension, tribute, and peace; atonement and forgiveness; and, anointed priests! For us, we marvel not only at the greatness of His provision to them, but the greaterness of His provision to us of all of these in Christ!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus chapter 7 verses 22 through 38. These are God's words. And you always spoke to Moses saying.

Speak to the children of Israel saying. You shall not eat any fat of ox, or sheep or goat. On the fat of an animal that dies naturally in the fat of what is torn by wild beasts. Maybe used in any other way, but you shall by no means eat it.

Whoever eats The fat of the animal of which men offer an offering made by fire to Yahwe. The person who eats it shall be cut off from his people. Moreover, you shall not eat any blood in any of your dwellings, whether a bird or beast. Whoever eats any blood that person.

Shall be cut off from his people. Then yah, who has spoke to Moses saying, speak to the children of israel saying. He who offers a sacrifice of his peace offering. To your face. I'll bring his offering to Yahwe from the sacrifice of his peace offering. His own hands shall bring the offerings made by fire to your way.

The fat with the breast you shall bring that, the breast may be waved as a wave offering before you all away. And the priests shall burn, the fat on the altar. But the breast shall be Aaron's and his sons. Also, the right thigh you shall give to the priest as a, heave offering from the sacrifices of your peace offerings.

He among the sons of Aaron who offers the blood of the peace offering and the fact Shall have the right thigh for his part. For the breast of the wave offering and the thigh of the heave offering. I have taken from the children of israel from the sacrifices of their peace offerings.

And i have given them to air in the priest and to his sons. From the children of israel by a statute forever. This is the consecrated portion for Aaron and his sons, From the offerings made by fire to Yahwe. On the day when Moses presented them to minister to Yahwe as priests.

Yahweh commanded this to be given to them by the children of israel. On the day that he anointed them. By a statute forever throughout their generations. This is the law. Of the burnt, offering the grain, offering the sin, offering the trespass, offering the consecrations, And the sacrifice of the peace offering.

But yahweh commanded Moses on Mount Sinai. On the day when he commanded the children of israel to offer their offerings to yahweh. In the wilderness. Of cyanide.

So far, the Reading of god's inspired and inherent worked.

May feel like, We've been sprinting through leviticus at Mayfield to you like we've been going quite slowly. I'm not sure. How it feels. But so far, we've just had really three main sections. Um, the first main section containing, The ascension and the tribute and the peace. And you remember the That as we went along, we pointed out that the word offering wasn't actually.

In those things, it's the ascension. Uh, the tribute and the peace, the way by which god brings us near to himself a substitute and then in order That we might be able to come. By way of the ascension and the tribute in the piece. Uh, we heard from chapter 4 through.

Chapter 6 and verse 7. About the atonement and the trespass, or sorry, the sin. And the trespass those things for which the priest was to make atonement and that wonderful statement. The while, the priest is the one who makes the atonement, it shall be forgiven him. The divine pass of their god, not the priest as the one who does.

The forgiving. And in those two sections, the instruction had been for Moses to speak to the children of israel then. Last week from chapter 6, verse 8, through chapter 7 verse 21. We noticed that he went from telling Moses to speak to the children of israel to telling, Moses to speak to Aaron, and his sons, and he gave them instruction.

That was for the carrying out of the various sacrifices, but he especially highlighted to them what their portions were. That as they were the ones who kept. In particular, the ascension

burning all the time. The lord. Despite displaying by fire and smoke to his people, right outside. Um, in the, in the temp, in the tabernacle complex, in the midst, to the people, that the way is always open to him.

That those whom he had given. Um, such a duty and such a privilege he had given A portion, especially from Uh, the sin and trespass offerings. And one of the main themes, then that we That we saw in each part and Now is concluding again. In this third part.

And really, this is a the conclusion to all three. As he turns again, you see in verse 22 and 23 and verse, 28, to 29, one of the main themes. Has been what is reserved for the lord. The first section ended. About commanding that no fat or blood. Uh, should Should be eaten.

The fat parts. We're not to be eaten and blood was not to be eaten, it is reserved for the lord. And here again. We have that, that warning that prohibition in verses 22 through 27. In fact. Um, This is. Uh, reserved for the lord in a very serious matter.

And then in the middle of our passage today, we see what is reserved for the lord's priest. And versus 28. Through. Well, really through 36. But 34 and 35, and 36, all being kind of increasing summary statements. And then we see the The identification of this day. As a day that is bringing.

To a conclusion and will actually see the anointing and the, the consecration of the priests. In chapter 8 but this is bringing to a conclusion. God's great work. To his people, among his people at cyani, So first, we see that which is reserved from the lord And we see that it's both a consecrated.

Reminder and a Uh, constant reminder. It is first a consecrated reminder, that the fat parts we know. Uh, belong to the lord that is The lord's portion and so he repeats, you shall not eat any fat of ox or sheep or goat. Even if the animal dies naturally or is torn by wild beasts, they were not to eat the fat parts of the fatty lobe attached to the liver and the fat that was on the kidneys.

And, You remember the, the various Fat parts. That were reserved for the lord. Uh, these were to be burned to go up. As a soothing aroma to the lord. If it was in, The piece offering. Then. The flesh would be. For the people and will for the worshiper will get to that in a moment.

And but you remember in the sin offering and the trespass offering it was especially for the priest. But the fact Was lords. And blood also, Uh, was a reminder that the lord. Gave the life of the creature to be in its blood and that when the people were substituted in this handling ceremony, that god would take their life.

That had been atoned for. By blood and that the god would apply their life to those things that represented him. Taking that, which represents them and that, which represents him and bringing them together, communicating, to them, that he was bringing them near. That the fat parts then. Were a consecrated.

Reminder. And so holy were these fat parts that sinning whether again against. The eating of the fat part. Uh, or the eating of The blood was grounds for excommunication. Some people think perhaps even execution. But verse 25 and 27. Mean at the very least excommunication whoever eats of the fat of an animal of which men offer an offering made by fire to all the person who eats it shall be cut off from his people.

Whoever eats any blood that person shall be cut off from his people. To eat of the fat parts to treat it as if it were a common thing. Instead of a consecrated thing would be to take lightly the the glory, the grace that the lord had made a way for bringing his people near.

And so the penalty. For taking lightly or making light us the way that god had given for bringing, his people near was to take away the privilege of being among the holy people. Whom he had brought near, it's a It's a consecrated reminder. And then it would also be a constant reminder.

As we've already mentioned, even when it was not offered to god. The fat parts of the ox or the sheep or the goat, we're still so reserved. From the people that they weren't permitted to eat in it. So that means children. I know you don't get to see ox or go to or sheep that often.

In fact has been rare enough in our children's lives that That if they see ox, or sheep or go out the window in the car. Yeah, someone will say oh, there's a goat. Uh, or so forth. We've seen a few more since we Uh, came to Middle Tennessee, but still This was a society in which these animals were all over the place and everyone they saw they would remember that's one of the animals that you can't eat the fat of Because that's one of the animals that the lord.

Has given for these sacrifices by which, we are brought near whether the The ascension or the piece. Or the sin or the trespass. Offerings, all of those. Ways. By which the lord was bringing them near. So every time they saw an ox or sheep or goat, they would be reminded god is a god who brings us near There's a constant reminder that way, every meal.

Was a reminder that they have a god who is god over all of their life and who forgives sin. Here are the first reason that they couldn't eat. An animal's blood and genesis chapter 9 was because the life of the animal was in the blood and they were to view their life, not as coming from an animal.

But as coming from god, But the second reason now is because of the use of the blood in in all of these applications in attainment for sin and in consecration of the worship, the drawing near to god and his having drawn near to them. And so they would remember both.

Uh, by not eating blood. One, they would remember that. God is all of their life. That the food is is not their life. The animal does not give them life, god gives them life. By way of the animal and to remember that god is god, who forgive sin? And so they were, they were very much unlike the other nations the other cultures around them Who would eat blood?

So we see that all of life then. Uh was to remind them that the lord was the lord who had brought them near. Now you have another reminder and that is your constant access to god through the lord jesus christ. Because his blood was spilled once for all, and he has ascended.

And he is your representative in in heaven, when you believe in him, it is as you doing that leaning ceremony and resting upon him. And so, one of the things that the lord has given to you is to follow the instruction, first Thessalonians 5 to pray, continually Everything that you do, you You do, like, Um, the Johann, Sebastian Bach when he Would compose a peace and he would Right at the top and the bottom dedications unto the lord.

So you do that by prayer in your heart, everything you do whenever Whenever something. Happy happens or something. Wonderful happens. Your second thing is to text your wife or however. Store it away to tell your wife when you get home. I don't know if you're like anti-texting. That people but your first recourse everything.

Good is to give. Thanks to god for it. Every anxiety, you lift to him everything. That you set out to do you go to him for your strength in it? Every grief, you you bear to him. He's given you, of course, an entire book of songs. You've just finished singing, at least a half, an hour's worth.

Of. Of psalms and he gives you always and every one of these things, how do you come to him? You come to him by yourself. No, of course not. You don't come to him as you are you come to him through christ as he is. With his righteousness and his blood, having been spilled, and every time you bring anything to God, it comes through jesus.

It's it's very similar in kind, isn't it? And so, We should have this coming to god through the lord. Jesus christ in prayer. This application of the way by which the lord has given us to draw near. Now, conscientiously aware that it's through his son, and through his completed work through his resurrected life, where he sits and glory, every one of your prayers is mediated that way.

And so we come not just saying in jesus name at the end. But aware that god has brought me near in jesus christ. And so he gives us. That continuous reminder, even as he has given us to have a consecrated life. No longer. Does he say? You can't have the fat hearts he says, and this was always true.

Of course, even more explicit now, He says your whole body. This living sacrifice now. God, plays claim to you as holy. Because you have been joined to jesus christ. This is what the mercies of god. Have gotten for you. As we'll be hearing. Um, not too many midweeks from now.

In Romans chapter 12. And so that's what is reserved for the lord. And then there is what is reserved for the lord's priest. Of course, the lord had given the priest. Many portions, but there's one One offering in particular, one way of coming near to god that, which he called the peace in, which the lord has given the fat portions in.

The worshiper is given the meat portions. Almost Here we have a raising ceremony and when he brings the fat then, Uh, In verse 30, the one who offers it by his own hands, he brings the fact with the breast so that the breast may be waived and the and the word is As one that comes from the idea of of raised and it's coming with the fat recognizes that the breast portion is really a portion for for Yahweh, a portion for the lord, it's it's lifted up.

Along with the bringing of the fact so that when that becomes the portion that the priest may have yahweh is as it were giving his portion to the priest. But then this this second part that is here called The heel which is really just a word for contribution. And it's it's not a heave offering.

There's not some sort of Um, Gesture. That is done with the right thigh. He is supposed to just hand it directly to the priest. As is what it says here. And you. So what you see is this this fellowship meal, if you remember back to the police offering that takes place where the fat parts go up to god, and the meat is for the worshiper and god gives a portion to the priest and god gives the worshiper to give also a contribution to the priest and so the the priest as it were as being honored by god for officiating this the breast portion could be for all the priest's generally and the right thigh portion that was just handed directly the contribution.

Um, It hesitate to use such a main mundane. Word for something. So rich, and holy the tip. Uh, for the officiating priest. Of the right thigh. Appreciating the role that god has given him. In. Officiating. And so, From the from the priest offering or sorry, from the peace offering, the priest would get both the lord honors his servant and he teaches his people to do the same.

And how much more if this was true, for priests on earth, who had to have sin offerings for their own sin and And who were Prevented from continuing in their priesthood, by their death. How much more for our great high priests who had no sin of his own to offer for and who always lives to intercede for us?

Don't we love for Jesus to have his portion? We see throughout the new testament, how much the father loves to honor his son, And he leads us, doesn't he his people in honoring? His son, our priest as well. So that which is reserved for the lord and that which is reserved for the priest.

And, There are some forevers here, of course, that Are forever throughout their generations and forever. So long as they're priesthood continues. But this kind of capstone then not just on levticus one through seven, but really a capstone that goes all the way back. From when Moses returned up the mountain, Uh god said that he would he would indeed go with his people and he brings Moses back up the mountain in the second time and gives him all of the instruction for the tabernacle.

This is capping all of that. And what we see is, The, the crescendo Uh, you have in verse 34 referring to the breast and the thigh from the peace offerings. And he says I have given them to air in the priest and to his sons from the children of Israel by a statute forever.

And then not just this idea of this perpetual statute, so long as their priesthood continues. Uh, but Moses presenting Aaron and his sons themselves unto Yahweh. And so you have in this context, the raising of the thing to The, the raising of the breast to the lord, while Moses presents the men to the lord.

This is the consecrated portion for Aaron and his sons from the offerings made by fire. Always on the day when Moses presented them. To minister to yahai as priests and then you have the statute forever and the presentation to yahweh. And then you have The day not just that he presented them to yahweh but that yahweh presented them to the people by way of anointing, and this is in verse 36.

Yeah, we commanded this to be given to them by the children of Israel on the day that he That is the lord anointed them. By a statute forever throughout their generations. And so, this provision of the priest this presentation of the priest to the lord, this presentation by the lord of the priest's.

To his people. This is the The conclusion to the last half of Exodus and the first seven chapters of Leviticus So this is verse in verse 37. This is the law of the ascension. The tribute. The sin, the trespass, the consecrations, the peace. The sacrifice of peace which Yahweh commanded Moses on Mount Sinai.

On the day when he commanded the children of Israel to offer their offerings to Yahweh in the wilderness of Sinai. And what does he do? Here he reminds us of where we are. We spent so much time, getting instructions about the tabernacle. And then constructing the tabernacle and getting instructions about the sacrifices that we might have lost track of the fact that Israel is still at the mountain to which the Lord had brought them when he brought them out of the land of Egypt.

And so this becomes a conclusion, not just to these seven chapters but really to the whole of the book of Exodus and levticus up into this point here at Sinai God provided a consummation Of his deliverance of his people. It was not just let my people go so that they may free be free.

But let my people go so that they may serve me and he brought them out of egypt to bring them to himself. And this he did it cyani at cyani. He gave them his law that Sinai. He gave them his dwelling among them by way of the tabernacle that sign.

I now in leviticus he has provided for their drawing near by the ascension and the tribute and the priests and the atonement they forgiveness and he has given them anointed priests Now for us we we can look back and we can say behold how merciful the lord was to these people.

How powerful how gracious? But shall we? Not then look at ourselves and say, how much more We marvel not only at the greatness of his provision to them. But the lord has brought us near in christ. The lord has spoken his law to us as in christ's mouth. He calls it.

The royal law, he calls it. The law of christ. It's the same law, but it comes now to us, particularly from the mouth of our redeemer. The god, man. Who being the god of the law has also been for us, the man who kept the law. And in whom we have righteousness, God has come to tabernacle among us.

Than the lord jesus christ. And god has made it possible for us to draw near to him. In the ascended christ, who is the tribute that we bring? We come with him in the hand of face and he is for us, peace with god and reconciliation. And he is our atonement in the one who continually cleanses, our conscience by blood, that was shed, one for all, and still sprinkles our hearts clean even To this day.

And he is the priest. Who applies all these things to us. Jesus is not. Just sitting taking a break in glory. Until his enemies are made his footstool for his feet. He has always living to intercede saving us to the uttermost by the power of his indestructible life, continually by his spirit, applying to us the work that he has done.

And we long for him. To have his portion. Even as god. Has given him his portion and his portion is force. Heaven and earth. And all that is in him. All that is in them. But most of all he's taken for us himself. A bride. He purchased. And that he's perfecting.

And that when he has done, he will present to himself. As his portion. We can hardly believe. And only by the grace of the spirit, begin to believe. Privilege that the lord has given us. To be. Even our priest portion so you not love. The god who has brought you near?

And the god, man. By whom. He has brought you near. Let us marvel. Not only then at the greatness of his provision here to israel. But the greatness of his provision to us. And giving us all of these things in christ. Amen, let's pray. Father, we thank you and praise you.

That while every priest is Selected from among men. You gave your son to become a man. In order that he might be our priest. And that you have given him. This charge. And that he for the joy set before him. Not only offered the sacrifice but was and is The sacrifice.

And we pray that as You open our eyes to see the greatness of your grace to israel, even by the shadows of the picture book. That he would open our eyes all the more. To see your great grace to us. That our hearts would be full. And that you would enlarge our hearts to enjoy and thank you and praise you.

And all for ourselves with all that we are Who have done? That the full and final. Redeeming in your son. Our lord jesus christ. So, grant these things, we ask in his name, Amen.