

Leviticus 3

Seated as Royal Sons to Feast with God

Friday, August 4, 2023 • Read Leviticus 3

Questions from the Scripture text: What sort of brought-near thing does the apostle now deal with (v1)? From where may he offer it (v1, 6)? What is a difference between the peace offering and the ascension (v1, 6, cf. 1:3, 10)? What is the same about it? Before Whom is it presented? What preparations are made in v2? What, then, can be offered (v3)? What is removed (v3–4)? Who do what with it (v5)? Upon what other “smokeified” thing is this peace offered? How is it perceived by Whom? What are the similarities if it is a lamb from the flock (v6–8)? What fatty part did the lamb have that the cattle did not (v9–11)? What are the similarities if it is a goat from the flock (v12–13)? How is it different from the lamb (v14–15)? What do v11, 16 call the fatty parts what are smokeified on the altar? To Whom do these parts belong? Who (from where) could not eat these parts (v17)? What else weren’t they permitted to eat?

How can a sinner come near to God and be pleasing to Him? Leviticus 3 looks forward to the evening sermon on the coming Lord’s Day. In these seventeen verses of Holy Scripture, the Holy Spirit teaches us that **the Lord provides a substitute, consecrated by blood and transformed by fire, in which the worshiper ascends unto heaven, and by whose blood the worship on earth is consecrated as well.**

The peace. In the ascension (1:3–17), the worshiper has come near to Yahweh by ascending in a substitute that was turned into smoke. In the tribute (ch 2), he has come with the King-assigned tribute in hand—being welcomed as a subject and demonstrating his gladness to be one. Now, in the peace (ch 3), the worshiper finds that he is not only welcomed as a subject but as a royal guest. The “peace” is a table fellowship with YHWH. This chapter covers the “food” that is presented to the King, but in the companion passage in 7:11–27 we see that the worshiper also is to eat of it. No one eats of the ascension; only the priests eat of the tribute; but, the worshiper himself eats of the peace! Peace, shalom, is far more than the elimination of hostilities. It is full blessing in the whole of the worshiper’s life by way of the whole commitment unto that blessing of all that YHWH Himself is.

Though the false idols of men in the ancient near east were thought to need to eat, the Scripture elsewhere strongly asserts that YHWH needs no food. The entire purpose of this meal is to welcome the worshiper into table fellowship with the King. He gives us a shared life with Himself that reaches a climax in Eph 2:13–14 which takes the “brought near” language, the “blood” language, and the “peace” language of Leviticus and announces, “But now in Christ Jesus, you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation.”

The portions. The worshiper identifies himself with the peace by the leaning/resting-upon/laying-hold-of ritual that we had seen in the ascension (v2, 8, 13; cf. 1:4). Then the offering is consecrated by the life of the worshiper, as the blood of the substitute is sprinkled all around on the altar (v2, 8, 13). At that point, YHWH’s portion (v16) is removed. The bulk of the chapter is devoted to detailing the various fatty parts that belong to Him, even though the three lists are the same, except for the lambs having a fatty tail that the cattle and goats do not. The purpose of this is clear from v11, 16, which refer to the fatty parts as “food.”

The King is served first at the royal table. Already, they were not permitted to eat blood, because the life is in the blood (v17, cf. Gen 9:4; Lev 17:10–14). The blood instead would be applied to consecrate the furnishings of the tabernacle, bringing the life of the worshiper via his substitute into contact with the presence of God as communicated by the furnishings of the tabernacle. Now, they are also not permitted to eat the fat, because the choicest part of the worshiper via his substitute are YHWH’s exclusive portion.

The participation. The specific word translated “sacrifice” throughout this passage (v1, 3, 6, 9) shares a root with the word for “altar” throughout Hebrew Scripture that has cognates in sister languages meaning “meal.” How far we have come from the problem at the close of Exodus! Not only has the worshiper been brought near by ascending, but in YHWH’s presence the worshiper has found mutual recognition and identification in the tribute, and he is now being seated at the King’s own table. Indeed, though the King is served a first and exclusive portion, the worshiper will eat from the same sacrifice, the same meal! Though we don’t come to the actual eating until then, the participation is in view at the end of chapter 3. The table is literally now set for chapter 7. Having entered the King’s presence, the worshiper finds himself the object of the hospitality of the King’s table (cf. Deut 12:7; Ps 23:5, 36:8, 65:4; Is 25:6).

Having been justified by faith, we have peace with God through our Lord Jesus Christ. We have shalom with Him. We have that fellowship, that shared life, in which God gives all that He is in His life for all that we need in our life. This is the culmination of the Lord’s bringing us near!

What is the end/goal/purpose for which the Lord brings believers near in Christ? Have you been brought near? How are you enjoying that peace, that fellowship of shared life, with God in Christ?

Sample prayer: Lord, we thank You and praise You for Your mercy to us sinners. Thank You for bringing us near to Yourself. Thank You for openly acknowledging us as Your own. And thank You most of all for giving us peace with Yourself. Grant that Your Spirit would communicate to us the shared life that we have with You through Christ, AMEN!

Suggested songs: ARP73C “Yet Constantly I Am with You” or TPH73C “In Sweet Communion, Lord, with Thee”

For more Hopewell @Home devotionals, please visit hpwl.org/hah

(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 3. These are God's words. It is offering as a sacrifice of a peace offering. If he offers it of the herd Whether male or female. He's so offer us with that blemish before you all went. And he said, lay his hand on the head of his offering and kill it that the door, the tabernacle of me, And Aaron sends the priest.

She'll sprinkle the blood, all round on the altar. And he saw offer from the sacrifice of the peace offering and offering made by fire to always the fact that covers the entrails and All the fat that is on the interest. And the two kidneys and the fat that is on them.

By the flanks and the fatty love attached the liver. Above the kidneys. He shall remove. There and sons shall burn it. On the altar, upon the burnt sacrifice, which is on the wood that is on the fire. As an offering made by fire, a sweet aroma to Yahweh And if his offering is a sacrifice of a peace offering to y'all way, Is of the flock, whether male or female you, so, off road that limit.

If you offers a lamb as his offering, then he saw offer it before you always. I mean, so lay his hand on the head of his offering and kill it? Before the tabernacle of meeting and Aaron's son shall sprinkle its blood all around on the altar. Then he saw offer from the sacrifice and peace offering as an offering.

Made by fire to yahaway. It's fat. The whole fat tail. Which he saw removed close to the backbone. And the fat that covers the end trails while the fat, but is on the entrails. The two kidneys and the fact that is on them by the flanks. The fatty lobe attached to the liver above the kidneys.

You so remove And the priests shall burn them on the altar as food. And offering made by fire to all by and if is offering it's a goat. Then he saw offer up before Yahwe, so lay his hand on its head. And kill it before the tabernacle meeting. When the sons of Aaron shall sprinkle its blood all around on the altar.

Then he saw offer from it, his offering as an offering made by fire to yahweh. The fact that covers the end trails and all the fat that is on the entrails, the two kidneys. Then the fat that is on them, by the flanks, on the fatty lobe attached to the liver.

Above the kidney sees. So remove And the priests shall burn them on the altar as food. And offering made by fire for a sweet aroma all The fact is your ways. This will be a perpetual statute. Throughout your generation, smell your dwellings. I'm so eat. Neither fact. Our blood.

Yes. Severe. Um, an altar. Is. A structure upon, which They would make fire and Burn sacrifice upon the fire. Okay, in this case, the word that is being translated alter Is actually related to When word?

The word that is translated altar. Was actually related to a word. That means meal. And one of the words for sacrifice the word throughout, except for the word burnt sacrifice here, which is translating the word ascension, That we remember from chapter 1, it comes from the same root As the word alter.

Uh, so the altar is kind of the meal structure and the sacrifices. Is the meal itself. Is very interesting. Because the lord in many places. And hebrew bible. Tells his people that he doesn't need food. He doesn't eat. And if he did want food, he wouldn't ask us. Because the cattle on a thousand hills belong to him, he doesn't need us to bring him food.

Many false worshipers of idols. In other cultures around them and they, of course, would adopt some of the idolatry. From the people around him, they actually treated their false idols as if they needed to eat and they were feeding their god and taking care. Of their god, which of course is absolutely ridiculous.

So the meal here, or the meal being pictured, here is not at all about anything that you already needs. Now what it is is And we get the clue to this. In the very first verse of the chapter, Uh, when his brought near thing is a meal of Shalom.

A meal of shalom. That is being brought near. Shalom means peace. And so what we have so far is in chapter one. The people. Whose best representative Moses at the end of Exodus had been shot out of the tabernacle, but not enter because of how glorious God is, and how in glorious we are.

They have been brought near now in. A sacrifice that atones. And the ascension offering, then the atoning ascension offering, Ascends unto god. And that one had to be a male. To be the one who atons for us as our substitute. Notice that throughout this chapter in the third sacrifice, although much of the procedure is similar, you have the identification by the laying on with hands.

Um, And you have ascension for sweet, aroma by transformation. Into smoke. This is not an atoning substitute. But this is as it says, in a couple places food. Uh the lord. So in chapter 1, we ascend in the atoning substitute in chapter 2, we come with the tribute which in that case was a grain offering of sorts the king.

Making a official formal way by which we enter with the thing in our hand that shows that we are his own subjects and he is our own king that mutual recognition and a pleasure in the relationship that has shown by the bringing of the tribute. In chapter 2 and now the sharing of a meal.

So The people are welcomed into the house of god by their returning, substitute with the tribute in hand. And what do we find when we come into god's house? He brings us. To a meal and so chapter 3. Um is declaring the piece that we have table fellowship, of course, being an expression.

Of. Not just the bond that we have with the lord, but the fellowship That we have with the Lord discontinues, doesn't it? The lord continues to give us a meal in his worship christ as ascended. Use our substitute. We come with christ in hand on earth and by faith.

The one who is our tribute, Is the The one with whom we come. And whom we bring. The. The sacrifice of praise and the offering of our. Of our prayers. Even our our sharing but we bring particularly christ in hand. Chapter 2. And when we do, We find that god feeds us in his presence.

He has fellowship with us.

The lord. Has he welcomes us to his table? Now, there is Uh, first then. The peace. And this is, If we had translated, Leviticus three more, literally That we would be able better to understand what's going on in Ephesians chapter 2. Where ephesians 2 tells us in verse 13 and 14.

But now in christ, jesus, you who once were far off, have been brought near And he's using the The language. Of the brought near thing from. Um, From the book of leviticus, he says brought near by the blood of christs. And so the, the blood of the substitute is sprinkled upon the altar after We after the worshiper laser hand on his head but also notice that the the blood of the peace substitute, not just the atoning substitute.

Is sprinkled all around. On the altar. And, There in effusions, chapter 2, the apostle writes but now in christ jesus you who once were far off and have been brought near by the blood of christ for he himself is our peace. Who has made? Both one. And has broken down the middle wall.

Of separation. So, The whole really the whole second half. Of ephesians 2. Is a reference to jesus christ as not just Uh, the ascension, the one who atons Well, sometimes called the whole burnt offering of chapter of leviticus chapter 1, but also jesus christ as the peace The. The one in whom we are brought to table with god and fellowship with him.

And the point in the second half of Ephesians 2 is that we are all brought to table with gods together. And if we have been, If jesus christ, is our peace with god, how much then He should be our peace with one another. And maintaining. Separation and division and hostility in the church as a contradiction.

To whom we know, the lord jesus to be. This also being something that's very important, then especially at the lord's table. When we come to table with god, we draw near To him. And we ascend to him. Uh, in christ. And then we are welcomed to table and you should not sit at the table of god, the vision in the church.

You should not endure hostility against others. Or sensorious attitude towards them. You should not be selfish at the table. Which was a big part of the problem. In horns. They had both parts. That divisions and factions among them? 1st Corinthians 11 says And they also had those who did not care about those who had nothing but Um, took their fill of food and drink.

At the table as if the bread and the wine or the meal instead of christ being the meal. But then this is a great thing that we have in the Lord's supper. That the lord was giving then here in leviticus 3. And that is to know Uh not just that, we are accepted with god and identified that God is glad to have us as a subjects.

Uh but now not just subjects, but really nobles and princes. Uh and children that we are seated at the king's table and we eat of the king's meal. Leviticus 3 is about the lord, getting his portion first, which is the fat parts and that's the best parts when he says at the end of The chapter you shall eaten either fat nor blood.

It's not like because fat is bad for you precisely because the fat is the best part. And so the king takes us portion and the removal of the best part. Reminds us that we are eating. From the same meal. And this goes back to your question about alter. Seffy and the The.

Origin of that word and the root and all those other. An engineer eastern languages that is related to this Hebrew word, altar being kneel. We eat from the same

meal. That has been smokeified. Unto god not that god eats fat. Although the burning of it, roasting of it. On the altar, does smell good.

Soothing roman. Not that God eats fat, but that by giving to us from the food, And we'll see this later in levticus when we get to The, the law of the A piece offering in chapter 7, the people actually eat of the same thing. The king's portion is now missing, but they're at the king's table eating from the king's roast as it were.

And so we're welcome. Not just a subjects. But a son's princess. At the king's table. And so there's the piece that is between us, the portions, the portion, that is for the king but that reminds us Then of our participation. That the portion that we have comes, From the same thing that belongs to the king, it is a shared meal.

With god. And god who, Delights in his son. Gives us to delight in his son as well. We have peace with god. Through our lord, jesus christ. Christ himself is our peace. And this was wonderfully, pictured. To them. In levticus 3. And has been wonderfully fulfilled for us. And the lord jesus christ.

And is one of the things that god continues to show forth to us. As when we eat the bread and drink the cup, we show forth the lord's death, till he comes, we show forth, Not only that we're atoned for. And welcomed into heaven. But that we are seated at the king's table.

A sons and princes. And that we have that mutual delighted with god. In. Our lord jesus christ. The lord give us to live. With that awareness that god has brought us into fellowship. With himself. And gives us a sons and daughters. To have a part. In that, which belongs to head.

It's bright.

We thank you, father for Not just making a way that our guilt could be removed. But that the purpose was, That we might be brought near that we might have fellowship with you. That we might know ourselves, not only as, Recognized and acknowledged. Gladly acknowledged subjects, but as Beloved children and royal princess?

We pray, lord that you would Blessed to us, by your spirit, the Well, the truth we have found here. And the vertical three. Glorify yourself by the difference that this makes. In both our worship and our work. Before we ask it in christ's name, amen.