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Leviticus 3. These are God's words. When is that offering as a sacrifice of a peace offering? If he offers it of the herd whether male or female, he shall offer it without blemish before y'all way. And he shall lay his hand on the head of his offering. And kill it, at the door of the tabernacle of meeting.

And Aaron's sons the priest. Shall sprinkle the blood all round on the altar. Then he shall offer from the sacrifice of the peace offering and offering made by fire to allway. The fat that covers the entrails and all the fat that is on the entrails. The two kidneys and the fat that is on them by the flanks.

And the fatty lobe attached to the liver above the kidneys. You shall remove, And Aaron's sons shall burn. It on the altar. Upon the burn, sacrifice. Which is on the wood that is on the fire. As an offering made by fire, A sweet aroma to yahweh. If it's offering as a sacrifice of a piece offering to yahweh, Is of the flock.

With a male or female. He so offering without blemish? If you offers a lamb, this is offering, then he shall offer it before. Yahweh And he shall lay his hand on the head of his offering and kill it before the tabernacle of meeting. And Aaron's sons shall sprinkle its blood all round on the altar.

Then he saw offer from the sacrifice of the peace offering as an offering made by fire to yahweh. It's fact And the whole fat tail, which he shall remove close to the backbone. And the fact that covers the entrils and all the fat that is on the entrails. The two kidneys and the fat that is on them by the flanks.

And the fatty lobe attached to the liver above the kidneys. He shall remove. And the priests shall burn them on the altar. As food. And offering made by fire to yahweh. And this is offering is a goat. Then he shall offer it before he always. You shall lay his hand on its head to kill it before the tabernacle of meeting.

And the sons of Aaron. Shall sprinkle? Its blood all round on the altar? Then he saw offer from it, his offering as an offering made by fire to yahweh. The fact that covers the entrils And all the fat that is on the entrils, the two kidneys and the fat that is on them by the flanks.

And the fatty lobe attached to the liver above the kidneys. He shall remove. And the priests shall burn them on the altar as food. An offering made by fire for a sweet aroma. All the fat is yahuas. This shall be a perpetual statue throughout your generations in all your dwellings.

You shall eat. Neither fact, nor blood. So far the reading. Of gods inspired and And errant worked.

The book of leviticus has been a book of marvelous, mercy so far. We ended Exodus, the lord had Planted this. Uh, portable eden. Uh, tent of Of meeting. In the wilderness and yet when God's glory filled the tabernacle, even moses wasn't able to enter. And so it felt like we didn't quite get back to Genesis 2.

Just back to the end of Genesis 3. With the people shut out. Uh, knowing that fellowship with god. And the presence of the glory of god was just on the other side. And then the book began marvelously. With yahweh calling to Moses from the tabernacle. Flaming sword. No. Cherubim this time the word of yahweh making the way for his people to come in.

And not just to a tabernacle on earth. Since heaven, and the highest heaven cannot contain god. As solomon would say, not just of the tabernacle but of the temple. How much less This house. That had been built on the earth. And, We heard immediately the brought near thing. The first thing the The first brought near thing if has brought near thing is an ascension.

You remember that that word that's translated with the phrase at least in the New King James burnt sacrifice, or other translations. They'll say whole burnt offering is really just one fairly tiny actually hebrew word. For ascending if has brought near thing, is an ascension and we heard about atonement.

The, the substitute. That. That would be. Killed in this display of dying to self and the consecration. Then of the altar, by the blood of the one who has died to self, not a removal of sin. At this point, we're actually going to get the, to this sacrifices, that removes sin next week.

But the first, the first one being an identification with that animal in which the lord brings us near the, the heart of the word atonement. Being reconciliation. Meaning both redemption from. Sin and restoration unto God that reconciliation. So that was the the first sacrifice that he described was the ascension.

And you remember that word that he is for burn, which we have in our passage today. It appears again uses the, you know, there are several verbs that could be used for burning, but the one that appears in verse 5 and verse Um, 11 and verse 16 of our chapter is the one that means not to be consumed by the fire.

But to be Transmuted or transformed into smoke. So that So that the worshiper in the animal that he's identified with could ascend and In our, Poor english, but Decent, theology and translation. We're translating that word smokeethite. As will get to in a moment. So the the ascension god makes the way for us to ascend we've drawn here, not just by ascension, but we draw near with tribute.

Uh you remember hopefully from last week that the word that's translated by this phrase, grain offering actually doesn't have anything to do with grain except for that the tribute that god commands, his people is grain earthly kings would command attribute of a certain number of talents of silver or certain number of talents of gold or maybe grain.

Or lumber or whatever. It was but the lord giving us something to bring that is of his assignment. So that when we bring the particular thing that he has assigned, We're both recognizing that we are. We have warrant from the king to be there. We are recognized as his subjected, we're glad to be his subjects.

And those who were in in the ancient Near East who are going to overthrow, we're reject the lordship of a king who was over them. One of the first indications would be, they stopped bringing their tribute. And so now the lord has given his people to ascend and he's given his people.

To ascend with an assigned tribute, that is a token of him being their king and they being his subjects and both parties. Being content. Glad with the arrangement, And then these wonderful words with which our portion begins, When his brought near thing is, A. That's the

word sacrifice, the, the root for this word sacrifice, which is also The the same roots different form of the word.

For the word altar. Actually has. Cognates in. Languages at the time that really means meal. And this is the the first place. This word for sacrifice has been used in the book of Leviticus. It's going to be more commonly used for sacrifice as we go on through the bible.

But here, as we come into chapter 3, if we're reading it, just the way it reads in the original, When has brought near thing. Is a meal of peace. Again, the the what's translated in our english bibles here in our, the niking james as a phrase, peace offering is just the word, shalom, a word that, you know, problem probably.

A word that means more than the cessation of hostilities. It means. Wholeness and wellness in every aspect. But when it is shalom with god, it is knowing that god has committed all that. He is for all that, we need him to be. It is. Uh, probably what's associated in your mind or affections?

With the song. It is well, This well, with my soul, why? Because whatever else is in my circumstances, i have him. And if i have him then everything as well. It's not just this is okay, we'll get through it. But the living god has given all that he is.

To be ours. For all that we need him. To be. And so this is, this is really quite the climax. We've come a long way and not that many verses from the end of the book of Exodus to chapter 3 verse 1 in leviticus. He says when his brought near thing is a meal of peace And then he gives instruction.

And so, there are three things that we Uh c or three headings under which we hope to consider this meal of peace. That is the the third of the of the three great offerings that go together. And that is the climax. And that is the the piece itself. And then the portions are portion assignments.

Maybe a better way to put that. And then, The participation. Something that is implied here. Uh, but will be more explicit when we get to chapter 7. Lord willing. So first, the piece itself when has offering is a meal of peace or a sacrifice of peace, if he offers it of the herd, whether male or female, notice that this does not have to be a male, This is not a.

A federal substitute. Now, this is something that worshipers identifying himself with, but as we'll see, when we get to the portions, the great reason for identifying himself with it, is that it is offered to the lord who needs nothing. He doesn't need food. He actually tells that to israel who had made the mistake of thinking that their god was like the idols of the nations and was actually needy of their offerings, and he would tell them if I were hungry, which of course is Completely irrational, but if i were hung, i wouldn't tell you The cattle on a thousand hills.

Belongs to me. It's like if you had a friend who is a cattle rancher, And you went and you you got him a Walmart steak as a gift. Except for infinitely, worse than that, because this is the living god. And, And the great reason then, In this case, for the laying on this leaning, on this pressing ceremony, it's not just kind of the, the gentle, you know, Warm hand on the shoulder on the head.

That That we often. Think of, when we think of Um, lay his hand on the head. Uh, here, you know, this, this pressing identification, here is not so much substitute. Uh, but that again. As the lord is giving him the ability to come near by a sacrifice that that the lord has provided.

And Using again, and that verb three times once for, for the the cattle or for the lamb or for the goat. In verse 5, verse 11, and verse 16, smoke a fying it so that it can ascend this time, it can be male or female. It's not a substitute.

It's identification for participation. Of course, the lord is not actually going to eat the fact. You know what, the lord isn't going to actually sniff the sweet aroma either. But just as the lord has communicated something to us by creating us, With the the capacity for smell and enjoying something that That smells wonderful to us and he communicates his pleasure in our ascending to him and now he communicates his pleasure in our having fellowship with him.

So he's created created us so that we enjoy food and that we enjoy fat. Unless, you know, we're, you know, several generations into a department of agricultural, agricultural scam to try and make us all be low fat, but the lord has created us that way. So that we may We may have a sense of his delight, his pleasure.

Now not just in our presence as we had in chapter 1, but in our fellowship with him, Are coming to table with him. We're stealing a little bit from the rest of the chapter but here is here is that brought near thing. That is a meal of peace and of course if it's going to ascend it shouldn't just be The you know, from the herd or from the flock is a lamb or from the flock it's goat and it shouldn't just be male or female.

There aren't any other options, but if it's going to ascend again, it should be without blemish. And you can see that this. This presentation to the priest and this laying onto the hands. And the Especially the the requirement that it be without blemish. That this is again a religion of the heart.

Because immediately, when he says, without blemish, What's the temptation for the worshiper? Who really likes his? His prize animal? His best animal? He's he wants to think, you know, is this one? This one's good enough, right? It's technically without blemish. And so, The lord even provoking his people to see how we are engaging with him.

Whether we are eager to give him. What is best? Or. Whether we are looking for the way to give that which is technically good enough. And god have mercy on us. When he has receiving it as a sweet aroma and he is enjoying as it were the fat parts communicating to us, his delight in our fellowship and we hardly delight at all in his fellowship who give the the worst time.

You know, the the least of our time and we'll give the least of our mind and the least of our affections And here god gives himself in the lord. Jesus christ. Ultimately. Uh who will see at the end of the sermon in Ephesians 2 is As this is referring, especially to him.

And then there's the consecration by the blood reconciliation. Atonement has already been made by the ascension to which we referred already chapter 1 and verse 4. That was the one that isn't atonement or a reconciliation. Um, But blood here is still captured caught by the piece priest and sprinkled all around on the altar.

Remember the life is in the blood, we've known that, since genesis 9, and the prohibition to eat blood there which gets repeated here, but we'll get that again. And Leviticus 17 and connection with the sacrifices. Because we've identified ourselves, or at least, this worshiper would have identified himself with the animal and then he not the priest.

The worshiper would slit the throat of the animal. Indicating his acknowledgment and embrace of god's requirement that we die to ourselves that we consider our whole life as belonging to god, no longer to us. And then the application, then of the life of the worshiper. To the object by which god gives him to come near.

In this case, the the altar for the sacrifice and blood is his poured out or sprinkled or splattered or splashed You know, on all of the different parts of, of the tabernacle god applying the life of the worshiper, to the place, where he gives us from earth, to intersect with him, even in the shadow, even in the copy.

Of course, when you believe in Jesus Christ, You are as it were not by physical hand but by faith resting upon him leaning upon him. Identifying yourself with him. And he did, didn't he lay down his own life? Give up his own blood. Which he took with him into glory, Hebrews tells us and consecrated the true things and glory of which these things is wonderful as they are the mercy and majesty of God's provision here.

It's wonderful as it is, it's just a copy, it's just a shadow. By comparison. To what the Lord Jesus has done. So the the piece itself. Includes. The selection. The blamelessness the Identification with the animal. Not now a substitute for us, but our participation in it as it was.

Not resembles. Um, Represents, as it represents us. And then the consecration the application of the blood, the purified life applied. To the altar. And then there's the portions. The reason we have three accounts here primarily is because of the way God created lambs. Uh, cows and goats do not have a fatty tail.

Uh, these lambs had fatty tails. Uh, so if it's from the herd or if it's from the goats, if you want to compare Some time. Or perhaps you can see it real quickly. Uh, versus three three five. With. Uh, versus 14. Through. Uh, versus three and four with verses 14 15 the cattle and the goat is Their biology is close enough that the description is exactly the same with the lamb.

The lamb doesn't just have, you know, all the other fat parts in the fat, that's around the kidneys and the fat, that's on the intestines and the fat that's on the liver. But it had a fatty tail that The fat of, which was Also, to be removed. And the Lord here is making the point.

That in the peace. Uh, meal. Or the piece offering to use. The more commonly used language, the fat belongs to Yahweh, What's amazing? And, Uh, we get to this in a moment that there's a part of it, a part of this animal. That is going to remain on earth, that is not going to be smokeethite.

And some portions are being. Smokeified to ascend to the Lord as his portion. And then there's meat that remains On the earth and some of it is for the worshiper and some of it is for the priest. And there is this eating from the same dish. And so if you think of it in terms of the high king, Who has given entrance and he identifies himself as a king by giving that entrance with what with the tribute that is properly due to a king.

But when they get there with the the tribute, what does the king do? Well rightly, so the king is served first from his table. But the worshiper is seated at the king's table. The worshiper protects a portion from the king's dish. The king has his portion of belongs only to him.

But still, what an honor. And what a fellowship. And what an intimacy? That from the same animal from the same ditch. The one who comes near to God. By these sacrifices this pictured here. As enjoying the hospitality of God's house. Being welcomed. To a meal. With God. And so, the portion goes up, In.

In verse 5, we have the piling up of language. And then in verse 11 and verse 16, we have the replacement of that language with as food, but if you look at verse 5, Aaron's son shall burn it. And that word burn is, is the word for to change to smoke.

Burn it on the altar upon The ascension. Which is on the wood, which is on the fire. And offering made by fire sweet, aroma to yahweh. And so, the ascension offering and the tribute offering, Or the ascension and the tribute are in the background. Of the verse 5, what you have is the the altar.

Has been prepared and there was the the fire, the kindling and then the stacked wood that was on the fire. And then the ascension, the first hole what's called commonly called the whole burnt offering was put on that. And then the tribute would be brought the tribute was also always brought with the ascension, but once that is all in place, it's like it's almost as if all of that was a precursor to this.

That was just to prepare the altar. So that the peace can be set upon the ascension upon the wood upon the fire. This is the climax. Fellowship with god, brought near. To enjoy. Uh, to enjoy being seated as royalty being seated as. Honored guests being seated even as it were, as we know now, especially As children.

Verse 11 and verse 16. Don't repeat this, upon the upon the upon That was in verse 5, although that's still true. Those are the verses that introduce the idea of food for verse 11 in the priest shall burn. Burn them again smoke a fire them On the altar as food.

An offering a brought near thing made by fire. To yahweh. And then verse 16. And the priest shall burn them on the altar as food shall smokeify them. On the altar as food. An offering a brought near thing made by fire. For a suite. Aroma. It's food because the worshipers, Going to eat of it.

We've mentioned already, the use of a word that has as its root concept a meal.

But what this is doing is it's setting the table for chapter 7 verses 11 through 36 and what they do with the parts that aren't the fat parts. With the ascension offering, the whole thing was turned into smoke. And went up as a substitute. Uh, the worshiper himself. Uh, going up in this case, It's setting the table because we come and we enjoy the hospitality of God's house.

If you happen to pick up a an outline and I'll just read you these texts because what we're really doing is we are racing to ephesians chapter 2, Where paul, the one, of course, who would read in his native tongue and understand better than Than we all that we have read from leviticus 3 is going to describe God bringing us near by the blood of christ so that he can proclaim peace to us.

Leviticus 3, being The, the background. For. Ephesians 2 verse 13 and 14 there. But Deuteronomy 12.

Start in verse 5 is really verse 7 that we're going to. You shall seek the place where you always your god chooses out of all of your tribes to put his name for his dwelling plates, there, you should go. There, you shall take your ascensions, your meals, your tides, the heave, offerings of your hand, your vowed offerings, your free will offerings the firstborn of your herds and flocks.

There you show eat before, yahweh you're gone. And you shall rejoice in all to which you have put your hands you and your households. And so enjoying the, the hospitality of god's house. When god picks a place to put his name to dwell, it's going to be a place where you eat before him, were you enjoyed his hospitality?

Psalms 23 verse 5, the picture of yahweh as the host, Uh, you remember abram when? When the lord visited him and appearance. As a man and him running. To to the house and telling

Sarah to prepare the other stuff and running to the herd abraham. He's got, he's got servants, but he's running and what's he doing?

He's honoring the guest. By his preparation as a host and psalm 23. Y'all play prepares a table for us. Then the presence. Of our enemies because we're always, he is Always. With us. Psalm 36.

Psalm 36 verse 8. Well we'll start in verse 7. How precious is your loving? Kindness your custody, your covenant love of god. Therefore, the children of men, put their trust into the shadow of your wings. Their abundantly satisfied with the fullness of your house. And you give them drink from the river.

Of your pleasures. You know, some of you i i know are in the The habit of when you pray for the lord's day and the lord's day assembly. You you thank god that there's a day that we are. Welcome to his house. That's exactly what this is. Will come to his house and be satisfied feast upon the fullness of what he gives us there.

You give them drink from the river. Of your pleasures. That's of course. Enjoyed by faith. A thimble of wine. On earth is to be. For us. A drink from the river. Of of god's pleasure. Psalm 65 verse 4. Blessed is the man you choose and cause to be brought near to you that he may dwell in your courts, we shall be satisfied with the goodness.

Of your house. Same idea. Isaiah 25:6.

And in this mountain you always have hosts will make for all people a feast. Of choice pieces of feast of wines on the leaves. Uh, that's mature wine. Not watered down or barely alcoholic. Of fat things, full of marrow of well-refined wines. On. On the leaves and so forth.

The lord brings you. Every week. To a feast to fellowship with him and he's actually included an actual physical, feast in his worship, hasn't he? Communicating to us that he himself as. Is the one upon whom we are to be satisfied in his house. But with all of that, then is background now, by god's help having understood.

Leviticus 3, a little better than before. Listen to ephesians 2 13 through 14 with more informed ears. But now in christ, jesus. You who once were far off, have been brought near. Using the language of offering. By the blood of christ. Using the language of the application of the blood in heaven, where Where the lord makes his glory and presence to be known for he himself is our peace.

Using the language of this, this meal of peace from Leviticus 3. For he himself. Is our peace and has made both one. And has broken down. The middle wall of separation. And he's verse 16 reconciled us to god verse 17 and this is wonderful because you know Jesus did not bodily.

Visit ephesus. But this tells us that when his servant comes and preaches, jesus comes and breaches and he came And preached, peace to you. Who were a far-off? And to those who are near. For through him, we both have access by one. Spirit. To the father. God has not just made a way.

For you to re-enter his presence, dear christian. He has brought you near. Rejoicing to identify himself as yours and you as his with the tribute. So that you may have fellowship with him. For which he created us to need food for which he created us. To have table fellowship with one another.

That he might communicate to us the fellowship that we have with him. In the lord, jesus christ. He himself. Is our peace. Amen. Let's pray.

Lord, we thank you that it is in the lord jesus.

That you have. Brought us into your shalom and given us. To have a fellowship with you, that makes us to know. That you have given all that you are Entirely to us. For all that we need you to be. And that it is well with us. Because we have you and fellowship with you.

We pray, lord that your spirit would make us to know the fellowship that we have with christ. That we would not be satisfied with lesser things, but satisfied with the goodness of your house. Of the river of your pleasures. That we would not live for lesser things. But we would live as those who are united to the living.

God. And the person of jesus christ. Grant us then. Oh, lord to see. Christ is our ascension christ is our tribute. Christ is our peace. We ask in the name of christ. Amen.