

Leviticus 17

1 And the LORD spoke to Moses, saying, 2 “Speak to Aaron, to his sons, and to all the children of Israel, and say to them, ‘This is the thing which the LORD has commanded, saying: 3 “Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp, 4 and does not bring it to the door of the tabernacle of meeting to offer an offering to the LORD before the tabernacle of the LORD, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, 5

to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the LORD at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the LORD. 6 And the priest shall sprinkle the blood on the altar of the LORD at the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the LORD. 7 They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.” ’

8 “Also you shall say to them: ‘Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, 9 and does not bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be cut off from among his people.

10 ‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.’ 12 Therefore I said to the children of Israel, ‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.’

13 “Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust; 14 for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, ‘You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.’

15 “And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean. 16 But if he does not wash them or bathe his body, then he shall bear his guilt.”

Holy Blood for Atonement and Life

Main idea: Blood was holy to Israel because God used it to point to the atonement of Christ for us and the life of Christ in us.

Introduction: Distinguishing the holy from the common. ch17–22. Blood was first.

1. Holy pointers to drawing near, v1–7.

- a. Particular animals not themselves sacred (as in other cultures), but now have a sacred use.
- b. Misusing the creation has dreadful spiritual consequences in which God Himself is altogether ignored (v7)

2. Holy place of drawing near, v8–9.

- a. Only a right sacrifice if done in the right way.
- b. The tabernacle itself a great part of the provision, pointing to Christ.

3. Holy provision of life from God, v10–14.

- a. The animal (or any creature) does not give life. God gives life to the animal, and God Himself gives life by its provision (cf. Gen 9:2–3).
- b. The danger of using things in a way that seeks life from the creature rather than the Creator

4. Holy people who must be kept clean, v15–16.

Conclusion: Since God consecrated Christ as holy for our atonement and life, let us look for these nowhere else but Him.

(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 17. These are God's words. And Yahwe spoke to Moses saying speak to Aaron, to his sons and all the children of Israel.

And say to them. This is the thing, which you always commanded saying, Whatever man of the house of israel who kills, an ox or lamb or goat in the camp. Or who kills it outside the camp, and does not bring it to the door of the tabernacle of meeting.

To offer an offering to Yahweh before the tabernacle of yahweh. The guilt of bloodshed shall be imputed to that, man. He has shed blood. Had that man shall be cut off from among his people? To the end that the children of israel may bring their sacrifices which they offer in the open field.

That they may bring them to yahai at the door of the tabernacle of meeting. To the priest. And offer them as peace. Offerings to your way. And the preschool, sprinkle the blood on the altar of yahweh, at the door of the tabernacle of meeting, And burn the fat for a sweet aroma to Yahweh.

They shall know more offer sacrifices to demons. After whom they have played the harlot. This should be a statute forever for them throughout their generations. Also, you shall say to them, whatever man of the house of israel. Or of the strangers who dwell among you, who offers a burnt offering or sacrifice and does not bring it to the door of the tabernacle of meeting to offer it to ya'll pay.

That man shall be cut off. From among his people. And whatever man of the house of israel or of the strangers, who dwell among you who eat any blood I will set my face against that person who eats blood. And we'll cut them off from among this people. For the life of the flesh is and the blood.

And i have given it to you upon the altar to make atonement for your souls. For it, is the blood that makes atonement. For the soul. Therefore, i said to the children of israel, no one among you shall eat blood. Nor shall only strangers, dwells among you. Eat blood.

Whatever man of the children of israel or of the strangers who dwell among you. Who hunts and catches any animal or bird that may be eaten, he shall pour out its blood And cover it with dust. For it is the life of all flesh, its blood sustains, its life.

Therefore i said to the children of israel, you shall not eat the blood of any flesh. For the life of all flesh, is its blood. Whoever eats it shall be cut off. And every person who eats what died naturally or what was torn by beasts. Whether he is a native of your own country or a stranger, He sold both washes clothes and bathe in water and be unclean until evening.

Then he shall be clean. But if he does not wash them or bathe his body, Than he shall bear. Has guilt. Remember, sends this reading of god's inspired and inherent word. Remember back in chapter 10, which we were reminded of again in chapter 16, because chapter 16 had picked up on the day that native and abide who died when they had offered strange fire.

Before yahai. And one of the reasons in chapter 10 for the instructions given to the priests so that they wouldn't die. Is because the priests had very important role among god's people including Distinguishing the holy from the common. I think new king james says unholy but that conveys An anti.

Uh, god sort of Sort of meaning, it's really the holy from the common distinguishing, the holy from the common and the clean. From the unclean. And then you remember in chapters 11 through 15, The lord took them through the distinguishing of the clean and the unclean. And now He is taking them through the distinguishing.

Between the holy. And the common and the first thing then, That he identifies as holy as blood. Uh, when god marks something off as holy when he Reserve what he does is he reserves it for himself for a particular purpose and then it may not be used. In any other way.

And in this particular case, blood was holy, Because the blood was the way by which god had given his people to be able to draw near to him. And the blood was used for the consecration of the tabernacle. Which by which god dwelt among his people? And indeed the blood did this.

By an identification. Between the worshiper. And the substitute whose blood was shed. And so, what he does for us and chapter 17, is he Uh, he highlights. Blood as a holy pointer. To drawing near. Blood as Essential to the holy place. Where they may draw near? And blood as a holy provision.

Of life from god. First the holy pointers, whatever. Man of the house of israel. Who kills An ox or a lamb, or a goat. In the camp. Now, this may be reserved for those that are. Offered as offerings. In light of verse 4. He goes on to say and does not bring it to the door of the tabernacle of meeting to offer an offering before yahweh And so there may be an implication here that it is just those That are slaughtered for offering.

Um, but taken as a whole, it does seem to be about any time you slaughter. An ox or a lamb, or a goat. Uh, you can think of this as a Compulsory occasional meditation. Where every killing of an ox is a reminder of what god had done for them.

I'm bringing the ascension offering especially the ascension offering for the priest and for the nation as a whole. And for the tabernacle, Every. Lamb or goat. That would be killed. That would be slaughtered. Uh, would be a reminder. Of these offerings of the lord had given them by which to bring them.

Is that at the very least even if they were not going to bring an ascension with a tribute even if they had a clean conscience and didn't need to bring us in offering or trust pass offering. At the very least they would bring as a peace offering. Verse 5.

To the end of the children of Israel may bring their sacrifices. And offer them. As peace. Offerings. So, the particular animal, the ox or the Or the lamb or the goat is not itself, sacred. As was in other cultures. But because god had given them a sacred use and particularly had given the spilling of their blood.

A sacred use. He gives them a law that reserves. The slaughter of those animals. As holy. Unto him. And of course, if they wanted to eat from it, they would bring it as peace offering because that's the one you could eat from. When you brought it. You see, misusing.

His creation and any treatment of the creation, as sacred in and of itself rather than as having a sacred use. Assigned from the lord. Misusing, the creation has dreadful spiritual consequences. In which god himself. Is all together ignored this had been done. When they would slaughter. Goats, there was a Goat deity, or a goat demon.

That the nation of israel. Yeah, eating goats cluttering, goats to eat. Had done like their neighbors, do. And participated in demon worship. Chapter 7. Sorry, not chapter verse 7 here in chapter 17. You see the flesh has its sort of occasional meditations too, doesn't it? Where our heart and mind go.

And we missuse the creature. And the deed. This is the great sin. This is that which from from which all unrighteousness and an ungodliness of men flow. According to Romans chapter 1, Taking creatures that god has made for his glory. Many of which he is appointed specific uses for And worshiping them.

Instead of the creator.

No, these oxt's limbs. These goats. We're given by god. As holy pointers to drawing near and their blood. Had been consecrated. You could not be used for any other purpose. Than for the purpose, which god for which god had assigned it. And this shouldn't have been done at any other place.

You have the holy place, there in verse 8 and verse 9. Is already begun to talk about it so that they don't do it in the open field. Etc.

But here the requirement. To offer all offerings at the tabernacle before y'all play. Is made very explicit. Also, you shall say to them, whatever man of the house of israel. Or of the strangers who dwell among you, who offers a burnt offering or sacrifice. And does not bring it.

To the door of the tabernacle of meeting. To offer it to your mind. That man shall be cut off. From among his people. So, if you ever run into, A preacher or commentary that And first

kings, three is. Trying to make excuses for solomon. About why it was okay for him to offer all those offerings at gibeon.

You can remember leuiticus 17 and That there was no excuse. Even if the tabernacle had previously been at gibeon, and even if there were the remains of an altar, That had properly been used even if it was the great high place. The fact that the lord was patient to Solomon shows, not that Solomon was excusable but that the lord is Patient.

And indeed, you remember that. Part of the lord's blessing, him appearing to him, giving him the Urim, the privilege of Asking for what he will and responding the way he did. One of the things, the Lord graciously did was As soon as that was done, solomon left gibeon and went.

To jerusalem. Where the tabernacle was. When they offered. Before y'all may. But the place then was important and Big part of the reason for that is the lord jesus himself is our tabernacle. We must only ever come to god. Through jesus christ. Our lord. The word became flesh and tabernacled among us.

And so he is not only priest and sacrifices. Tabernacle itself for us. This is why we come. So one of the great reasons why we come only In the way that the lord has said. So, if one of these things was violated, the man would be cut off, from among his people, and we see that, and In verse 4, we see that in verse 9, we see that in verse 10.

And we see that in verse 14, the man being cut off. And this is a dreadful thing, indeed. Because it is the lord himself, who is doing this cutting off. Verse 10, he switches. From the third person that man shall be cut off. I will set my face against that person, and i Because included in the verb there.

I We'll cut him off. From among his people. Now, that's very well could be Death. To cut someone off. That is to cut someone down. Psalm 37 uses the language and a poetic cult. Couplet where? The righteous inherits but the wicked is cut off. So it may well just be x communication.

Being cut off from the people of god. Meaning no longer recognized as one of them no longer having an inheritance among them. Which is dreadful, of course, not just because you would lose land and property and place among the people But because all of these things for israel, Or a reminder that God himself.

Was their inheritance? And so quite a dreadful thing and very similar in the language of matthew, 16 and matthew 18 Where the lord tells his people. Well, tells the apostles in particular, That whatever they bind on earth will have been bound. To get the verb. Exactly correct. In heaven.

Whatever they lose on earth will have been loosed. Meaning that what occurs in heaven? Is prior. And that's It's repeated in both places. Matthew 16 and matthew 18. And that's likely the same. Same thing here that This particular case in verse 10, Is not different than the other three cases.

But it's describing it from the perspective of heaven. That the one who is cut off from among his people, according to the word that the lord has given in the way that the lord has commanded. It's actually reflecting a disinheritance by god. A turning of god's face. Against them and not just, Their place.

As recognized among the israelites. So, the idea of excommunication actually is not new as a
In the church of jesus christ. And it's no small thing here. As it's no small thing there. In fact. If
all it meant. Was that you are executed. That would be a smaller thing.

But here, whether or not the idea of execution is included, we do not know. But we do not, we
do know that the more severe thing. Was to be cut off from the people of god. To have the face
of god himself. Turned against you. To be disinherited. By the lord.

And so, we Come to see that when god consecrates something as holy It really is truly dreadful
isn't to treat it as common. Well, you have not just the holy pointer is strong near and the holy
place of drawing near. You have holy provision from god. He applies this now and thinking
about Um, Hunting.

Verse 13. Whether it's an israelite or a stranger who dwells among them, Must hunt or if he
hunts, and he catches an animal or a bird, he must pour out the blood. And notice, he's not
even really supposed to touch the blood, he covers it. Uh, with the darts that he can't.

And if he does what you weren't supposed to do, Eat what were died naturally or was torn by
beasts? He would be common clean. Why all of this? Well, because god had provided the life
of the animal as a picture as a substitute for the israelite. So that the israelite who would cease
to exist at that point if he was smokeified and descended Might be identified with this animal.

Whose blood was shed and and would have this sacramental. Representation. Of the person.
So, he says, don't eat the blood because the life of the flesh is in the blood And i have given it
to you upon the altar. In other words, i haven't given it to you up on your plate.

Haven't given it to you in your cup. I haven't given it to you to eat. I've given it to you upon the
altar. To make atonement for your souls. It is the lord himself, who is our life? And so, if they
drank the blood, They would be. Displaying something.

Different than what the lord had given them to display by use of sacrifices. Namely that the life
of the animal would directly become. The life of the worshiper that we would somehow be able
to get some of the life of the animal. For ourselves. But the animal isn't our life.

The lord is our life. True. The lord had given in Genesis 9. All of the all of the beasts as food just
as he had given the green herb as food. But we should then eat animals like we eat bread. Not
as having a, a special life force in them for us.

But getting instead, the provision that god has made. For our food from the flesh of the animal
share. But what god had provided by way of blood. Was that which belonged to the lord jesus
christ? This has an application. The opposite way, doesn't At the lord's table. You see, there
are those who think that you can eat jesus like food.

That the lord's table. But it's faith. That receives the Virtue of the body of the lord, jesus. Which
remains in glory. And so god himself. Is our life. And whenever he makes provision for us, You
know, whether it's through good nutrition. Whether it's understanding the lays, Designed his
world.

The use of medicine. Whatever it is. That we would remember that. It is god who has provided.
And therefore, we wouldn't think that we are getting life from the creature. But rather god who
gives life to all. Is giving us life. By means. Of the creature.

Now, the blood of atonement and the blood for our life, These were always meant to, Point us to christ. That we would know that he is our life body and soul forever. That we would never receive. Food. Without thinking of him. For the israelites, this was Obvious to them.

Because they literally had to come and slaughter their animal. You and i don't have those rules doing. Of where we may slaughter an animal. And yet. Are we not think continually? How the lord has? Consecrated us to himself in christ. You see you and i are to offer our bodies as living sacrifices Holy and pleasing to god.

We get our life from jesus. But not only did the jesus consecrate himself. He consecrated us. To himself. And then, let's pray. Our gracious garden our heavenly father, we thank you for The way that you. So organized, the life of the israelite, That not only was he always thinking about clean and unclean.

But that he would always be remembering that You have given us to be able to draw near to you. And the lord jesus. We thank you for atoning for our sin. And we pray that you would make us to live and constant. Remembrance of their atonement. We thank you that you give us to come only through jesus.

So that we cannot worship you ever. Without remembering the gospel of your son. And embracing him. As he has offered to us in the gospel, Now, for his sake, we pray That you would make us to live. By his life by his grace. Which we ask in his name, amen.