

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 04: 4-12

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. We will continue to read Leviticus chapter 4, and today we will read verses 4 to 12.

After Adam sinned, sin entered the world through one man, and Satan became the ruler of this world. He also transformed himself into sin, dwelling in human flesh, stirring up human desires to respond to the temptations of the world. This causes people to sin involuntarily, resulting in them living under the law of sin in their bodies, dominated by the power of sin. Hebrews 2:14-15 says, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage." It is only through Christ on the cross, who destroyed the devil who had the power of death, that people can be released from the power of sin.

The sin offering is a type of Christ's work on the cross. According to the different sins committed by individuals and the varying impacts of these sins on the people of Israel, God revealed the corresponding sacrificial methods—greater sins required greater sacrifices. Yesterday, we began reading about the most significant impact, which is when the anointed priest sins, causing the people to fall into sin. This is a very serious matter. God chose the people of Israel to be His people, to serve Him. Now, when the spiritual leader sins, causing the people to fall into sin as well, it is necessary to offer a sin offering so that the priest and the people can be cleansed and restored to God's presence. Therefore, the sinning priest must offer a young bull without blemish to the Lord as a sin offering, and this unblemished bull is a type of Christ. The bull is the largest among the sacrificial animals.

Verse 4: "He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord."

He is to bring the bull to the door of the tabernacle of meeting. The tabernacle is God's dwelling place on earth, so bringing the bull to the door of the tabernacle means bringing it before God. He is to lay his hand on the bull's head, signifying that he is uniting with the bull, and the bull is taking on the punishment for his sin, which is death. He is to kill the bull before the Lord, and by doing so, he is united with the bull's death, meaning he has died as well. Death is only one side of the punishment for sin; it is negative and involves paying the due penalty.

However, Christ's death also has a positive aspect, symbolized in the sin offering through the handling of blood. The handling of blood in the sin offering serves to restore a person's standing before God, which is positive and full of revelation. In the following verses, we will see that the handling of blood is very thorough, involving sprinkling, applying, and pouring blood, and we will examine each aspect in detail. Let's first look at the sprinkling of blood.

Verses 5-6: "Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary."

The anointed priest is to take the bull's blood and bring it into the tabernacle of meeting. Earlier, we read about the burnt offering and the peace offering, where the blood of the sacrificial animals was to be sprinkled around the altar, indicating that in those offerings, the blood of the sacrificial animals covered human sin. On one hand, it was accepted by God, as foreshadowed by the burnt offering, and on the other hand, it brought peace to the person, as foreshadowed by the peace offering. We know that the blood of the sacrificial animals in the Old Testament points to the blood of God's Son, Jesus. The blood of the sacrificial animals only temporarily covered human sin, which is why offerings had to be made repeatedly. However, the blood of Jesus is once and for all, solving the problem of sin.

First, we must ask, why can blood solve the problem of sin? It is because life is in the blood. The reason people are not allowed to eat blood is that life is in the blood, and people must respect life. If we ask further why people must respect life, the answer is found in Leviticus 17:11, "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." It turns out that the life in the blood can make atonement for our lives, which is why the blood is precious—it can make atonement for us.

The blood of God's Son, Jesus, represents the life of Jesus. And Jesus' life is far more valuable than our lives. His life is used to atone for our lives, which is very significant because Jesus' life is eternal and infinite, while human life is finite. Even if all human lives were added together, they would not equal His eternal and infinite life. Those who understand mathematics know this is basic knowledge: all finite numbers added together still do not equal infinity; the finite, even when summed, is still finite and far smaller than the infinite. Therefore, the blood of Jesus Christ alone is enough to resolve the problem of sin for all humanity. Here we see the preciousness of Jesus' blood. Peter recognized the value of Jesus' blood and said in 1 Peter 1:19 that we were redeemed "with the precious blood of Christ."

Now, the priest, through the blood of the bull that symbolizes the precious blood of Christ, brings this blood into the tabernacle of meeting, into the sanctuary, and before the veil that separates the Holy of Holies. We know that the Ark of the Covenant is inside the Holy of Holies, which is the place of God's rest. And the veil separates the Holy Place from the Holy of Holies, so the priest cannot enter the Holy of Holies. Even the high priest could only enter once a year, on the Day of Atonement, after many sacrifices, and only then could he enter the Holy of Holies.

This separating veil, embroidered with cherubim, symbolizes God's righteousness, holiness, and glory. This means that unless God's requirements for righteousness, holiness, and glory are met, no one can enter the Holy of Holies. The priest must bring the blood of the bull before the veil, dip his finger in the blood, and sprinkle it seven times before the veil. Seven is the number of completeness; the first time this number is mentioned in the Bible is in Genesis 2:2, "And on the seventh day

God ended His work which He had done, and He rested on the seventh day from all His work which He had done." Seven represents the completeness of God's work.

The sprinkling of the bull's blood seven times before the veil represents the completeness of Christ's work of redemption, which has fully satisfied God's requirements for righteousness, holiness, and glory. Originally, because the priest had sinned, causing the people to fall into sin, it was necessary to sprinkle the bull's blood seven times before the veil to remind God that the work of redemption had been completed, that the people's sins had been forgiven, and that they could once again come before God.

Of course, the blood of the sacrificial animals in the Old Testament was a foreshadowing. When God's Son, Jesus, was crucified, something significant happened when Jesus breathed His last. In Matthew 27:51, "Then, behold, the veil of the temple was torn in two from top to bottom." The veil that separated the Holy Place from the Holy of Holies was torn in two from top to bottom. What does this mean? Hebrews 10:19-20 tells us: the veil represents Jesus' body, and when the veil was torn, it opened a new and living way for us, allowing us to come boldly into the Holy of Holies through the blood of Jesus. The act of sprinkling blood seven times before the veil recorded in Leviticus is a foreshadowing, and its fulfillment is that it opened a way for us to come before God.

Verse 7: "And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting."

In addition to sprinkling blood, there is also the application and pouring of blood. Sprinkling blood declares that the blood of the sacrifice has satisfied God's requirements for righteousness, holiness, and glory, allowing the person to regain their position and come before God. The application of blood is done on the four horns of the altar of incense, and the pouring of blood is done at the base of the altar. Both of these steps carry special spiritual significance. Let's first look at the

second step, which involves applying the blood to the four horns of the altar of incense. This altar is located inside the sanctuary, before the veil, and directly opposite the Ark of the Covenant in the Holy of Holies.

In the Old Testament, the priests had to regularly burn incense on this altar. Symbolically, the incense represents the prayers of the saints. Through the priest's act of burning incense, it established communication between man and God. However, because the priest had sinned, the people fell into sin, losing their fellowship with God.

Now, through the sprinkling of blood, people regain their position to come before God. The next step is to apply the blood to the four horns of the altar of incense. The horns represent power, which restores the function of the altar of incense. The priest can once again burn incense, enabling people to restore their communication with God through prayer. Besides communication, the altar of incense also symbolizes the cooperation between man and God through prayer. The priest's work is to lead the people in serving and worshiping God. Here, we see that not only has a person's position before God been restored, but their actual function has also been restored, allowing them to freely communicate with God, serve God, and worship God.

The amount of blood used for sprinkling and applying is minimal, but the remaining blood of the bull must be poured out at the base of the altar of burnt offering, which involves a large quantity of blood. The remaining blood must be poured at the base of the altar. The first object encountered when entering the tabernacle is the altar, which symbolizes the cross. The altar symbolizes the cross as the foundation of our salvation. Pouring all the remaining blood at the base of the altar signifies the solidity of this foundation of salvation. Though it is a sin offering, the Bible refers to the altar as the altar of burnt offering, indicating that by sprinkling blood seven times on the veil and applying blood to the four horns of the altar of incense, God has accepted this sin offering. Therefore, the bull's blood must be poured out at the base of the altar of burnt offering, showing that God has also accepted the foundation of this redemption.

In this way, through the sprinkling, applying, and pouring of blood, the sins committed by the priest, the problems caused by these sins, and the people who had fallen into sin are all resolved in one complete act. This solution begins from the inside and moves outward, starting from the veil to the altar of incense and then to the altar of burnt offering. This opens a complete pathway for us. God's intention is to move from the inside out, while the path for man to approach God is the opposite, moving from the outside in, with no steps omitted.

After entering the tabernacle, one must start at the altar, where the blood of the sacrifice grants us the position to receive grace. Moving forward from the altar, we pass by the laver, where we are cleansed and qualified to enter the sanctuary. First, we come to the table of showbread in the sanctuary, where we partake of Christ as our meal offering. Next, we move to the golden lampstand, where we experience Christ as our peace offering, receiving enlightenment. Through the blood applied to the four horns of the golden altar of incense, we restore our worship and service before God. Through the blood sprinkled on the veil, we can fully enter into God's presence. Thus, through the precious blood of Jesus Christ, we can completely remove the influence of sin and restore intimate communion with God.

Verses 8-10: "He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which 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; as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering."

Next, regarding the handling of the sacrificial animal, it generally follows the procedure of the peace offering. The fat of the bull, specifically the fat that covers the internal organs and the fat that connects the various organs, must be entirely removed; this fat symbolizes the glory of Christ. Then, the two kidneys of the bull and the fat surrounding the kidneys, along with the fatty lobe of the liver, must also be removed. These symbolize the most delicate and precious parts of Christ's inner

being, His love. The fat and kidneys are to be burned on the altar of the burnt offering.

Although a sin offering is being made, and this sacrificial animal represents Jesus, to whom God has assigned the sins of the world, the divine beauty, love, and emotions within Christ remain undefiled. Therefore, the fat and kidneys are to be removed and burned on the altar of burnt offering, signifying that this is acceptable to God.

God accepts Christ's perfect obedience in love and His willingness to become the sin offering, so according to the regulations of the peace offering, the fat and kidneys are removed and burned on the altar of burnt offering. Here, we also see that the burnt offering is the foundation of the sin offering; the sin offering must be offered on a foundation that is acceptable to God. The fat and kidneys inside the bull for the sin offering symbolize the divine nature of Christ, which is pleasing to God and must be burned on the altar of burnt offering and offered to God.

Verses 11-12: "But the bull's hide and all its flesh, with its head and legs, its entrails and offal—the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned."

The blood of this sin offering bull must be completely extracted, going through three procedures: sprinkling, applying, and pouring of blood. This is to fully remove the problems caused by sin. The fat and kidneys of the bull are also removed and burned on the altar of burnt offering, indicating that this sin offering is pleasing to God. The remaining parts of the sin offering bull, including its hide, all its flesh, its head, legs, entrails, offal, and so on, must be entirely burned—not on the altar but carried outside the camp to a clean place, where it is burned with fire on the wood.

Although both offerings involve a bull, the process is significantly different. The burnt offering requires skinning, cutting into pieces, washing the entrails and legs with water, and then placing everything on the altar to be completely burned to

ashes and offered to God as a pleasing aroma, which is acceptable to God. However, the sin offering bull represents Christ during the last three hours on the cross when God placed the sins of the world on Jesus, and God severely judged Him, leading Jesus to cry out, "My God, My God, why have You forsaken Me?" because, at that time, Jesus had become sin for us.

God detests sin, and the sacrificial animal that has become sin cannot be burned on the altar. Therefore, it doesn't even need to be cut into pieces and washed; instead, the entire bull is carried outside the camp, burned with fire on the wood, and completely reduced to ashes. This symbolizes Jesus being crucified on Golgotha, outside the city of Jerusalem. The location where the sin offering is burned also serves as a symbol of the place of Jesus' crucifixion, as mentioned in Hebrews 13:11-12: "For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate."

It also mentions that this is to be done in a clean place outside the camp, where the ashes are poured out. The place where the sin offering is burned must be a clean place. We know that the tabernacle is the dwelling place of God and is, of course, clean. But what place outside the camp is clean? When the priest deals with the burnt offering, the burnt offering is reduced to ashes. Leviticus 6:11 tells us that the ashes must be carried outside the camp to a clean place. The ashes of the burnt offering, accepted by God, become a symbol of acceptance. The ashes are poured out outside the camp, and we must recognize that these ashes are precious as a sign of God's acceptance, making the place where they are poured clean. The entire bull for the sin offering is burned at the place where the ashes are poured out, indicating that God has accepted this sin offering.

Dear brothers and sisters, through reading about the sin offering and its detailed procedures, we discover the profound spiritual meaning of Jesus' death on the cross for us. His blood takes us from the altar to the altar of incense, and from the altar of incense to the Holy of Holies, making our whole being holy and allowing us to come before God. He Himself, like the burnt offering, was crucified on Golgotha,

outside the city of Jerusalem, because all our sins were placed on Him. God hates sin, and this sin must be completely dealt with and completely burned to ashes, and these ashes are poured out in the place of the burnt offering ashes, showing that Jesus' work of atonement is acceptable to God.

The fat and kidneys of the sacrificial animal must be burned on the altar of burnt offering according to the regulations of the peace offering, showing that this sin offering bull has achieved peace between us and God, allowing God to accept us once again. Although the priest had sinned, causing the people to fall into sin, through Jesus Christ becoming the sin offering, the various problems caused by sin can be resolved, allowing people to come back into God's presence.

Let us pray together: Lord, thank You! Through the detailed regulations of the sin offering, we once again appreciate the work that Jesus Christ accomplished for us on the cross. On one hand, He removed the various negative effects caused by sin, and on the other hand, He opened a new and living way for us to come back to God. Help us to cherish Christ's work of redemption and apply it regularly in our daily lives. May we, through the precious blood of Jesus Christ, remove all obstacles to our fellowship with God. Help us to deal with the sin nature that comes from our old self, breaking free from the power and control of sin, and live a life that pleases God. We pray, ask, and give thanks in the holy name of the Lord Jesus Christ.