

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

Leviticus 06:19-23

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Today, we will continue to read Leviticus 06:19-23.

Regarding the regulations for the priests' offerings, we have already read about the burnt offering and the grain offering. When the people wanted to offer a burnt offering and a grain offering to God, they would present their offerings to the priest, who would then offer them on their behalf. The burnt offering, of course, involved burning the entire sacrifice on the altar. As for the grain offering, a portion of it would be burned on the altar as an offering to God, and the remainder would belong to the priest, who was required to eat it in the tabernacle without leaven.

In addition to offering sacrifices on behalf of the people, the priest himself was also required to offer sacrifices to God. Every day, both morning and evening, the priest would offer a burnt offering to God, known as the morning and evening sacrifices. These daily burnt offerings were the foundation for all other sacrifices, as the burnt offering was pleasing to God. Numbers 28:3-4 says, "And you shall say to them, 'This is the offering made by fire which you shall offer to the Lord: two male lambs in their first year without blemish, day by day, as a regular burnt offering. The one lamb you shall offer in the morning, the other lamb you shall offer in the evening'."

Here we see that a male lamb without blemish, one year old, was to be offered every morning and evening as a regular burnt offering. This daily offering was a priestly duty.

Along with the regular burnt offering, a grain offering was also presented. As we mentioned earlier, the grain offering contained no blood, so it was often offered together with other blood sacrifices. The priest's daily morning and evening sacrifices included the regular burnt offering, along with the accompanying grain offering, as described in verses 19-23.

Verses 19-20: "And the Lord spoke to Moses, saying, 'This is the offering which Aaron and his sons shall offer to the Lord, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it at night.'"

The day of Aaron's anointing was the day he was consecrated to serve as the High Priest, marking the formal establishment of the priesthood. On that day, all priests began their duties. The consecration ceremony for the High Priest was quite elaborate, as we will see in Leviticus 8. However, what is being discussed here is not the consecration ceremony, but the daily duties of the priests after the priesthood was officially established. Specifically, they were required to offer the regular grain offering every day. This offering is referred to here as the "regular grain offering" because it was presented alongside the burnt offering, which many passages refer to as the accompanying grain offering.

The daily burnt offering and the accompanying grain offering were offered every morning and evening. This was the basic requirement. If the offering coincided with the Sabbath, the quantity of the accompanying grain offering was doubled. On other special occasions, such as the New Moon, Passover, Pentecost, the Day of Atonement, and the Feast of Tabernacles, additional burnt offerings and grain offerings were required. The offerings required for these festivals are detailed in Numbers 28 and 29, which we will study in detail when we have the opportunity.

Looking back at the daily regular grain offering, it required one-tenth of an ephah of fine flour. An ephah is a unit of volume, roughly equivalent to 22 liters today. Therefore, one-tenth of an ephah is about 2.2 liters. I usually prefer to use the Bible's original units because the numbers given in Scripture often have special significance. One-tenth of an ephah is related to the concept of tithing, which involves offering the best one-tenth of what we have to God. Just as the animals offered to God had to be without blemish, the grain offering had to be of the highest quality, symbolized by the one-tenth measure.

Dear brothers and sisters, this principle applies to our offerings as well. We must learn to put God first and offer Him the best of what we have. As Jesus said in

Matthew 6:33, "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." Jesus tells us that the necessities of daily life should not be our top priority; instead, we should prioritize God's kingdom and His righteousness. When you seek God's kingdom and His righteousness, God will naturally provide for your daily needs.

I believe many believers may think, "I am too busy with work and family responsibilities to participate in church service right now. I'll serve God more when I retire and have more time." However, this mindset reverses the proper order of priorities. I'm not saying you should quit your job to serve God full-time; even if you desire to do so, it ultimately depends on whether God calls you to full-time service.

While we are still working in the world, we should seriously participate in church service. Through this process, you will develop a deeper appreciation for the Lord and begin to establish a daily practice of drawing near to Him. If it is God's will to call you into full-time service, you will find that the time you spend on ministry will naturally increase to the point where you must resign from your job to serve God full-time. This would be God's leading.

However, I believe most believers go through a gradual process. As they serve God while still working, their appreciation for God deepens, and the time they devote to ministry in the church increases. Eventually, when the time comes for retirement, they will be ready to serve God full-time. The timing of retirement is something each person should negotiate with God. Every believer should seek God's guidance on this matter. I believe after a period of prayer and seeking, you will receive the answer you need.

One-tenth of an ephah of fine flour, representing the best flour, was to be divided in half—half was to be offered in the morning as the morning offering, and the other half in the evening as the evening offering.

Verse 21: "It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the Lord."

The daily grain offering, also known as the "continual grain offering," is to be offered alongside the burnt offering every day. It requires one-tenth of an ephah of fine flour mixed with olive oil. Although the exact quantity of olive oil is not specified here, if we refer to Numbers 28:5, it clarifies: "one-tenth of an ephah of fine flour as a grain offering, mixed with one-fourth of a hin of pressed oil." This indicates that one-fourth of a hin of olive oil, approximately 1.4 liters (since one hin is about 1.5 gallons or 5.7 liters), is to be used.

So here, we have 2.2 liters of fine flour mixed with 1.4 liters of oil. These ingredients are to be combined, then poured directly onto a pan. The mixture is to be divided into pieces, although the exact number is not specified and is left to the priest's discretion. These pieces are to be baked on the pan. Half of the offering is presented in the evening as the evening grain offering, and the other half as the morning grain offering. This offering is to be presented to God as a sweet aroma.

Verse 22: "The son from among Aaron's descendants who is anointed as priest in his place shall offer it. It shall be wholly burned to the Lord. This is a perpetual statute."

When Aaron was anointed as the high priest, the priestly service system was established. In the future, among Aaron's descendants, the one who succeeds him as the anointed priest must offer this grain offering. The grain offering made by the priest differs from that of the people. When the people offer a grain offering, only a handful is taken and placed on the altar as an offering to God, while the remainder belongs to the priest. However, when the priest offers a grain offering, it must be entirely burned on the altar, wholly dedicated to God. This is to be an everlasting statute.

The application of the anointed priest in the New Testament refers to those saints who have been anointed by the Holy Spirit and serve in the church. Some saints may wonder, "If I am serving in the church, how do I know if I have been anointed by the Holy Spirit?" Every New Testament saint is a priest, which speaks to our identity. However, identity alone is not enough; life must also grow, and our functioning must become seasoned in order to properly fulfill the duties of a priest.

Therefore, every saint should learn to serve within the church. At this stage, they have the identity of a priest but have not yet taken on the duties of one. They may need to participate in various services until they receive God's calling and see confirmation in their circumstances. When that time comes, they should focus on learning and fulfilling their duties in that specific service. Eventually, as they become skilled in their functioning, benefiting the saints they serve, and experiencing the guidance of the Holy Spirit, they will become anointed priests capable of offering sacrifices to God.

As mentioned earlier, the daily offerings include the regular burnt offering and the accompanying grain offering. This symbolizes the spiritual experiences that an anointed priest must have. The regular burnt offering represents the complete and continual dedication of oneself to God, where the fire on the altar must not go out. A person who is wholly dedicated and constantly renewing their dedication is surely pleasing to God.

In addition to the regular burnt offering, there is the accompanying grain offering, which highlights the learning that should occur in our humanity. First, fine flour mixed with oil signifies that our humanity should be permeated by the Holy Spirit, allowing us to fully understand and obey the Spirit's timely guidance.

Second, the mixture is placed on the griddle and cut into pieces, symbolizing the experience of being broken. A hymn says, "If you do not crush the olive, it will not yield oil; if you do not throw the grape into the press, it will not become wine." Similarly, unless we are broken, the treasure within our earthen vessels cannot be revealed. Anointed priests who wish to serve others must experience being broken,

allowing them to put aside themselves so that they can minister to others with the Christ within them.

Third, the pieces are baked on the griddle, meaning that after being broken, one must undergo a prolonged period in a high-temperature environment, so that God's work within us can be fully formed. This process shapes and establishes virtuous qualities within us.

Dear brothers and sisters, we all have the identity of priests, but to become anointed priests capable of fulfilling priestly duties in the church, we need to undergo certain learning experiences and processes. Only then can we offer the regular burnt offering, wholly dedicating ourselves to God and placing ourselves in His hands. During this time, God will also work within us, allowing us to experience the fine flour mixed with oil, the breaking into pieces, and the baking process. God's purpose is for each of us to fulfill our priestly duties, serving Him and ministering to the church.

Verse 23: "But every grain offering for the priest shall be wholly burned. It shall not be eaten."

When the people offered grain offerings, a large portion was meant to be food for the priests. However, when the priests offered their grain offerings, the entire offering was to be burned on the altar, as a fragrant offering to the Lord. Dear brothers and sisters, through the daily grain offerings that the priests had to offer, alongside the daily burnt offerings, we see the spiritual experience required for those who aspire to be anointed priests. We are to be fully consecrated, and our character is to be shaped by God's hand, making us worthy to become anointed priests. May God grant us the desire to learn and grow in the church together.

Let us pray: Dear Lord, You have prepared everything and placed us in the church so that we can begin learning today. We ask You to grant us sufficient grace to grow in our lives through serving in the church and to transform our character during this learning process. Although the experiences of being cut and baked are not ones we

naturally desire, You have promised that we are fine flour mixed with oil, symbolizing the Holy Spirit's presence with us. Help us to overcome our personal limitations and allow the fruits of the Spirit to be produced in our lives so that we may be qualified to bear the priestly responsibilities in Your house. Bless my church and our church life. We pray in the name of Jesus Christ, our Lord.