

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

Leviticus 6: 24–30

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 06. We will read verses 24–30 today.

We have already read about the regulations for priests offering sacrifices. The priests must offer the daily burnt offering and the accompanying grain offering in the morning and evening. Today, we will look at the sin offering. As we mentioned earlier, the sin offering deals with our inherent sinful nature, which means that even if no sin has been identified, a sin offering must still be made to God regularly. For example, in Numbers 28 and 29, we see that on the first day of each month, a male goat must be offered as a sin offering. During the festivals of Israel, such as Passover, the Feast of Weeks, the Feast of Trumpets, and the Day of Atonement, a male goat must also be offered as a sin offering. Most notably, during the Feast of Tabernacles, starting from the 15th day of the seventh month, a male goat must be offered as a sin offering every day for eight consecutive days.

Here we can clearly see that, even though there were no corresponding instances of sin, the priest still had to offer a sin offering to God on behalf of the people of Israel for the sin natural within them. This acknowledges their corrupt nature, which must be redeemed. Of course, if they became aware of any unintentional sin, as pointed out in chapter 4, they would immediately have to offer a sin offering. Now, let's look at the regulations the priest must follow when offering the sin offering.

Verse 24-25: “Also the Lord spoke to Moses, saying, ‘Speak to Aaron and to his sons, saying, ‘This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the Lord. It is most holy.’”

According to chapter 4, if someone unintentionally commits a sin, that person must offer a sin offering, and he must personally slaughter the sacrifice. However, if it's during a festival, when the regular sin offering must be made, this is a general offering for the sinful nature within the people of Israel that needs redemption. In this case, the sin offering sacrifice must be slaughtered by the priest.

The place for slaughtering is the same as where the burnt offering is slaughtered: the bull is to be slaughtered at the entrance of the tabernacle, while the sheep is to be slaughtered inside the tabernacle, on the north side of the altar. The sin offering must be slaughtered at the same place as the burnt offering, which indicates that the sin offering is accepted by God on the basis of the burnt offering.

The sin offering is a most holy offering. As we are told in verse 17 of this chapter, the grain offering, the sin offering, and the trespass offering are all most holy. We've already discussed the definition of "most holy," which is that anything or anyone that comes into contact with something most holy must become holy. We know that the grain offering is most holy because, besides the portion offered to God as a sweet aroma, the remainder of the grain offering belongs to the priest. The priest must eat it in a holy place because it is most holy, and the priest who eats the grain offering must also become holy.

In the Bible, becoming holy means being set apart for God, no longer to be used for common or secular purposes. Therefore, it must also be pure. From a spiritual perspective, this symbolizes the saints serving in the church, who take God's word as their spiritual food. By consuming God's word, their spiritual life can grow, enabling them to be set apart for God and live a holy life. So, it's not difficult to understand why the grain offering is most holy.

Here it mentions that the sin offering is also most holy, and actually, the trespass offering is the same—it is also most holy. These two offerings both deal with sin: one addresses the sinful nature, and the other addresses sinful acts. Although their content differs, the principle is the same; both offerings are considered most holy for the same reason. Today, let's spend a little more time reflecting on why these two offerings are both most holy. When we get to chapter 7 and read about the

trespass offering, we won't need to go into detail again. Chapter 7, verse 7 says, "The trespass offering is like the sin offering; there is one law for them both." It is there that it says both of these offerings are most holy, with the sin offering being most holy, including the handling of the sacrificial meat.

Verse 26: "The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting."

If a sheep is offered as a sin offering, its blood must be applied to the four horns of the altar, and the remaining blood must be poured out at the base of the altar. The fat of the sheep must be burned on the altar of burnt offering, signifying that this sin offering is accepted by God. The rest of the sacrifice, the remaining meat, is to be given to the priest. However, the priest cannot take it home; it must be eaten in a holy place, specifically in the courtyard of the tabernacle. Since the sacrificial meat is most holy, and the grain offering is most holy, the priest who eats the grain offering must become holy, so this is easy to understand. But what about the sin offering?

The one offering the sacrifice must lay their hand on the head of the sacrificial animal and then slaughter it before God; this act signifies their union with the sacrifice, with the animal bearing their sins. Given that the animal takes on their sins, how can it be considered most holy? In the context of the Old Testament, this is indeed difficult to understand. The Israelites under the Old Covenant offered sin offerings for over a thousand years, faithfully following the regulations set by Moses, and it's quite possible they didn't fully comprehend the significance. We, who live under the New Covenant, find it much easier to understand because Jesus has become our sacrificial Lamb for the atonement of our sins. How blessed we are to have this understanding!

Let's first look at Jesus Christ and then return to the Old Testament to understand this matter. Jesus Christ came to earth to be the sacrificial Lamb who would take away the sins of the world. When He was nailed to the cross, He was the sacrificial offering, bearing the punishment for the sins of all humanity—we are very clear

about this point. Now, if Jesus was the sacrifice, who was the priest offering the sacrifice? Hebrews 9:11-12 says, "But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption."

Here it tells us that Jesus is the High Priest and that He once and for all offered Himself as the sacrifice, accomplishing the work of atonement. In God's will, the true sin offering is Jesus Christ offering Himself as the sacrifice; He is both the Priest and the sacrifice, according to God's eternal purpose. The union of the Priest and the sacrifice is inseparable. Only through this union can the sins of humanity be truly removed. In the time of Moses, before Jesus had come, animals like bulls and sheep were used to foreshadow the future Jesus, and Aaron and his descendants, as the priests who offered sacrifices, also foreshadowed the coming of Jesus.

Because in Jesus we see the union of the Priest and the sacrifice, the priest who offered the sin offering must eat the flesh of the sacrifice in the holy place, thus becoming one with the sacrifice. This union allows the priest to bear the sins of the people, just as Jesus bears the sins of all humanity. In reality, when offering the sin offering, the priest acts as a substitute for the people, bearing their sins. This aspect is often overlooked by many believers. Let's consider another example to illustrate this point.

In Leviticus chapter 10, which we will read in a few weeks, we see that Aaron's two sons offered unauthorized fire and were immediately consumed by fire before the Lord. Then, the remaining two sons made a mistake by burning the sin offering goat. As a result, Moses became angry with them, as recorded in Leviticus 10:17-18: "Why have you not eaten the sin offering in the holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord? See! Its blood was not brought inside the holy place; you certainly should have eaten it in the holy place, as I commanded." They offered the goat as a sin offering and should have eaten the sacrificial meat in the holy place because the meat is holy and God gave it to them to eat. We must

pay special attention to verse 17, which tells us that the purpose of eating the sacrificial meat was to bear the sins of the congregation so that they could make atonement for the people before God.

Indeed, the most holy sacrificial meat represents Christ, and the priest eating it prefigures Christ. The union between the priest and the sacrificial meat allows the priest to bear the people's sins. The grain offering is considered most holy because the priest becomes holy through eating it, while the sin offering is most holy because the priest, after eating the sacrificial meat, bears the sins of the people and removes the issues and barriers caused by sin. Understanding this, we see that the priest must eat the sacrificial meat in the courtyard of the tabernacle. The tabernacle represents the place where God dwells and is present, and it symbolizes the church today, which is the body of Christ. Therefore, experiencing the grace of Christ's redemption must occur within the body of Christ.

Sometimes, when sharing the Gospel, we encounter the challenge of why Christianity is so exclusive, claiming salvation is only found here and not elsewhere. This is indeed the case because Jesus Christ offered Himself to resolve the problem of human sin and bring salvation. Grace is given freely, but people must be willing to come into the sphere of this grace and receive it within that realm. As Acts 4:12 declares, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."

Verse 27: "Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place."

The sacrificial meat is most holy; anyone who touches the sacrificial meat must become holy. The characteristic of something most holy is that it can make everything that comes into contact with it holy. When the priest eats the sacrificial meat in the holy place, he must become holy because the meat is most holy. Therefore, it cannot be handled casually, and the sacrificial meat cannot be taken out of the tabernacle. You might wonder, since the sacrificial meat is most holy and

everything that touches it becomes holy, wouldn't it be beneficial if taking the sacrificial meat out of the tabernacle allowed it to make the outside, ordinary people and things holy as well?

This is similar to simplifying the message of the Gospel into an object, where everyone can just come and touch it to be saved and go to heaven. If it were this easy, the number of saved people would certainly increase rapidly. But this is not what God wants. God desires people to understand the message of the Gospel, to genuinely repent and confess, to believe, and to establish a relationship with Him that brings life growth and a holy way of living. Therefore, most holy things cannot leave the tabernacle and must become the priest's food so that through the priest's service, a holy people can be produced.

If holy things are not cherished, it is similar to Jesus' teaching in the Sermon on the Mount, Matthew 7:6: "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces." Dogs and pigs cannot appreciate holy things, and giving them to such animals only leads to trouble. Similarly, the blood of the sacrifice is also most holy. If, during the slaughter or handling of the sacrifice, the blood accidentally splashes onto clothing, that clothing must be removed and washed in the holy place. Otherwise, wearing clothing stained with most holy blood outside the tabernacle would bring the same kind of trouble. Thus, if clothing becomes stained with the most holy blood, it must be thoroughly washed in the courtyard of the tabernacle.

Dear brothers and sisters, the precious blood of Jesus indeed has the power of redemption, but it can only be applied to those who believe. In Western countries, Christianity has been present for thousands of years and has become part of the culture and customs. People growing up in such an environment, even if they have never sincerely repented and believed before God, may still consider themselves Christians; this is cultural and customary identification, but it is not faith. The blood of Christ is of no benefit to them until one day they truly see themselves as sinners in need of the redemption of Christ's blood, believe, and personally accept Jesus as their lifelong Savior. Only then can they become a true Christian. In a sense, this is

similar to the difficulty of having clothing stained with blood being taken out of the tabernacle.

Verse 28: "But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water."

The sacrificial meat must be cooked thoroughly before the priests can eat it. Because the meat is holy, the pot used to cook it must also be made holy. If a clay pot is used to cook the meat, it must be broken and cannot be used for ordinary items anymore. This is because the surface of a clay pot has gaps where the juices from the sacrificial meat can seep in, making it nearly impossible to clean thoroughly. If this clay pot were then used for ordinary food, the food might come into contact with the residual juices from the sacrificial meat, potentially causing it to be indirectly made holy. God does not allow such confusion to exist, which is why the clay pot must be broken.

This is not a hypothetical situation. In Haggai 2:11-12, a similar judgment is recorded: "Thus says the Lord of hosts: 'Now, ask the priests concerning the law, saying, "If one carries holy meat in the fold of his garment, and with his fold he touches bread or stew, wine or oil, or any food, will it become holy?"'" Then the priests answered and said, 'No.'" Holy meat is most holy, and if the fold of a garment touches the meat, the fold becomes holy. However, if this garment then comes into contact with other food, will that food also become holy? The priests answered, "No." God does not allow holiness to be imparted indirectly. To be made holy, there must be a direct relationship with the Lord to achieve true holiness.

From a spiritual perspective, we are all earthen vessels. After believing in Jesus Christ, the treasure is within these earthen vessels. If the vessel is not broken, the treasure inside cannot be revealed. Therefore, Paul says in 2 Corinthians 4:7, "But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us." Paul testifies that he has experienced many trials for the sake of Jesus. He was often delivered to death; his earthen vessel was broken, and thus he was able to proclaim the power of God.

In 2 Corinthians 4:11, "For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh." Clay pots must be broken. If the meat is cooked in a bronze pot, which has a smooth surface without pores, after cooking the meat, the bronze pot must be thoroughly washed with water in the holy place. This ensures that no residue from the holy meat remains, and the bronze pot does not need to be broken. In spiritual typology, bronze represents judgment. A clay pot represents our natural man, which must be broken; a bronze pot represents our person who has undergone God's judgment, where the natural part is removed, becoming a new creation, and it only needs to be cleansed by the Holy Spirit to be clean and holy.

Verse 29: "All the males among the priests may eat it. It is most holy."

Male descendants of the priests in their households are eligible to serve as priests. In today's terms, this refers to saints in the church who serve in various roles. They are all allowed to eat the most holy meat. They are able to be united with Christ, become holy, and lead those they serve to Christ.

Verse 30: "But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire."

In discussing the sin offering, Leviticus 4:1-21 describes a situation where the entire congregation of Israel has sinned, whether it is the sin of the priest causing the sin of the whole people or the sin of the people themselves. In this case, they are to offer a young bull as a sin offering. The blood of the bull must be taken into the Holy Place, sprinkled seven times in front of the veil, and applied to the four corners of the golden altar of incense. The remaining blood is to be poured out at the base of the burnt offering altar. The fat and kidneys of the bull are to be burned on the altar, while the entire carcass of the offering is to be taken outside the camp and burned where the ashes of the burnt offering are disposed of.

These details in the handling of the offering have spiritual significance, which we have already discussed in chapter 4 and will not repeat here. Since the entire sin offering is to be burned outside the camp, that meat cannot be eaten.

Dear brothers and sisters, the sin offering presented by the priest involves many details and has significant spiritual implications for the priest. This helps us understand that evangelizing and leading people to salvation, ensuring their sins are forgiven, is not a light matter. As priests offering the sacrifice, they must eat the sacrificial meat in the holy place, which today means being fully united with Christ. To be united with Christ, they must experience the breaking of the earthen vessel, undergo judgment, and become holy. Only then can they appropriately offer the sin offering for others. May God help us.

Let us pray together: Lord, thank You for completing our salvation on the cross. For us, it is a free gift of grace, but for You, it involved many processes. This reminds us that to be effective servants with a calling, we need to be fully united with You and must experience the breaking of our natural selves. After going through judgment, we need to become holy so that we can properly bring others before You. Grant me this spiritual understanding, so I can effectively lead those seeking You to Your presence. Bless Your Word. We pray in the holy name of Jesus Christ. Amen.