

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

Leviticus 7: 1-7

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. This week we will read Leviticus chapter 7, and today we will read verses 1-7.

Before we delve into the text, let us first provide an overview of the first seven chapters of Leviticus. In the first five chapters, from 1:1 to 6:7, God revealed five basic offerings to Moses. The order of this revelation reflects God's will on how people should offer sacrifices to Him. From 6:8 to 7:38, the revelation is about how the priests should assist people in offering sacrifices to God. Interestingly, although both sections are about the five basic offerings, they have different orders.

First, let us consider the order of these five offerings as determined in God's eternal purpose, which reflects God's best will. The most pleasing to God is for people to offer burnt offerings, completely dedicating themselves to Him; this most satisfies God's heart. Naturally, since people cannot see God unless they are holy, they must grow virtues like Christ through grain offerings. With burnt offerings and grain offerings, the result is peace between God and man, and people should then offer peace offerings, which are joyous celebrations, where God and people rejoice and enjoy together. This is God's eternal purpose for people, and His will certainly will be accomplished.

However, in time, the sin of the ancestor Adam caused all humanity to fall under the control of sin and be unable to save itself. Therefore, God determined to sacrifice His only beloved Son to complete redemption and open a path of salvation for humanity. Thus, God revealed that sin must be dealt with through sin offerings. This fundamentally addresses the issue of life, helping people recognize that the old life must be crucified with Christ on the cross.

Next, God revealed the trespass offering to deal with people's sins. This ensures that every shortcoming in daily life can be appropriately addressed, allowing people to live a pious and holy life and enjoy close fellowship with God. This is the order of the five basic offerings revealed according to God's will: burnt offering, grain offering, peace offering, sin offering, and trespass offering.

Before people can offer sacrifices to God, a system and structure of priests must be established to assist them in offering sacrifices. Therefore, God next revealed what priests should do during sacrifices. This account can also be seen as the preparation of the priests. The order of priestly preparation is slightly different: it begins with the burnt offering. A qualified and competent priest must first be a person who is wholly dedicated. Only then can he keep the altar fire burning constantly, always ready to assist people in offering sacrifices; and the ashes on the altar must also be handled according to God's will, ensuring that the offerings meet His approval from beginning to end.

After the burnt offering, the next are the three most holy offerings. By assisting people with these three most holy offerings, the priests also enjoy the most holy offerings and thus become sanctified themselves. The first most holy offering is the grain offering. Except for a portion burned as a pleasing aroma to God, the rest of the grain offering is given to the priests. The priests must eat the remaining grain offering in the holy place, which helps them grow in their spiritual life. They must experience a harmony with the Holy Spirit, undergo the experience of being broken, and eventually manifest mature virtues. Thus, the priest can offer pieces of fine flour mixed with oil, baked on a griddle, as a pleasing aroma to God.

The second most holy offering is the sin offering, which the priests must offer at each festival for the people, acknowledging that all people have sinful lives and need salvation. By offering the sin offering and eating the sacrificial meat in the tabernacle, the priests become one with the offering, thus bearing the sin of the people. In this process, the priests must experience being broken and judged, and this most holy offering helps them overcome the power and bondage of sin.

The third most holy offering is the trespass offering. This offering follows the same principle as the sin offering but addresses sins committed in daily life. When people realize they have committed sins, they should offer a trespass offering. The details of offering the trespass offering are what we will read today. This is also a most holy offering, with the handling of the offering meat following the same principle as the sin offering.

After revealing the three most holy offerings, God then revealed the peace offering. Once the negative aspects of sin and wrongdoing are resolved, people can thank God, fulfill vows, or willingly offer gifts to God according to their needs. Based on these three needs, the priests should offer peace offerings for the people. Here, we see the priestly preparation in the order of burnt offering, grain offering, sin offering, trespass offering, and finally, the peace offering.

We have looked at the order of God's will and the order of priestly preparation, but it seems we are missing one thing: the order of the offering people. The Bible does not provide a clear revelation about this order, but based on our experience and the order revealed in the tabernacle, we can roughly infer a picture.

Let's first look at the order revealed in the tabernacle. When God revealed the pattern of the tabernacle to Moses on Mount Sinai, as recorded in Exodus chapters 25 to 27, the revelation was from the inside out. This is entirely according to God's will, starting with the Most Holy Place and the Ark of the Covenant, then gradually expanding outward to the Holy Place and its furnishings, then to the courtyard items, and finally to the curtains that defined the outer courtyard. This is the revelation from the inside out according to God's will.

Human experience of the tabernacle is exactly the opposite. It starts at the entrance of the outer courtyard, proceeding through the bronze altar, the laver, then into the Holy Place, passing by the table of showbread, the golden lampstand, and the golden altar of incense, finally arriving at the Ark of the Covenant in the Most Holy Place. Thus, we see that the order of God's revelation of the tabernacle and the order in which people experience it are reversed. Similarly, the order of the

revelation of the five offerings in God's will and the order in which people experience these basic offerings are also reversed.

Dear brothers and sisters, if you reflect on your experience of grace, is it not like this? Initially, someone may have preached the gospel to you, telling you that you are a sinner, and you were not convinced. Later, you understood the biblical definition of sin, realizing that it is not just murder and arson that are sins, but even telling a white lie is a sin. You realized that even the mistakes you make inadvertently and the good deeds you neglect are sins. At this point, you began to recognize that you have committed many sins in your daily life, and so you began with the trespass offering to address your wrongdoing. Later, you might find that dealing with these sins seems never-ending, as you repeatedly commit the same sins. This realization leads you to understand that you have a sinful nature, and you need to offer a sin offering to address the sinful nature driving you to sin.

When the issues of sin and the obstacles it brings are resolved, you have peace with God, and you offer a peace offering in gratitude to God. The peace offering is also a fellowship offering, allowing intimate communication with God. You begin to enjoy God's presence and experience His provision, gradually developing Christ-like virtues in your life. At this point, you are able to offer a grain offering to God. Finally, you realize that God desires not only your peace offering and your grain offering but your entire being. Through continuous fellowship with God, you ultimately decide to dedicate your entire life to Him, offering a burnt offering. This is generally the order of experience for each of us.

Thank the Lord; God is indeed full of wisdom. The order of the five basic offerings is so carefully considered. May God grant us the ability to appreciate and enjoy these offerings and truly enter into their reality. In the preparation of the priests, we have read about the burnt offering, the grain offering, and the sin offering. Today, we will read about the trespass offering.

Verse 1: “Likewise this is the law of the trespass offering (it is most holy):”

First, God tells us that the trespass offering is most holy, just like the sin offering and the grain offering. This is very important for the priests. For these three most holy offerings, a portion of the offerings is given to the priests, who must eat these offerings in the outer courtyard of the tabernacle. By eating the offerings, the priests also become holy.

Verse 2: “In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.”

Here, just like with the sin offering, the place where the burnt offering is slaughtered is also the place where the sin offering and the trespass offering are slaughtered. Both the sin offering and the trespass offering are to be made on the basis of the burnt offering, which means according to the principle of being accepted by God. As we have discussed, the sin offering addresses the sinful nature, while the trespass offering deals with sinful actions. Since sinful actions stem from sinful nature, there is overlap between these two offerings. Chapter 4 discusses the sin offering, and Chapter 5 discusses the trespass offering. Both chapters present principles and various possibilities, listing the different scenarios in which the sin offering and trespass offering are required.

However, in general practice, during the various festivals of Israel, the sin offering presented by the priests was always a male goat. When you had offended God or wronged someone, the trespass offering required was a male sheep. Therefore, offering a male goat for the sin offering and a male sheep for the trespass offering was a common occurrence in the lives of the Israelites. As a result, the regulations for the priests' offerings primarily address these two types of sacrificial animals.

Therefore, the details for offering a goat as a sin offering are covered in 4:22-26, while the details for offering a male sheep as a trespass offering are mentioned in 5:14 to 6:7, but not in detail. Here, we provide those details. It is stated that the blood of the offering should be sprinkled around the altar, indicating the firm

foundation of salvation. Compared to the goat for the sin offering, in 4:25 it is specified that the blood of the goat should be smeared on the four corners of the altar, while the remaining blood is to be poured at the base of the altar.

This is because the sin offering deals with the sinful nature, which is a power and a bondage that needs to be broken by the mighty power of the altar's four corners, hence the smearing of the blood. In contrast, the sins committed, which are addressed by the trespass offering, are covered by the blood at the base of the altar, so the blood of the male sheep for the trespass offering is not smeared on the four corners but poured around the base of the altar. This shows the difference between the sin offering and the trespass offering.

Verses 3-5: "And he shall offer from it all its fat. The fat tail and the fat that covers 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 priest shall burn them on the altar as an offering made by fire to the Lord. It is a trespass offering."

For the trespass offering, whether it is for offending God or wronging a person, a male sheep is required to be offered. The fat of the male sheep is very abundant, with a notable difference being that the tail of the male sheep accumulates a substantial amount of fat, which is why it is called the "fat tail." The entire fat tail must be removed, along with the fat covering the internal organs, commonly referred to as the "fat covering the organs," as well as the two kidneys, the fat beside the kidneys, and the net-like fat on the liver. All of these must be removed and burned on the burnt offering altar, becoming a pleasing aroma offering to the Lord.

In comparison to the male goat for the sin offering, the male sheep has a fatty tail, which distinguishes it from the male goat in terms of body type. This indicates that the male sheep is more sumptuous and can better represent the fullness of Christ. Additionally, the kidneys of the male sheep are offered on the burnt offering altar. While the male goat also has fat, it does not mention the kidneys. The kidneys

symbolize Christ's most delicate and empathetic emotions. As discussed earlier, offering a male goat corresponds to God's permitted will, while offering a male sheep corresponds to God's best will. Therefore, in God's best will, you add the fatty tail and the kidneys.

The Fundamental Question: Why is a male goat offered for the sin offering, while a male sheep is offered for the trespass offering? The answer lies in the different aspects each offering addresses. The trespass offering, which deals with sinful actions, requires a male sheep. This represents God's best will, where the "male" symbolizes divine strength given to humans to obey God's best will. The sheep symbolizes the need to not repeat the same sinful actions after forgiveness.

In contrast, the sin offering, which addresses sinful nature, requires a male goat. On one hand, God still provides strength represented by the "male." On the other hand, humans must recognize that the sinful nature remains and cannot be removed by sacrifices alone; it will persist unless a person dies. Thus, people are always under the bondage of their sinful nature, which is not God's best will but is permissible by God. Therefore, during the festivals, a male goat is offered for the sin offering only after a burnt offering and a grain offering have been presented, which help the spiritual growth of the people to overcome the bondage of sin. Even though one might overcome sin, this control remains.

Verse 6: "Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy."

For the trespass offering, besides the fatty tail, the fat covering the entrails, and the kidneys that are burned on the altar as a pleasing aroma to God, the remaining meat of the offering belongs to the priests. The males among the priests are to eat it in the tabernacle; this meat is most holy. By eating the offering, the priests become one with the offering, similar to how Jesus Christ, who is both the priest and the offering, bears the sins of the people. Of course, in the Old Testament, this is a foreshadowing; only Jesus Christ can once and for all solve the problem of sin on the cross.

Verse 7: “The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it.”

Here, we see that the handling of the sacrificial meat for the sin offering and the trespass offering is exactly the same. Therefore, this verse specifically adds that the sin offering and the trespass offering should be treated in the same way, as both offerings follow the same regulations. We know that when you offend God or wrong someone, you must compensate for the loss with an additional one-fifth, and besides that, you must also offer a trespass offering to make atonement before God. In this aspect, just like with the sin offering, the handling of the sacrificial meat is the same. Dear brothers and sisters, we see that God is very meticulous in preparing the priests to offer various sacrifices, and we hope that we can also aspire to the priestly role.

Let us pray together: Lord, we thank You for the high status You give to the New Testament saints. We are all royal priests, but often we have this status without fulfilling the role. Therefore, You specifically give us the regulations for priestly offerings to help us prepare ourselves to be diligent priests. Through these sacrificial regulations, help us to deal with various sins in our lives according to Your will. Not only should we repay what we owe to others, but also offer a male sheep before You: on one hand, to be pleasing to You, and on the other hand, to enjoy Your provision and develop the ministry as a priest from within us. Bless my daily life. I pray in the holy name of Jesus Christ.