

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

Leviticus 7:8-10

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. We'll continue to read Leviticus chapter 7, and today we will read verses 8 to 10.

God revealed the regulations for the priestly service in a specific order: starting with the burnt offering, followed by the grain offering, the sin offering, the trespass offering, and finally concluding with the peace offering. The peace offering receives the most extensive coverage, from verse 11 to verse 36, totaling 26 verses, which is nearly three times the length of the other offerings.

The fact that the peace offering is placed last and described in the greatest detail is highly significant. The priest is the mediator between God and man; his role is to first bring God to the people, helping them to know and experience God's grace, God's abundance, and God's provision. Then, he brings the people before God, and the ultimate result is that God and man rejoice together and enjoy fellowship; this is the primary function of the peace offering.

Certainly, God also specifically remembers the priest's office, and in the peace offering, He designates a portion for the priest. In the Old Testament, only the males from Aaron's family were qualified to hold the office of the priest. In the New Testament, every saint is considered a royal priesthood, which means the saints have the identity of priests. However, the saints still need to undergo appropriate preparation and equipping to be able to fulfill the priestly ministry. Therefore, the spiritual meaning behind the regulations for the priestly offerings is precisely the spiritual experience and equipping that the saints must possess; only prepared saints can fulfill the priestly office.

We have already studied the burnt offering, the grain offering, the sin offering, and the trespass offering. Before moving on to the peace offering, God specifically provides a principle-based supplement regarding the portions of these four

offerings that belong to the priest. This is because, in these four offerings, apart from the portion burned on the altar as an offering to God, the remainder belongs to the priest. If there is any uncertainty about the allocation of these offerings, they are to be distributed according to the principles given here. As for the handling of the peace offering, it is different because most of the peace offering is given to the offeror, allowing him to share it with friends and family. Today, we will read three verses concerning the principle-based supplement for the priest's portion.

Verse 8: "And the priest who offers anyone's burnt offering shall have for himself the skin of the burnt offering which he has offered."

This verse addresses the handling of the animal's skin. Previously, we read that the burnt offering animal needed to be skinned, cut into pieces, washed, and then the entire animal was to be burned on the altar as a sweet aroma to the Lord, pleasing Him. This verse tells us that only the skin is to be kept and given to the priest who offers the sacrifice. We know that the animals that could be offered had to be without blemish, with a healthy, strong, and beautiful appearance. The skin of the animal represents the glory and fullness of Christ that is to be manifested, and it also serves as the protection and covering of the animal. Therefore, the skin of the burnt offering, being given to the priest, signifies that the glory and fullness of Christ will serve as the priest's protection and covering.

Today, for the saints who are willing to labor and serve in the church, God promises to cover and protect them with the beauty of Christ. What a wonderful promise this is. I believe that every saint who is committed to serving faithfully in the church often feels a sense of unworthiness, and this feeling is actually very healthy. We all have weaknesses and deficiencies; by our own nature, how could we be qualified to serve God's church?

But here we see that God promises to cover and protect us with the beauty of Christ. The next time we serve in the church and receive praise from the saints, we must remember that they are not seeing our abilities or talents, but rather the protection and covering that God has given us. They see the beauty of Christ, and

therefore, the praise belongs not to us but to Christ. Not only is this true for the burnt offering, but the same principle applies to other offerings, including the sin offering, the trespass offering, and the peace offering. The animal's skin is to be given to the priest, serving as their protection and covering.

In fact, from the time when Adam and Eve sinned in the Garden of Eden, God made garments of skin for them as their covering. For every saint who has received grace and salvation, Christ becomes their covering, and they are justified by God. This covering is objective, entirely the work of Christ for the saints. However, for the priest who serves, it is on the foundation of this objective righteousness that they gain subjective experiences, faithful labor, and diligent service. Therefore, God adds the beauty of Christ to them as their covering; this is represented by their receiving the animal's skin.

If we go back to Chapter 4, concerning the sin offering, it is only when the whole congregation has sinned that there are two possible scenarios: either the anointed priest has sinned, causing the people to fall into sin, or the congregation has unknowingly sinned. In either case, the way to the Most Holy Place is cut off, and a sin offering must be made. The blood of the animal must be brought into the sanctuary, and it must be sprinkled before the veil that separates the Most Holy Place and applied to the horns of the altar of incense. The remaining blood is to be poured out at the base of the altar of burnt offering. The fat of the animal is to be removed and burned on the altar.

After this, the entire animal, including its skin, must be carried outside the camp and burned in a clean place where the ashes are poured out. The animal's skin is to be burned because the animal has borne the sins of the entire congregation. This foreshadows Christ on the cross, bearing the sins of all people, and God must judge Him. Therefore, the entire animal, including its skin, must be burned, and this is only in the case where the whole congregation has sinned. If it is an individual sin and the priestly service system within the church is still intact, the individual can be absolved of their sin through the priest's sacrifice.

From the New Testament's perspective, this corresponds to what is said in John 20:22-23, where Jesus, on the evening of the day of His resurrection, came into the midst of the disciples and breathed on them, saying, "Receive the Holy Spirit." Then He said to the disciples, "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." What authority God has given to the church! As long as the church exists, it remains the place where sinners can receive grace and salvation, where sins can be forgiven. And within the church, the priests who faithfully serve—the saints who labor diligently—receive the beauty of Christ as their covering.

Verse 9: "Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest' who offers it."

If a grain offering is presented as cooked bread, whether baked in the oven, cooked on a griddle, or fried in a pan, as long as it is made into cooked bread, it shall belong to the priest who offers the sacrifice. This likely had a practical consideration at the time. Generally, cooked bread is not easy to preserve, so the amount offered would not be large, and it might not be convenient to divide, so it would all go to the priest who offers the sacrifice.

However, from a spiritual perspective, this serves as a good reminder for the saints who serve in the church today. Those responsible and laboring in service within the church, who care for and nurture others, see some saints grow and mature under their guidance. These saints have gone through trials, whether inner struggles or external pressures, with the faithful accompaniment and support of the servants, resulting in these saints reaching a level of maturity where they can offer a grain offering to God. The bread they offer, besides some being burned on the altar as a sweet aroma to God, is given to the servant who accompanied them.

This also reminds us that in serving the church, there must be definite individuals we are caring for, and we must faithfully and consistently accompany and support them until they are fully equipped to offer grain offerings to God. This is what pleases God. A common problem in the church is that some servants prefer to

choose whom they serve, leading to promising newcomers being surrounded by several people eager to serve them, while other newcomers receive no attention. This is inappropriate. Therefore, if we are to serve in the church, we must learn to focus, learn to take responsibility, and ensure that those God has entrusted to us are fully equipped, so that we can present them to God. At that point, the servant can enjoy the bread offered by those they have served.

Verse 10: "Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other."

If the grain offering presented is raw, whether it is dry flour or flour mixed with oil, it is typically offered in large quantities and can be preserved for a longer time. Such grain offerings are to be given to all the sons of Aaron, that is, to all the priests, to be divided equally. Of course, among the priests, there are those who are seasoned and those who are still learning, those with greater spiritual maturity and those still growing. However, regardless of the condition of the priest, everyone receives the same portion.

Flour, on one hand, represents Christ: the flour divided among the servants represents the supply of Christ given to every servant, which is the same for all. But in our experience, some people grow quickly, while others grow slowly. It seems that those who grow quickly receive a greater supply of Christ, while those who grow slowly receive a lesser supply. However, this is a misunderstanding. Christ's supply to everyone is the same, because Christ is so abundant, and His supply is almost limitless. The issue lies in the capacity of each person's vessel. A larger vessel naturally holds more, but Christ's supply still far exceeds what it can contain. A smaller vessel naturally fills up quickly. Therefore, it is not a matter of Christ's supply but of the size of our vessels; we all need to ask the Lord to enlarge the capacity of our vessels. John 3:34 says, "For He whom God has sent speaks the words of God, for God does not give the Spirit by measure." As long as we can contain it, God will surely provide abundantly.

Flour, on the other hand, represents the experience of Christ by the offeror. Their experience of Christ is still raw, as represented by the flour they offer, whether dry flour or flour mixed with oil, which has not yet taken a definite form. This is similar to newly saved saints in the church, who are eager to pursue but have only a superficial understanding of Christ, so they can only offer dry flour. Some have the oil mixed in, but it has not yet formed. The priests are to divide it equally, meaning that every priest, every servant of God, has the responsibility to interact with them, with the same goal—to help the newcomers grow. Who is the most suitable servant? This is in God's hands. Every newcomer who joins the church belongs to God, and God will prepare a suitable servant for them. We must respect God's sovereignty and not try to keep people to ourselves.

Dear brothers and sisters, for the saints who are willing to serve in the church, God values them greatly. He gives them the beauty of Christ as their covering and protection, and provides them with abundant supply, far exceeding what their vessels can contain. He also places newly saved saints beside them, allowing them to learn to serve. If they help someone mature and offer baked bread, grilled bread, or fried bread, these breads are credited to their account, and they will enjoy the fruits of their labor. May we all aspire to such a role and be willing to offer ourselves to become priests who serve others.

Let us pray together: Lord, thank You for giving us such an identity; we are all royal priests. Perhaps I am still learning, still growing, but here we see how much God values the saints who can serve in the church. Lord, I am willing to rise up and serve in the church. I ask the Lord to remember this intention and, according to Your promise, to provide me with abundant supply. In the process of learning to serve, teach me through the Holy Spirit, helping me to become a qualified priest, able to bring the saints I serve before God. Bless the work of my hands. I pray in the holy name of the Lord Jesus Christ. Amen.