

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

Leviticus 07:19-27

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 07:19-27.

Peace offerings are sacrifices that both God and man enjoy together. From man's side, it's a banquet. However, God is the host of this banquet, the priests serve as managers, the offeror is the primary guest, and the offeror's friends and family are the additional guests. The peace offering is made by someone to give thanks to God, to fulfill a vow, or as a freewill offering. The offeror brings an animal to the tent of meeting. The animal could be a bull, sheep, or goat, and it could be either male or female. No matter what kind of animal it is, it must be slaughtered at the entrance of the tent of meeting, which is different from the burnt offering of a sheep. The burnt offering's sheep are slaughtered on the north side of the altar inside the tent, but all peace offerings must be slaughtered at the entrance of the tent of meeting. The priest would then bring the animal's blood into the tent of meeting and sprinkle it around the altar, symbolizing that the entire peace offering banquet is under the covering of the blood, and the grace of Jesus Christ's redemption is the foundation for us to enjoy the peace offering.

Next, the animal's fat and kidneys were to be burned on the altar as God's portion, for Him to enjoy. The animal's breast and right thigh were given to the priests as their portion. We will read the details of this part tomorrow. The remaining meat of the sacrifice belongs to the offeror, who, along with their friends and family, would enjoy it.

In addition to the animal sacrifice, a grain offering is also presented, as we mentioned earlier, the grain offering is often offered together. The grain offering accompanying the peace offering consists of pre-made loaves. There are three kinds of unleavened bread: loaves made of fine flour mixed with oil, unleavened

wafers spread with oil, and loaves of fine flour well mixed with oil and baked. Besides these three types of unleavened bread, leavened bread is also included, though it is not part of the grain offering because the grain offering must not contain leaven.

The leavened bread is added as a separate offering for the children or those unable to eat dry food. One loaf from each type of bread is taken and presented as a wave offering before the Lord, and that loaf belongs to the priest who made the sacrifice. Typically, the offeror would present ten loaves of each kind of bread, and one loaf of each type is given to the priest, following the principle of tithing.

In the peace offering banquet, there is bread and meat. Let's now look at how to properly enjoy the sacrificial meat. For peace offerings given as thanksgiving, the sacrificial meat must be eaten on the same day and cannot be left until the next day. Any leftover meat must be burned with fire. This symbolizes that thanksgiving to God must be a fresh, daily experience, as God's grace to us is new every day, and we need to experience His fresh grace daily. On such a day, we can offer a thanksgiving peace offering to God.

However, if the peace offering is made to fulfill a vow or as a freewill offering, the meat can be eaten on the second day. This symbolizes that if the offeror has paid a price and action pursued God, this provision can sustain them until the second day. This also suggests that when the church faces a famine, those saints who have actively pursued God and have reserves will have extra to sustain them through the second day. From a spiritual perspective, the second day could last for a period of time.

A great example of this is in John 1:29. As we continue reading, we see several references to "the next day." In 1:29, it says, "The next day," referring to the second day. Then in 1:35, it says, "Again, the next day." Scripture doesn't say "the third day" but "again, the next day" because the third day had not yet arrived. In 1:43, it says, "The following day," but Scripture doesn't say "the fourth day," rather "the following day," again because the third day had not yet arrived. Therefore, we

should not overlook these "next days," as we find ourselves in a repeating cycle of the second day, reliving these experiences.

During this time, what sustains our faith in God is the reserves we gained through active pursuit of Him. Then, when we reach John 2:1, we see the third day appear, which is the day when water is turned into wine, symbolizing the transformation from death into life. Thus, the sacrificial meat cannot be kept until the third day but must be burned with fire, for on the third day, there is the experience of death and resurrection, and we will surely be renewed. To properly enjoy the sacrificial meat, we must follow the time regulations and maintain holiness.

Verses 20: "But the person who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, while he is unclean, that person shall be cut off from his people."

As mentioned earlier, God is the host of the peace offering feast, and the meat of the peace offering is first given to Him before being enjoyed by people. Therefore, a person must cleanse themselves before partaking in the sacrificial meat. If someone eats it while unclean, they are offending God, and that person must be cut off from the people. If the sin was committed unintentionally, it can be dealt with through the sin offering and the trespass offering, allowing the person to be cleansed and restored to partake in the peace offering.

On the other hand, if a person knowingly refuses to follow the commands and openly violates God's law in front of others, they must be cast out, no longer considered part of the Israelites. This person will lose their share of God's promises to Israel and forfeit their right to worship God. Today, in dealing with those who publicly sin against God and others in the church, the principle remains the same.

Matthew 18:15-17 instructs us on how to handle such situations: if someone sins against you, confront them privately to point out their fault, with the goal of restoring your brother. If they listen, you have won them back. If they refuse to listen, take one or two others along, so that every matter may be established by

the testimony of two or three witnesses. If they still refuse to listen, then bring the issue before the church. Since the church is the body of Christ, refusing to listen to the church's judgment is equivalent to disregarding Christ's body. At that point, they must be expelled from the church and treated like an unbeliever, which is the highest form of discipline the church can impose.

As we will read further, many instances of cutting a person off from the people of Israel appear, meaning they are no longer considered part of Israel. In New Testament terms, it equates to expulsion from the church, which is the church's highest authority for dealing with such individuals. Being expelled from the church is not a small matter, as the church is Christ's body. Being cast out means no longer being part of Christ's body and, consequently, losing their eternal salvation. If a person is eventually restored, they must still address the matter of their previous expulsion before they can be fully accepted back into the body of Christ.

Verse 21:"Moreover the person who touches any unclean thing, such as the uncleanness of man, or any unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the Lord, that person shall be cut off from his people."

Previously, it was mentioned that if the sacrificial meat became contaminated, it could not be eaten and had to be burned. This verse, however, refers to a person who has become defiled. The defilement could come from an unclean object, an unclean animal, or contact with human uncleanness. In such cases, the person must first purify themselves before partaking in the peace offering meat. If they do not undergo the purification process and still eat the meat offered to God as a peace offering, they must be cut off from the people, meaning they are no longer recognized as part of God's covenant people.

In the New Testament application, this refers to church discipline. Anyone who does not accept the teachings of the church and openly defies them must be expelled from the church, ensuring the church's holiness is maintained.

Verse 22-23: "And the LORD spoke to Moses, saying, 'Speak to the children of Israel, saying: You shall not eat any fat, of ox or sheep or goat.'"

The peace offering could be made from an ox, sheep, or goat. The fat of the sacrificial animal represents the beauty of Christ, which belongs to God and must be burned on the altar as a pleasing aroma to satisfy Him. This fat is not to be eaten. Spiritually, eating the fat that is meant for God signifies stealing God's glory, which is a serious offense against Him.

Verse 24: "And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it."

Animals that die naturally or are torn by wild beasts become unclean and cannot be offered to God as sacrifices, as they are impure and also cannot be eaten. However, their fat can be used for other purposes. In those times, without today's petrochemical industry, people commonly used animal fat as lubricants, fuel, or for making candles. Therefore, the fat of animals that died naturally or were torn by wild beasts could be used for these practical purposes, but it was strictly forbidden to eat it.

Verse 25: "For whoever eats the fat of the beast from which an offering made by fire to the LORD is offered, even the person who eats it shall be cut off from his people."

The fat of the sacrificial animal offered to God is to be burned on the altar as a portion for God. This symbolizes offering Christ's glory to God. Consuming this fat is akin to stealing God's glory. When we offer sacrifices to God, He is the sole object of our worship, and we must give Him the highest glory. In Old Testament terms, eating the fat of the sacrificial animal is forbidden, and those who do so are to be cut off from the community, as it is considered an offense against God.

In the New Testament application, each time we gather, especially on Sundays for worship, it is a time when believers collectively offer their sacrifices of praise and thanksgiving to God. Everyone should offer gratitude and praise as a sacrifice, with God being the sole object of worship, deserving all praise and glory. The role of the priest is to properly lead people before God, allowing them to offer worship and praise. Priests must never replace God as the object of praise, as they are merely servants of God, here to serve Him. This principle must be firmly grasped by every believer who attends Sunday worship.

Dear brothers and sisters, we must recognize that a truly spiritual person is also a humble person. They clearly understand their role as a servant of God and also as a servant to fellow believers, serving the church as Jesus Christ did. Today, we often see prominent preachers or pastors placing themselves above the church. We need to understand that the church is the body of Christ. If someone places themselves above the church, "Who do they think they are?"

The church is defined as the body of Christ, with believers serving as its members, mutually supporting and encouraging one another in worship and praise to God. The only object of our worship is the Triune God. Any pastor or preacher who places themselves above the church is metaphorically eating the fat of the sacrifice, stealing God's glory. In the Old Testament, such individuals would be cut off from Israel. We earnestly pray for God's grace upon His church, that every believer within it may discern what is right and wrong, and solely give praise and glory to our God.

Verse 26: "You shall not eat the blood of any flesh, whether of bird or beast, in any of your dwellings."

In addition to the fat, blood is also forbidden. Leviticus 17:11 says, "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." The life of the flesh is in the blood, and this blood is provided to make atonement on the altar for our lives. If we value our own lives, we should respect the blood

that atones for our lives. Since blood represents the life of other creatures, we should also respect other lives. Therefore, in all your dwellings, whether the blood of birds or beasts, you shall not eat it. In other words, we must not consume the blood of any living creatures in our daily lives. Spiritually, this signifies respecting all forms of life.

Verse 27: "Any person who eats blood, that person shall be cut off from his people."

This is God's command to His people to respect life and to adhere to His word, so that they will not be cut off from the promises given to Israel. In the New Testament application, we need to heed God's word. The blood of Old Testament sacrifices is a foreshadowing of the blood of Christ. With the coming of Christ and the completion of salvation, the ceremonial laws of the Old Testament have been fully replaced by Christ.

Regarding dietary laws, in the New Testament, Paul tells us in Romans 14:14, "I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean." Therefore, the principle for dietary regulations in the New Testament is found in Romans 14:20-21, "Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak."

Thus, our choices about what to eat are not based on the uncleanness of the food but on avoiding causing a brother to stumble. May God grant us wisdom to apply the principles of the Old Testament in light of the New Testament to our lives today.

Let us pray together: Lord, thank You for revealing to us the regulations of the peace offering. Help us understand that each Sunday, as we come into Your house and partake of the Lord's Supper with the saints, we are enjoying the feast of the peace offering together. Help us to offer praises and thanksgiving to You, and

through the precious blood of Jesus Christ, be cleansed and partake in the feast in Your house. Help us to recognize our own role, not to usurp Your glory, and to consider those around us, particularly the more immature saints, so that the church can be a beautiful testimony of Jesus Christ here. We pray in the holy name of Jesus Christ.