

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

Leviticus 08:10-17

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 08:10-17.

Yesterday, we read that God instructed Moses to anoint Aaron as the high priest, and Aaron's sons were to be priests. Moses gathered the congregation of Israel at the door of the tabernacle. He brought Aaron and his sons and first washed them with water. Afterward, he dressed Aaron in the priestly garments, which included the tunic, the robe, the ephod, the breastplate, and the turban. On the turban was a gold plate engraved with the words "HOLINESS TO THE LORD." Today, we will start reading from verse 10.

Verse 10: "Also Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them."

The tabernacle was the place where the priests would serve, and before they began their duties, the tabernacle had to be set apart as holy. Moses anointed the tabernacle and its furnishings with oil to consecrate them. Starting from the Holy of Holies, where the Ark of the Covenant was located, he then moved to the Holy Place, which contained the golden altar of incense, the golden lampstand, and the table of showbread. Moses anointed the entire tabernacle and all its furnishings with oil. This act signified the solemnity of the priests' service, emphasizing that the place of their ministry must first be made holy.

Verse 11: "He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them."

Moses anointed the objects in a specific order, starting from the Most Holy Place, then the Holy Place, and after completing the anointing of the entire Tent of Meeting, he moved to the outer court. In the outer court, near the entrance to the Tabernacle, was the bronze altar. Moses sprinkled the anointing oil on the altar seven times, signifying the place where all sacrifices and offerings were to be burned. As we have read before, the fire on the altar was never to be extinguished, and before the altar was used, it had to be sanctified. By sprinkling the holy anointing oil seven times on the altar—the place for burning sacrifices and offerings—Moses was declaring that the altar had been fully sanctified. After this, he anointed the altar and all its utensils. Once the altar was consecrated, Moses anointed the laver and its base, which were located between the bronze altar and the Tent of Meeting. In this way, the entire Tabernacle was fully sanctified and dedicated to God.

In the Old Testament, the physical Tabernacle represents the New Testament church. The anointing of the Tabernacle with oil symbolizes the church being anointed by the Holy Spirit and set apart for God. Moses' act of anointing the Tabernacle and everything within it serves as a reminder that the New Testament church must also be separate from the world and fully dedicated to God.

Dear brothers and sisters, the modern church has placed too much emphasis on attracting people, leading many churches to lower their standards to the point where the line between the church and the world has become blurred. As a result, the church loses its ability to bear witness to the world, which is not God's intention.

The church is meant to be a gathering of those who have received grace and salvation, growing together in holiness. Believing in Jesus and accepting the salvation Christ has completed is the most basic requirement. Once you receive salvation, the Holy Spirit dwells within you, anointing and sanctifying you. This should be a spiritual experience for every member of the church.

Just as Moses had to anoint the Tabernacle and every object within it before anointing Aaron, these things had to first become holy. If today's church cannot

separate itself from the world, it will be difficult for even the best pastors to serve effectively.

Verse 12: "And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him."

After the tabernacle and all the items within it were anointed with the holy oil, the place where the priests would minister was consecrated. The next step was the anointing of the high priest: Moses poured the oil on Aaron's head, anointing him to make him holy. This is described similarly in Psalm 133:2, "It is like the precious oil upon the head, running down on the beard, the beard of Aaron, running down on the edge of his garments." This reflects the scene of the high priest being anointed.

Through the anointing of the high priest, the power of the anointing oil to consecrate would extend from the high priest to everyone he interacted with. We know that the priest acts as a mediator between God and people, and after the high priest is anointed, the abundant anointing oil flows to every person he serves. The result is the beauty and goodness of brothers and sisters dwelling together in unity.

Verse 13: "Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put turbans on them, as the LORD had commanded Moses."

After anointing Aaron and consecrating him, Moses dressed Aaron's sons, the priests, in their priestly garments, including tunics, sashes, and turbans. It is essential for priests to wear the appropriate attire. In the Bible, clothing often symbolizes one's actions. In serving in the church today, one should not act recklessly. Instead, one should wear the linen tunic, which represents purity and goodness, girded with the belt of truth, and wear the turban, symbolizing submission to the guidance of the Holy Spirit.

In typology, Jesus Christ is the High Priest who wears the ephod, carrying all the saints on His shoulders, and bearing the breastplate of judgment. He understands God's will and knows how to lead each saint according to God's perfect will. As priests serving in the church, we follow the High Priest, Jesus Christ, learning from Him and helping others come before Him to receive grace and mercy. Unlike Aaron, Jesus, as the High Priest in the order of Melchizedek, is a higher order and does not need to offer sacrifices for Himself first to atone for His own sins.

Verse 14: "But the flesh of the bull with its skin and its offal you shall burn with fire outside the camp. It is a sin offering."

After God appointed Aaron as the high priest, Aaron was not yet officially ordained and could not perform his duties. Therefore, Moses, acting on behalf of God, performed the priestly duties and offered a sin offering for Aaron and his sons. Moses brought a bull for the sin offering, and Aaron and his sons laid their hands on the bull's head. This act symbolized their identification with the bull, meaning that what the bull went through was as if it were happening to them. As humans, Aaron and his sons were born with sin, and before they could assume the priestly role, they needed to acknowledge their sinfulness. By having Moses offer the bull as a sin offering, their sins were addressed, enabling them to be freed from the power and bondage of sin.

Verse 15: "And he killed the bull. Then Moses took some of the blood with his finger and put it on the horns of the altar all around; and he purified the altar. He poured the blood at the base of the altar and consecrated it, to make atonement for it."

After Moses slaughtered the sin offering bull, he first took some of the blood with his finger and smeared it on the four corners of the altar. The four corners of the altar symbolize the altar's strength; by applying the blood to these corners, the altar is consecrated. Previously, the altar had been anointed with holy oil seven

times, signifying its separation and dedication to God. Now, with the application of the sin offering's blood, the altar is cleansed. The remaining blood was poured out at the base of the altar, providing a complete covering to sanctify the entire altar. This demonstrates the firm foundation of our redemptive grace.

In comparison, Leviticus 4:1-12 describes the procedure for dealing with the sin of an anointed priest, requiring the blood to be brought into the Tent of Meeting, sprinkled in front of the veil, and applied to the horns of the golden altar. However, this procedure is not mentioned here because the focus is on the appointment of the priests rather than dealing with their sin. Moses followed God's instructions in the Tabernacle precisely, so the communication between God and humanity was not interrupted, and thus there was no need to bring the blood into the Tent of Meeting. Moses cleansed the sanctuary by applying and pouring out the blood.

Verse 16: "He took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and burned them on the altar."

After the sin offering bull was slaughtered, its fat, the kidneys and their fat, and the lobe of the liver, all of which are fatty portions, were to be removed and burned on the burnt offering altar. This was done to be remembered by God, indicating that God accepted the bull as a sin offering.

Verse 17: "But the bull, its hide and its flesh, and its offal, he burned with fire outside the camp, as the Lord had commanded Moses."

After the sacrifice of the bull, the entire bull, including its hide, flesh, and offal, had to be carried outside the camp and burned completely at a place where the ashes of the burnt offerings were disposed. This was because the bull, representing sin, could not remain in the presence of God and thus had to be taken outside the camp to a place of sanctity for its complete incineration. This was done according to the command of the Lord to Moses.

In the process of appointing priests, Moses acted on behalf of God to consecrate the high priest, enabling him to fulfill his duties. Throughout this passage, the phrase "as the Lord had commanded Moses" is repeated in verses 9, 13, 17, 21, 29, and 36. This repetition highlights that Moses had no authority of his own but acted strictly according to God's commands and established regulations.

For a priest to begin his service, he must first be cleansed, then dressed in priestly garments, anointed with oil, and offer a bull as a sin offering to address inherent sin. Of course, this process is not yet complete, and we will continue reading in the next days. However, we already see that the rituals are quite complex, reminding us that serving as a priest and ministering in the church is a serious matter that must fully adhere to God's directives, without shortcuts or personal preferences, but completely in accordance with God's will.

Dear brothers and sisters, in the New Testament, though we no longer have such detailed regulations, the spiritual principles remain the same. Let us seek God's help to adhere to these principles.

Let us pray together: Lord, thank You for granting us the wisdom of salvation. We believe that You are our lifelong Savior and have placed us in the church to learn and serve. We recognize that our identity is that of a royal priesthood, but before we can serve as one, grant us the opportunity to learn and serve. Help us to cherish this opportunity. Bless my church with a group of sincere and loving saints who are willing to rise up and serve. May the grace of Jesus Christ flow through us to those in need. Bless our churches, and we pray in the name of our Lord Jesus Christ.