

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

**Leviticus 9:5-7**

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 9, and today we will read verses 5 to 7.

Yesterday, we read that Moses first declared to the priests and the elders that Aaron, as the high priest, was to begin his service. Before this, Aaron and his sons had completed the seven-day consecration ceremony, and the substantial meaning of this ceremony was that Moses, on behalf of the priests, offered a peace offering to God. This allowed the priests to give thanks to God for the grace of being able to assume the priestly office and to have direct communion with God, receiving His direct guidance.

After the seven-day consecration ceremony, the priests' ears were redeemed, enabling them to focus on hearing the word of God. The priests' hands were also redeemed, enabling them to do only the work of God. The priests' feet were redeemed as well, enabling them to walk only in God's ways. The priests were now ready and prepared to begin their service, and Moses carefully initiated the priestly system of service.

Therefore, Moses gathered all the priests and the elders, instructing them to prepare the various offerings and sacrifices under Aaron's leadership. First, they were to offer a young bull as a sin offering for the high priest, then a ram for a burnt offering. Next, they were to offer a male goat as a sin offering for the people, followed by a young bull and a lamb as burnt offerings. Finally, they were to offer a bull and a ram as peace offerings, and with the peace offerings, a grain offering mixed with oil was to be presented. After Moses gave these instructions, the priests and elders went to prepare.

**Verse 5: "So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the Lord."**

After the tabernacle was built, the glory of God filled the tent, and for the Israelites, this was a completely new experience. God came to dwell among them. On one hand, everyone was excited because this was indeed glorious; on the other hand, they were also filled with fear and dread, afraid that they might inadvertently offend God's righteousness, holiness, and glory and be struck down by Him. During their journey out of Egypt, they had indeed witnessed the great power of God and deeply understood that offending God was a very serious matter.

Now, having heard that Moses had established the priestly system of service, by which they could offer sacrifices to God and make peace with Him, everyone came with eager hearts, fully preparing the sacrificial animals and offerings according to Moses' instructions, and bringing them before the tabernacle. The entire congregation gathered in front of the tabernacle, which meant they were standing before the Lord, ready to make the first offering through the newly established priestly system.

**Verse 6: "Then Moses said, 'This is the thing which the Lord commanded you to do, and the glory of the Lord will appear to you.'"**

Moses first spoke to the congregation. At this time, Moses' leadership position among the people was unquestionable. It was Moses who led them out of Egypt; it was Moses who led them through the Red Sea; it was Moses who led them in the wilderness to receive manna and water from the rock; it was Moses who led them to build the tabernacle, where they saw the glory of God fill it. Now, as they were about to embark on a new chapter and reach a new milestone, everyone listened attentively to Moses. Moses said, "This is the thing which the Lord commanded you to do." Moses did not speak his own words; he was God's faithful servant, being faithful in all God's household. He faithfully conveyed God's commands and urged the people to fully obey them. Thus, Moses continually exalted God's word before the people.

Dear brothers and sisters, Moses is a wonderful example for all who are willing to serve God, as he exalted God's word. When a servant of God speaks too much of their own words, it easily leads people into personal idol worship. Those who serve God are His servants. A servant should not have their own words but should speak God's word, explain, and clarify God's word. They should not replace God's word with their own, but ultimately, through God's word, they should lead people to God.

Some famous preachers are dedicated to establishing their own unique doctrines, and they claim that only their interpretation is orthodox, constantly suppressing those with differing views and declaring that others are engaging in private interpretations of the Bible. Dear brothers and sisters, the standard of judgment is actually quite simple: first, remove the words of criticism and judgment from the message, then remove the words of self-praise and self-inflation, and what remains should be compared to the Bible. Anything too far off-topic should be removed, and what is left is the message God intends to convey. Using this standard to evaluate each message makes it easier to find what God is speaking to you in every message.

Throughout the book of Leviticus, very little comes from Moses' personal expression; almost everything is a repetition of what God had spoken to him. Because Moses was faithful to God's word, he could confidently say to the people of Israel, "The glory of the Lord will appear to you." A good message is not one that causes people to admire the preacher's vast knowledge, eloquence, or perfect delivery, but one that brings people to see the manifestation of God's glory. Every good message brings people before God, allowing them to see God, especially His glory.

**Verse 7: "And Moses said to Aaron, 'Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the Lord commanded.'"**

Moses then spoke to Aaron in front of the entire congregation of Israel. This marked the beginning of the priestly service system, witnessed by the whole assembly. Previously, for seven days, Moses had offered sacrifices to God on behalf of Aaron and his sons during the consecration ceremony. Now the priests were prepared to officially begin their service. This was equivalent to Moses, in front of the Israelites, instructing Aaron and formally passing on the responsibilities of the priestly service to him. Moses said to Aaron, "Go to the altar, offer your sin offering and burnt offering, and make atonement for yourself and for the people."

This was Aaron's first time serving in the role of priest, and he was to approach the altar. First, he had to offer a sin offering and a burnt offering for himself. This also demonstrated to the Israelites that Aaron was also a sinner, with an inherent sinful nature, and therefore had to first offer a sin offering for himself. Afterward, he had to offer a burnt offering in the presence of the people so that his own offering could be accepted by God. Through this act of sacrifice, Aaron was placed in the proper position—not because he was greater than others, but because God's grace had given him the office of service. He still needed to offer a sin offering and a burnt offering for himself before he could serve.

The next part of the verse is difficult to understand. The Bible says that Aaron was to make atonement for himself and for the people. It is easy to understand the need for Aaron to atone for himself because he had to offer a sin offering first. But why does it say he made atonement for the people, since the people would later offer their own sin offerings? This is related to the priestly office.

There is an important truth hidden here: true atonement can only be accomplished through the Son of God, Jesus Christ. The process of atonement involves placing humanity's sins on Jesus Christ and then, through His sacrifice—His death on the cross—the debt of sin is cleared, and human sins can be truly forgiven. Through the Son of God, Jesus Christ, bearing the sins of humanity, we are able to receive true redemption.

The word "redemption" in English means to pay the price for sin, so the debt of sin can be removed. This kind of redemption is only found in the New Testament.

Therefore, the word "redemption" is used only in the New Testament. The premise of atonement is the unity of the priest and the sacrifice. Jesus Christ is our heavenly, royal High Priest. As Hebrews 9:12 says, "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." Because Jesus Christ offered Himself once for all, He accomplished eternal redemption. The word used here for eternal redemption in the Chinese Union Version is "redemption."

The Old Testament was a foreshadowing. When offering a sin offering, people had to lay their hands on the head of the sacrifice, symbolizing union with the sacrifice. However, the sacrificial animal could not bear sin because only a human could bear human sin. Therefore, when the priest offered sacrifices on behalf of the people, the sins were accounted to the priest, and the priest bore the people's sins. This is why, in the Old Testament, Aaron had to offer a sin offering for himself first, making himself clean so that he could bear the sins of the people.

So, it says here that Aaron offered the sin offering to atone for himself and for the people. It is important to note that the Hebrew word for atonement, "kaphar," originally means "to cover up" or "cover over," and by extension, it means "to appease," "propitiate," or "make an atonement." It implies that sin is covered, resulting in appeasement, and God no longer seeks retribution. Here, the covering means that God temporarily does not pursue judgment.

However, the debt of sin was not fully paid until the true redemption came, which was accomplished by Jesus Christ on the cross. Therefore, in the Old Testament, when the priests offered sin offerings for the people, it was a temporary postponement of the debt of sin. This debt accumulated until the Son of God, Jesus Christ, came to earth and died on the cross for the sins of all. At that moment, the debt was wiped clean.

This is why Paul says in Romans 3:25-26, "whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the

justifier of the one who has faith in Jesus." So, Jesus was set forth here as the propitiation. The Greek word for "propitiation" originally means the cover of the Ark of the Covenant, so it can be translated as the "mercy seat" or the "place of atonement." The KJV translates it as "propitiation," and the NIV translates it as "atonement."

This refers to the Old Testament practice where the high priest would enter the Holy of Holies once a year on the Day of Atonement and sprinkle the blood of the sin offering on the mercy seat, which is the cover of the Ark of the Covenant. Under this cover were the tablets of the Ten Commandments, which were used to condemn sin. The condemnation of the law was temporarily covered by the mercy seat, and the blood of the sacrifice temporarily appeased God's righteous wrath. Therefore, Paul says here that God, in His forbearance, temporarily passed over the sins that were previously committed, waiting until Christ came. Through the blood of Jesus Christ, the debt of sin could be truly cleared.

Therefore, it says that Aaron first had to offer a sin offering and a burnt offering for himself, atoning for himself and the people. A better translation for the word "atonement" here would be "covering" or "propitiation," meaning to appease God, so that people could receive grace at the mercy seat. After Aaron made the offering for himself, he was then able to offer the people's sacrifices and offerings to atone for them.

Dear brothers and sisters, the Old Testament is but a shadow, a foreshadowing. True atonement, true redemption, was accomplished through the work of Jesus Christ. Only through redemption can the debt of sin be cleared, and human sin be truly forgiven. We, as saints in the New Testament, are so blessed.

Let us pray together: Lord, we thank You. In the Old Testament, You established the priestly service system, allowing priests to offer sacrifices on behalf of the people. However, the reality of these sacrifices was only fulfilled when Jesus Christ came. Through His precious blood shed on the cross, our debt of sin was cleared. We thank You that in the New Testament, You are our royal, heavenly High Priest, who offered Yourself to atone for our sins. You also chose us to join in the priestly

service. Under Your guidance, we learn how to bring God to people and bring people to God. Bless my service so that it may be filled with spiritual reality. Help me to experience Your grace daily. Let Your word work effectively in me, and through my experiences, may I proclaim Your words to others. Bless my service, in the name of Jesus Christ, I pray.