

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

Leviticus 22: 10-16

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 22, and today we'll read from verse 10 to verse 16.

When the Israelites offered sacrifices to God, the burnt offering had to be entirely consumed on the altar as a fragrant offering by fire to the Lord, and the priests were not allowed any portion of it. The other four basic offerings—the sin offering, the trespass offering, the grain offering, and the peace offering—all had portions designated for the priests. Since these offerings were connected to the sacrifices made to God, they were considered holy. God dedicated an entire chapter to instruct Aaron and his descendants on how to handle the holy offerings, ensuring they did not defile them and thereby incur guilt.

From verses 1 to 9, we see that if one of Aaron's descendants became unclean, either due to sickness or contact with unclean persons or things in daily life, they were prohibited from eating the holy offerings. They had to wait until they were cleansed before they could partake of the sacred portions.

As we have read in Leviticus 6:26 and Leviticus 7:6, the sin offering and the trespass offering had to be eaten in the courtyard of the tabernacle. If the priests became unclean, they could not enter the tabernacle to serve. The requirement that the sin and trespass offerings be consumed in a holy place implies that the priests who carried out these rituals were themselves free from defilement. After offering these sacrifices, the priests were also required to remain in the holy place to eat the sacrificial meat. Therefore, the opportunities for priests to become defiled while officiating in the tabernacle were minimal.

According to Leviticus 7:10 and Leviticus 7:34, we see that both the grain offering and the peace offering had portions that were allocated to Aaron and his descendants. These two offerings did not need to be consumed in a holy place; they

could be taken home and shared with their families. However, even though they could be taken home, these offerings remained holy and could not be defiled.

Because of this, God gave specific instructions to Aaron and his descendants to be especially careful not to defile the holy things, lest they bear guilt. From verses 10 to 16, special attention is given to handling the holy portions that could be taken home, particularly focusing on who could partake in these sacred offerings and who was permitted to eat them.

Verse 10: “No outsider shall eat the holy offering; one who dwells with the priest, or a hired servant, shall not eat the holy thing.”

Outsiders, meaning those who are not part of the priestly family—be they friends, distant relatives, or in-laws—were not permitted to partake of the holy offerings. Likewise, sojourners living with the priest or hired workers within the priest’s household were also forbidden from eating the holy things.

From the New Testament perspective, the sacrifices represent Christ, and the priestly family serves as a type of the church. Every gathering within the church centers on Christ, with the purpose of sharing and supplying Christ to His people. Thus, every Sunday worship service becomes a spiritual feast, allowing each family member in Christ to partake of the fresh provision of Christ. However, visitors, sojourners, or workers in the church—though they may frequently attend—are not yet part of the church family. As such, they cannot partake in certain elements of fellowship, such as the breaking of bread or the cup during communion, as these are reserved for those who belong to God’s household.

Beloved brothers and sisters, this serves as a reminder to care for seekers who frequently attend church gatherings. Their consistent attendance reveals that something in the church draws them, yet they may still face obstacles preventing them from becoming part of God’s family. Perhaps church members can engage with these seekers in deeper conversations, coupled with earnest intercessory prayer, asking God to help them overcome these barriers. Otherwise, it is

unfortunate for them to come week after week, to see and hear but not fully partake in the enjoyment of Christ.

Verse 11: “But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food.”

This passage tells us how sojourners or hired workers in a priest's household could become part of the family. The priest had to pay a price to redeem them. Once redeemed, the person belonged to the priest and became part of the priest's family, thereby gaining the right to eat the holy things. Furthermore, if the redeemed person bore children while in the household, those children also belonged to the priest, becoming part of the priestly family and eligible to partake in the holy offerings. In the Old Testament, this typically referred to servants purchased with the priest's own money, making them part of his household. If the priest gave this servant a wife and they had children, the offspring also belonged to the priest's household and could share in the holy offerings.

In the Old Testament, redemption and birth were two separate acts. However, in the New Testament, these two become one. Every seeker who comes to the church must eventually make a personal decision: whether to believe in Jesus Christ. Once that decision is made, two things happen simultaneously. First, Redemption: By the blood of Jesus, their sins are forgiven. This signifies that they have been bought at the price of Jesus' life, becoming His possession. Second, Spiritual Birth: The Holy Spirit enters them, granting them a spiritual birth—they are born again.

The Holy Spirit testifies that they are now members of God's household. Only those in God's family can partake of the holy offerings, meaning they can receive the supply of Christ that leads to life growth. A seeker who has not yet believed in the Lord might hear the sermon during Sunday worship and find it logical and even emotionally appealing. However, these experiences cannot truly benefit them spiritually, as they are not yet partaking of the holy things. At most, they experience intellectual understanding and emotional resonance, but these do not result in genuine spiritual growth because they are not yet consuming the holy offerings.

True spiritual supply goes far beyond understanding or appreciation; it brings about the growth of spiritual life. This is a spiritual matter, surpassing the realms of mental comprehension and emotional delight. It involves receiving life growth in the spirit. For a person whose spirit has not yet been reborn, understanding spiritual matters is exceedingly difficult. They must first believe and receive; then, with the Holy Spirit dwelling within them and being born again, they can begin to have genuine spiritual experiences. This distinction between spiritual experience and mental understanding or emotional enjoyment belongs to entirely different realms.

Verse 12: "If the priest's daughter is married to an outsider, she may not eat of the holy offerings."

When a priest's daughter marries an outsider, meaning someone not from the priestly family, her marital union with the outsider signifies that she follows her husband, who is now her head. This union removes her from the priestly family. Consequently, even if she visits her family and they are partaking of the holy offerings, such as the peace offering, she is not allowed to eat them because she is no longer considered part of the priestly household.

From a New Testament perspective, this represents a believer who, after receiving grace and salvation, succumbs to temptation, fails, and falls back into the world, forming an alliance with it. Such a person loses the reality of union with the Lord and the testimony of the Christian life and is no longer able to partake of the holy things. In the church, the Lord's Supper, observed every Sunday, serves as a testimony of unity among the members of God's household. However, if someone has failed and become defiled, they lose the right to partake of the bread and the cup. According to 1 Corinthians 11:27–29: "Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body."

The elders of the church must uphold the sanctity of the Lord's Supper. Believers who lose their testimony and fall into defilement must lose the privilege of participating in the bread and the cup until they are restored to holiness. Only then can they partake together with the saints. Otherwise, their unworthy participation profanes the holy things, and they bear the guilt of their actions.

This also reminds us that every time the Lord's Supper is held, the brother leading it must exhort the saints to repentance and confession, urging them to appropriate the cleansing power of Jesus Christ's blood. This ensures that they come to the table with clean hands and pure hearts to eat the bread and drink the cup. The Lord's Supper is not a mere ritual but a spiritual reality. Partaking of the bread and the cup is an act of fellowship with the body of Christ and a testimony of unity with the saints in the church. This is a very solemn matter.

Verse 13: "But if the priest's daughter is a widow or divorced, and has no child, and has returned to her father's house as in her youth, she may eat her father's food; but no outsider shall eat it."

When a priest's daughter, having married an outsider, becomes widowed or divorced and has no children, she has no place to go and returns to her father's house. In this state, she is like she was in her youth and can partake in eating the holy things of the priest's household. She is once again considered part of the household, belonging to God. Outsiders cannot partake of the holy things, but those within the priest's family can.

From a New Testament perspective, this represents a believer who has fallen, failed, and returned to the world but later chooses to repent and separate from the world. Whether "widowed" (meaning the world has abandoned them) or "divorced" (meaning they have severed ties with the world), and without a "son" (symbolizing no connection to the world), they choose to return to their Father's house, just as they were in their earlier state. God, full of grace and mercy, always keeps His house open to the repentant. Such a person is welcomed back into fellowship, able to partake in the Lord's Supper, and enjoy the nourishment of Christ's provision.

Beloved brothers and sisters, if a church member suddenly stops attending gatherings, it's important to quickly organize visits to check on their situation, providing both understanding and encouragement. If they are willing to return to the church, it's ideal to guide them in a prayer of confession, acknowledging that leaving God is sin. Returning to the world inevitably brings defilement, but through confession and reliance on the cleansing blood of Christ, they can be restored to holiness. This restoration allows them to appropriately partake in the church's gatherings and fully receive the supply of Christ. This act of reconciliation not only ensures the individual is spiritually renewed but also strengthens the unity and sanctity of the church body.

Verse 14: "And if a man eats the holy offering unintentionally, then he shall restore a holy offering to the priest, and add one-fifth to it."

This passage refers to those who reside or work as hired hands within the priest's household but are not members of the priestly family. If they mistakenly eat the holy things, they must make restitution by repaying the full value of the holy thing plus an additional one-fifth as a penalty. The holy things represent Christ, and God treats them with utmost seriousness. Those who are not part of God's household are not permitted to partake of them. If they do so unintentionally, it is considered a sin before God, requiring restitution according to the principles of the guilt offering, with an added 20% penalty.

Beloved brothers and sisters, in modern times, churches often lower their standards in an effort to attract people, sometimes intentionally blurring the lines between believers and unbelievers. This approach can lead to a lack of clarity and faithfulness in observing the boundaries God has established, particularly concerning the Lord's Supper. Such negligence may result in a diminished awareness of sin within the church, weakening the church's ability to stand as a holy witness for God. The church must carefully guard the sanctity of holy things and maintain a clear distinction between those who are part of God's household and those who are not, ensuring that all practices align with God's Word and bear witness to His holiness.

Verse 15-16: “They shall not profane the holy offerings of the children of Israel, which they offer to the Lord, or allow them to bear the guilt of trespass when they eat their holy offerings; for I the Lord sanctify them.”

The priests were not only tasked with leading the Israelites in offering sacrifices to God but also with maintaining the holiness of the sacred offerings. God entrusted the priests with the responsibility of preserving the sanctity of holy things. Therefore, the priests had to teach the people properly about how to partake of the sacred offerings, ensuring that they would not inadvertently consume what was prohibited and bring guilt upon themselves. The Lord, who sanctifies His people, appointed the priests as His helpers in maintaining the holiness of the sacred offerings.

Beloved brothers and sisters, everything in the New Testament is rooted in grace. Since it is grace, it is freely given, requiring no payment from us because Jesus Christ has already paid the price. Although grace is freely given, it is not cheap or careless—it cost Christ His life. Thus, one must stand on the proper ground to truly enjoy Christ's grace. That proper standing is repentance, confession of sins, and the acceptance of Christ as one's personal Savior for life. This declaration of faith is essential. Without this process, it is unlawful to partake of the holy things, and doing so incurs guilt.

Let us pray together: Lord, thank You for clearly teaching us that only those who are part of the priestly household may partake of the holy things. Thank You that through simple faith and acceptance, we have been redeemed by the blood of Christ and reborn by the Holy Spirit, becoming members of God's family. Within Your household, we have the legitimate standing to enjoy Jesus Christ as our provision. Help us understand the profound privilege of being part of God's family and freely receiving Christ as the supply for our lives. Bless the seekers in the church, that they may soon realize the value of salvation and willingly accept Jesus Christ as their Savior, so they may lawfully partake of the rich spiritual blessings of God's household. Bless my church as well. I pray in the holy name of Jesus Christ, Amen!