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YouTube Prayer Link

Offerings and Prayers

In the Bible, sacrifice and prayer are two different but related concepts that have different purposes and meanings in religious practice. Here are some similarities and differences between them:

Sacrifice:

Definition and Purpose: Sacrifice is the offering of something (usually an animal, food, etc.) to a god as an act of honor and devotion to the god. The purpose of the sacrifice can be redemption, thanksgiving, blessing, etc.

Sacrifice in the Old Testament: The Old Testament records many laws and stories about sacrifices, including burnt offerings, sin offerings, peace offerings, etc. Sacrifice plays an important role in the religious life of the Israelites.

Sacrificial concept of Jesus: In Christianity, Jesus is considered the ultimate sin offering, and his death and resurrection are interpreted as paying the highest price for human sins, and no animal sacrifices are required

Prayer:

Definition and purpose: Prayer is the way humans communicate with God, expressing their requests, thanks, worship, seeking guidance, etc. to God through words or thoughts.

The status of prayer in the Bible: There are many examples of prayer recorded in the Bible, from the Old Testament to the New Testament, people often use prayer to connect with God and seek help and guidance.

Jesus' concept of prayer: Jesus Christ also has many prayer records in the Bible. He taught his disciples how to pray, including the "Lord's Prayer" (we often call it "The Lord's Prayer"), which is the most important in Christianity. One of the prayers.

Similarities and differences:

The nature and purpose of offerings are different: sacrifices mainly express respect and respect to God through the offering of items, and may also have specific purposes such as gratitude and atonement. Prayer is communicating with God through words or thoughts, expressing human emotions, needs and worship.

The forms are different: an offering involves the sacrifice of objects, while a prayer is an expression of the heart. Sacrifice may involve a physical ritual, whereas prayer is a spiritual activity.

New Testament perspective: In the Christian New Testament, Jesus is considered the supreme sacrifice, replacing the sacrificial system of the Old Testament. Christians typically communicate with God through prayer and trust in Jesus for salvation.

In general, sacrifice and prayer are different expressions in religious practice, which may have different variants in different religions and cultures, but both represent the connection and communication between humans and God.

Here are some passages from the New Testament that relate to prayer:

Mark 11:24 - Jesus speaks about the importance of faith in relation to prayer:

Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.

John 14:13-14 - Jesus taught his disciples to ask in Jesus' name in prayer:

13 Whatever you ask in my name, I will do it, that the Father may be glorified in the Son. 14 If you ask anything in my name, I will do it.

Romans 12:12 - Paul encourages believers to persevere in prayer:

Rejoice in hope, endure in adversity, and persevere in prayer.

Philippians 4:6-7 - Paul exhorts believers to seek God's peace in all things through prayer:

6 Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, present your requests to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and minds in Christ Jesus.

Colossians 4:2 - Paul urges believers to keep praying and watch with thanksgiving:

Persevere in prayer, and be watchful in it with thanksgiving.

1 Thessalonians 5:17 - Paul succinctly instructs believers to keep praying:

Pray without ceasing.

1 Timothy 2:8 - Paul instructs Timothy to lift up holy hands everywhere in prayer:

I want men to pray everywhere without wrath, without disputing, with holy hands lifted up.

Let us pray together

Matthew 6:5-13 - Jesus taught his disciples how to pray, including the "Lord's Prayer":

"When you pray, do not be like the hypocrites who love to stand praying in synagogues and at crossroads, to be seen by others. I tell you the truth, they have their reward. When you pray, enter Close the door of your closet, and pray to your Father who is in secret; your Father who sees in secret will repay you. When you pray, do not babble like the Gentiles, who think they will be heard if they talk too much. You Do not be like them; for your Father knows what you need before you ask it. Therefore, say this when you pray:

Our Father in heaven, hallowed be your name.

Your kingdom come, your will be done on earth as it is in heaven.

Give us this day our daily bread.

Forgive us our debts, as we forgive our debtors.

Lead us not into temptation, but deliver us from evil, Amen!

Leviticus chapter 7

Le. 7:1 ““These are the regulations for the guilt offering, which is most holy:

Le. 7:2 The guilt offering is to be slaughtered in the place where the burnt offering is slaughtered, and its blood is to be sprinkled against the altar on all sides.

Le. 7:3 All its fat shall be offered: the fat tail and the fat that covers the inner parts,

Le. 7:4 both kidneys with the fat on them near the loins, and the covering of the liver, which is to be removed with the kidneys.

Le. 7:5 The priest shall burn them on the altar as an offering made to the LORD by fire. It is a guilt offering.

Le. 7:6 Any male in a priest's family may eat it, but it must be eaten in a holy place; it is most holy.

Le. 7:7 "The same law applies to both the sin offering and the guilt offering: They belong to the priest who makes atonement with them.

Le. 7:8 The priest who offers a burnt offering for anyone may keep its hide for himself.

Le. 7:9 Every grain offering baked in an oven or cooked in a pan or on a griddle belongs to the priest who offers it,

Le. 7:10 and every grain offering, whether mixed with oil or dry, belongs equally to all the sons of Aaron.

Le. 7:11 "These are the regulations for the fellowship offering [Traditionally peace offering; also in verses 13-37] a person may present to the LORD:

Le. 7:12 "If he offers it as an expression of thankfulness, then along with this thank-offering he is to offer cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well-kneaded and mixed with oil.

Le. 7:13 Along with his fellowship offering of thanksgiving he is to present an offering with cakes of bread made with yeast.

Le. 7:14 He is to bring one of each kind as an offering, a contribution to the LORD; it belongs to the priest who sprinkles the blood of the fellowship offerings.

Le. 7:15 The meat of his fellowship offering of thanksgiving must be eaten on the day it is offered; he must leave none of it till

morning.

Le. 7:16 “If, however, his offering is the result of a vow or is a freewill offering, the sacrifice shall be eaten on the day he offers it, but anything left over may be eaten on the next day.

Le. 7:17 Any meat of the sacrifice left over till the third day must be burned up.

Le. 7:18 If any meat of the fellowship offering is eaten on the third day, it will not be accepted. It will not be credited to the one who offered it, for it is impure; the person who eats any of it will be held responsible.

Le. 7:19 “Meat that touches anything ceremonially unclean must not be eaten; it must be burned up. As for other meat, anyone ceremonially clean may eat it.

Le. 7:20 But if anyone who is unclean eats any meat of the fellowship offering belonging to the LORD, that person must be cut off from his people.

Le. 7:21 If anyone touches something unclean — whether human uncleanness or an unclean animal or any unclean, detestable thing — and then eats any of the meat of the fellowship offering belonging to the LORD, that person must be cut off from his people.”

Le. 7:22 The LORD said to Moses,

Le. 7:23 “Say to the Israelites: ‘Do not eat any of the fat of cattle, sheep or goats.

Le. 7:24 The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it.

Le. 7:25 Anyone who eats the fat of an animal from which an offering by fire may be [Or fire is] made to the LORD must be cut off

from his people.

Le. 7:26 And wherever you live, you must not eat the blood of any bird or animal.

Le. 7:27 If anyone eats blood, that person must be cut off from his people.”

Le. 7:28 The LORD said to Moses,

Le. 7:29 “Say to the Israelites: ‘Anyone who brings a fellowship offering to the LORD is to bring part of it as his sacrifice to the LORD.

Le. 7:30 With his own hands he is to bring the offering made to the LORD by fire; he is to bring the fat, together with the breast, and wave the breast before the LORD as a wave offering.

Le. 7:31 The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons.

Le. 7:32 You are to give the right thigh of your fellowship offerings to the priest as a contribution.

Le. 7:33 The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share.

Le. 7:34 From the fellowship offerings of the Israelites, I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their regular share from the Israelites.”

Le. 7:35 This is the portion of the offerings made to the LORD by fire that were allotted to Aaron and his sons on the day they were presented to serve the LORD as priests.

Le. 7:36 On the day they were anointed, the LORD commanded that the Israelites give this to them as their regular share for the generations to come.

Le. 7:37 These, then, are the regulations for the burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering and the fellowship offering,

Le. 7:38 which the LORD gave Moses on Mount Sinai on the day he commanded the Israelites to bring their offerings to the LORD, in the Desert of Sinai

Chapter 7 of Leviticus in the Bible continues to describe the procedures for various offerings, including the guilt offering, the sin offering, the peace offering, and the wave offering.

The chapter begins by outlining the procedures for the guilt offering and the sin offering, which were discussed in previous chapters. It then moves on to describe the peace offering, which was a voluntary offering made in thanksgiving or as a vow to the Lord.

The peace offering could be made with an animal, such as a bull, a cow, or a sheep, and the offering could be made with or without grain. The chapter outlines the procedures for offering the peace offering, including the slaughtering of the animal, the burning of the fat on the altar, and the portion that was to be given to the priests.

The chapter also describes the wave offering, which was a portion of the peace offering that was lifted up and waved before the Lord as a symbol of dedication and consecration. The wave offering was also given to the priests as a portion of their food.

The chapter concludes with a reminder of the importance of following the procedures for the offerings and the need for atonement and repentance. The offerings were seen as a way for the people of Israel to express their devotion to God and to maintain their relationship with Him.

The key verses in chapter 7 in the book of Leviticus in christian bible

Leviticus chapter 7 outlines the laws of the peace offering and the consecration of Aaron and his sons as priests. Here are some key verses from the chapter:

Verse 11-12: "And this is the law of the sacrifice of peace offerings which he shall offer to the Lord: If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil."

Verse 16: "But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten on the day that he offers his sacrifice; and on the next day what remains of it shall be eaten."

Verse 18: "And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt."

Verse 35: "This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the Lord, on the day when he presented them to minister to the Lord as priests."

These verses describe the laws of the peace offering, which was a voluntary offering that could be made for thanksgiving, a vow, or a voluntary offering. The offering had to be eaten on the same day it was offered or on the next day, and any remaining meat had to be burned. The chapter also outlines the consecration of Aaron and his sons as priests and the portions of the offerings that were to be set aside for them. These procedures were meant to maintain a pure and holy relationship with the Lord and to ensure that the offerings were made properly and respectfully.

Chapter 7 of the Book of Leviticus in the Bible continues to provide instructions regarding various offerings, including the guilt offering and the peace offering. It also addresses the portions of the offerings that belong to the priests and the importance of following the prescribed procedures. Here is a reflection on the key themes and lessons found in Leviticus chapter 7:

The Value of Expressing Gratitude: Leviticus 7 highlights the peace offering, which was a voluntary offering made to express gratitude and fellowship with God. The chapter emphasizes the importance of bringing these offerings willingly and with a thankful heart.

Reflection: This chapter reminds us of the value of expressing gratitude and thanksgiving to God. It encourages us to cultivate a heart of gratitude and to acknowledge God's goodness and provision in our lives. The peace offering serves as a reminder to continually offer praise and thanksgiving to God, recognizing Him as the source of our blessings.

The Role of the Priests: Leviticus 7 reiterates the role of the priests in administering the offerings. The chapter specifies the portions that belong to the priests as their share in the offerings presented by the people.

Reflection: The role of the priests highlights the importance of designated individuals serving in positions of spiritual leadership and ministry. It teaches us the significance of honoring and supporting those who are called to serve in such roles. It also reminds us of the principle of stewardship, where those who minister in spiritual matters are provided for through the offerings of the people.

The Significance of Atonement: Leviticus 7 mentions the guilt offering, which was brought to make atonement for specific unintentional sins or violations. This offering allowed for the restoration of a right relationship with God and the community.

Reflection: The guilt offering teaches us about the need for atonement and reconciliation. It reminds us of the seriousness of our actions and the importance of seeking forgiveness and restoration. It points to the ultimate atonement found in Jesus Christ, who offered Himself as a sacrifice to reconcile us to God and provide forgiveness for our sins.

The Importance of Following God's Instructions: Leviticus 7 emphasizes the significance of following the prescribed procedures for offering sacrifices and distributing the portions of the offerings. The chapter stresses the importance of obedience to God's instructions.

Reflection: The emphasis on following God's instructions reminds us of the importance of obedience and reverence in our worship. It teaches us the value of adhering to God's commands and honoring His prescribed ways. It prompts us to seek understanding and wisdom from God's Word, ensuring that our worship and service are in accordance with His will.

In summary, Leviticus chapter 7 highlights the themes of expressing gratitude, the role of the priests, atonement, and obedience to God's instructions. It calls us to cultivate a heart of gratitude and thanksgiving, to honor those in spiritual leadership, to seek forgiveness and restoration, and to approach our worship with obedience and reverence. It also points us to Jesus Christ as the ultimate sacrifice and mediator who brings atonement and reconciliation..