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YouTube Prayer Link

Healing and Grace:

Romans 9:21 - "Has not the potter the right to make out of one lump of clay two vessels, the one honorable and the other ignoble?"

Isaiah 46:10 - "From the beginning I declare the end, from ancient times I declare the unfinished things, saying: My counsel will stand, and whatever pleases me, I will do."

Psalms 103:2-3 - "I will give thanks to the LORD, and all that is in me will give thanks to his holy name. I will give thanks to the LORD, and forget not all his goodness. He who forgives all your iniquities and heals you All diseases."

Job 42:2 - "I know that you can do all things, and that no purpose of yours can be thwarted."

Isaiah 45:7 - "I made light, and I made darkness; I gave peace, and I brought evil; I, the LORD, did all these things."

Proverbs 16:9 - "A man's heart decides, and the answer of the LORD is."

Exodus 15:26 - "He said, If you will listen carefully to the voice of the LORD your God and do what is right in my sight, if you will pay attention to my commands and keep all my statutes, then I will not impose on you The sickness of the Egyptians will be upon you, for I am the LORD, your healer."

Isaiah 53:5 - "But for our transgressions he was pierced, and for our iniquities he was crushed; with his punishment we are safe, with his stripes we are healed."

These verses highlight the sovereignty of God and his role in healing and grace. These verses are seen in Christianity as teaching and encouragement, reminding Christians to trust in God's sovereignty and infinite mercy.

"Healing and Grace" refers to God's healing and miraculous power, as well as God's unconditional love and favor to humanity. These two concepts feature heavily in Christian belief and teaching, and are clearly taught and exemplified in the Bible.

Healing :

In the Christian faith, healing usually refers to God's intervention and healing of physical and spiritual ailments. The Bible records many healing miracles performed by Jesus Christ, such as making the blind see again, making the lame walk, and curing epilepsy patients. These healings were seen as significant interventions of God, showing His power and mercy. Christians believe that God's healing power still exists and is available in prayer.

However, in the face of illness and pain, Christianity also teaches people to humbly accept God's will, not only to seek healing, but also to learn to trust God's plan in the face of adversity.

Grace:

Grace is a core concept in Christianity, referring to God's unconditional love and mercy for human beings. Christianity believes that human beings are separated from God because of original sin and cannot be redeemed through their own actions. However, God, through the sacrifice of Jesus Christ, gave mankind the opportunity for eternal life, which is an unconditional gift called grace.

The concept of grace expresses God's forgiveness and mercy to human beings, not based on human actions, but on God's character and love. This grace encourages Christians to spread this selfless love and tolerance to others, and makes them more dependent on God's grace than their own efforts.

"Healing and Grace" embodies God's care and love for human beings. Healing demonstrates God's miraculous power, while Grace emphasizes God's selfless love and mercy and encourages the same attitude towards others. These two concepts go hand in hand in the Christian faith, helping believers understand the character of God and their relationship to Him.

God's sovereignty is a core concept, referring to God's absolute control and dominion over the universe and human beings. This view holds that God is all-powerful, all-knowing, and that his will and plans are carried out in the universe.

Creational Sovereignty: Christian teaching holds that God created the universe and all things, and that He is the Sovereign of the Creator. This means that everything exists under God's authority and that he has power over and over everything.

Provide and provide: God's sovereignty includes what he provides and provides in the world. Christians believe that God cares not only for their spiritual needs, but also for their life needs. In the Bible, Jesus encouraged his disciples not to worry, because God knew their needs and would provide.

Sovereignty of Salvation: In Christianity, salvation is determined by the sovereignty of God. Human salvation is based on God's grace and His plan, not on human effort or works. This view emphasizes God's sovereignty over human salvation and the salvation he offers in Christ Jesus.

Awakening Sovereignty: Christians believe that the death and resurrection of Jesus Christ was a manifestation of God's sovereignty. Jesus' resurrection demonstrated God's power over death and confirmed His sovereignty over the plan of salvation.

Foreknowledge: God's sovereignty also includes God's foreknowledge of the future. God is not only sovereign in creation, but also directs and fulfills his plan in history. This perspective leads Christians to believe that no matter what challenges they face, God is sovereign and his plans will eventually come to fruition.

God's sovereignty is a profound and important concept, emphasizing God's control and dominion over the universe and human beings. This view influences the faith and life of Christians, leading them to believe that no matter what situation they face, God's plan will eventually be fulfilled.

Let us pray together

Dear Heavenly Father,

We gather before you at this moment and pray to you with a devout heart. We thank You for being the Almighty Healer and the Infinite Giver of Grace. We are here, with our hearts open to you, for your healing and grace to rest upon us.

Heavenly Father, we go through life's challenges and difficulties. Some are suffering physically and we ask you to reach out your hand and bring healing power. May your healing power heal their bodies and restore health and vitality. May your healing also touch those who need comfort and strength spiritually, and let them feel your presence and love.

Father, we also know that your grace is matchless. We need your forgiveness and mercy because of our imperfections and sins. Surround us with your unconditional love and give us the strength to face our flaws and learn from them. May your grace empower us to love and forgive each other in your image.

Lord, we place these requests in your hands because we trust your sovereignty to be unshakable and your healing and grace to be eternal. May your will be done in our lives, let us experience your power and miracles.

We pray in the name of Jesus Christ, amen.

Leviticus chapter 14

Le. 14:1 The LORD said to Moses,

Le. 14:2 "These are the regulations for the diseased person at the time of his ceremonial cleansing, when he is brought to the priest:

Le. 14:3 The priest is to go outside the camp and examine him. If the person has been healed of his infectious skin disease, [Traditionally leprosy; the Hebrew word was used for various diseases affecting the skin — not necessarily leprosy; also elsewhere in this chapter.]

Le. 14:4 the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the one to be cleansed.

Le. 14:5 Then the priest shall order that one of the birds be killed over fresh water in a clay pot.

Le. 14:6 He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water.

Le. 14:7 Seven times he shall sprinkle the one to be cleansed of the infectious disease and pronounce him clean. Then he is to release the live bird in the open fields.

Le. 14:8 “The person to be cleansed must wash his clothes, shave off all his hair and bathe with water; then he will be ceremonially clean. After this he may come into the camp, but he must stay outside his tent for seven days.

Le. 14:9 On the seventh day he must shave off all his hair; he must shave his head, his beard, his eyebrows and the rest of his hair. He must wash his clothes and bathe himself with water, and he will be clean.

Le. 14:10 “On the eighth day he must bring two male lambs and one ewe lamb a year old, each without defect, along with threenths of an ephah [That is, probably about 11 1/2 pints (about 6.5 litres)] of fine flour mixed with oil for a grain

offering, and one log [That is, probably about 1/2 pint (about 0.3 litre); also in verses 12, 15, 21 and 24] of oil.

Le. 14:11 The priest who pronounces him clean shall present both the one to be cleansed and his offerings before the LORD at the entrance to the Tent of Meeting.

Le. 14:12 “Then the priest is to take one of the male lambs and offer it as a guilt offering, along with the log of oil; he shall wave them before the LORD as a wave offering.

Le. 14:13 He is to slaughter the lamb in the holy place where the sin offering and the burnt offering are slaughtered. Like the sin offering, the guilt offering belongs to the priest; it is most holy.

Le. 14:14 The priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand and on the big toe of his right foot.

Le. 14:15 The priest shall then take some of the log of oil, pour it in the palm of his own left hand,

Le. 14:16 dip his right forefinger into the oil in his palm, and with his finger sprinkle some of it before the LORD seven times.

Le. 14:17 The priest is to put some of the oil remaining in his palm on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering.

Le. 14:18 The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for him before the LORD.

Le. 14:19 “Then the priest is to sacrifice the sin offering and make

atonement for the one to be cleansed from his uncleanness.

After that, the priest shall slaughter the burnt offering

Le. 14:20 and offer it on the altar, together with the grain offering, and make atonement for him, and he will be clean.

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Le. 14:21 “If, however, he is poor and cannot afford these, he must take one male lamb as a guilt offering to be waved to make atonement for him, together with a tenth of an ephah [That is, probably about 4 pints (about 2 litres)] of fine flour mixed with oil for a grain offering, a log of oil,

Le. 14:22 and two doves or two young pigeons, which he can afford, one for a sin offering and the other for a burnt offering.

Le. 14:23 “On the eighth day he must bring them for his cleansing to the priest at the entrance to the Tent of Meeting, before the LORD.

Le. 14:24 The priest is to take the lamb for the guilt offering, together with the log of oil, and wave them before the LORD as a wave offering.

Le. 14:25 He shall slaughter the lamb for the guilt offering and take some of its blood and put it on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand and on the big toe of his right foot.

Le. 14:26 The priest is to pour some of the oil into the palm of his own left hand,

Le. 14:27 and with his right forefinger sprinkle some of the oil from his palm seven times before the LORD.

Le. 14:28 Some of the oil in his palm he is to put on the same places he put the blood of the guilt offering — on the lobe of the right

ear of the one to be cleansed, on the thumb of his right hand and on the big toe of his right foot.

Le. 14:29 The rest of the oil in his palm the priest shall put on the head of the one to be cleansed, to make atonement for him before the LORD.

Le. 14:30 Then he shall sacrifice the doves or the young pigeons, which the person can afford,

Le. 14:31 one [Septuagint and Syriac; Hebrew 31 such as the person can afford, one] as a sin offering and the other as a burnt offering, together with the grain offering. In this way the
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priest will make atonement before the LORD on behalf of the one to be cleansed.”

Le. 14:32 These are the regulations for anyone who has an infectious skin disease and who cannot afford the regular offerings for his cleansing.

Le. 14:33 The LORD said to Moses and Aaron,

Le. 14:34 “When you enter the land of Canaan, which I am giving you as your possession, and I put a spreading mildew in a house in that land,

Le. 14:35 the owner of the house must go and tell the priest, ‘I have seen something that looks like mildew in my house.’

Le. 14:36 The priest is to order the house to be emptied before he goes in to examine the mildew, so that nothing in the house will be pronounced unclean. After this the priest is to go in and inspect the house.

Le. 14:37 He is to examine the mildew on the walls, and if it has greenish or reddish depressions that appear to be deeper than

the surface of the wall,

Le. 14:38 the priest shall go out of the doorway of the house and close it up for seven days.

Le. 14:39 On the seventh day the priest shall return to inspect the house. If the mildew has spread on the walls,

Le. 14:40 he is to order that the contaminated stones be torn out and thrown into an unclean place outside the town.

Le. 14:41 He must have all the inside walls of the house scraped and the material that is scraped off dumped into an unclean place outside the town.

Le. 14:42 Then they are to take other stones to replace these and take new clay and plaster the house.

Le. 14:43 “If the mildew reappears in the house after the stones have been torn out and the house scraped and plastered,

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Le. 14:44 the priest is to go and examine it and, if the mildew has spread in the house, it is a destructive mildew; the house is unclean.

Le. 14:45 It must be torn down — its stones, timbers and all the plaster — and taken out of the town to an unclean place.

Le. 14:46 “Anyone who goes into the house while it is closed up will be unclean till evening.

Le. 14:47 Anyone who sleeps or eats in the house must wash his clothes.

Le. 14:48 “But if the priest comes to examine it and the mildew has not spread after the house has been plastered, he shall pronounce the house clean, because the mildew is gone.

Le. 14:49 To purify the house he is to take two birds and some cedar

wood, scarlet yarn and hyssop.

Le. 14:50 He shall kill one of the birds over fresh water in a clay pot.

Le. 14:51 Then he is to take the cedar wood, the hyssop, the scarlet yarn and the live bird, dip them into the blood of the dead bird and the fresh water, and sprinkle the house seven times.

Le. 14:52 He shall purify the house with the bird's blood, the fresh water, the live bird, the cedar wood, the hyssop and the scarlet yarn.

Le. 14:53 Then he is to release the live bird in the open fields outside the town. In this way he will make atonement for the house, and it will be clean.”

Le. 14:54 These are the regulations for any infectious skin disease, for an itch,

Le. 14:55 for mildew in clothing or in a house,

Le. 14:56 and for a swelling, a rash or a bright spot,

Le. 14:57 to determine when something is clean or unclean. These are the regulations for infectious skin diseases and mildew

Chapter 14 of Leviticus in the Bible provides instructions for the purification of a person who has recovered from a skin disease, such as leprosy. The chapter outlines the steps involved in the purification process, which involves two birds, cedar wood, scarlet yarn, and hyssop.

The person seeking purification must first be examined by a priest to confirm that they are no longer contagious. If they are deemed to be clean, the priest takes one of the birds, kills it, and dips the other bird, along with the cedar wood, scarlet yarn, and hyssop, into its blood. The living bird is then released, symbolizing the person's release from their impurity.

The person seeking purification must then wash their clothes, shave off all their hair, and bathe before returning to the camp. On the eighth day, the person must bring two male lambs and a ewe lamb, along with a grain offering and a sin offering, to the priest for sacrifice.

The chapter also provides instructions on how to deal with mildew in houses and the purification process that must be followed in such cases.

Overall, the chapter emphasizes the importance of purification and the role of the priest in carrying out the purification process. It also highlights the significance of sacrifice as a means of atonement for sin and the need to follow the Lord's instructions for living a holy life.

The key verses in chapter 14 in the book of Leviticus in christian bible

Leviticus chapter 14 outlines the purification process for individuals who have been healed of leprosy or other skin diseases. Here are some key verses from the chapter:

Verses 2-3: "This shall be the law of the leper for the day of his cleansing: He shall be brought to the priest. And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper,"

Verses 10-11: "And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. Then the priest who makes him clean shall present the man who is to be made clean, and those things, before the Lord, at the door of the tabernacle of meeting."

Verses 20-22: "And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean. But if he is poor and cannot afford it, then he shall take one male lamb as a trespass offering to be waved, to make atonement for him, one-tenth of an ephah of fine flour mixed with oil as a grain offering, a log of oil, and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering."

These verses describe the purification process for individuals who have been healed of leprosy or other skin diseases. The person being purified was required to bring various offerings to the priest, including two male lambs, an ewe lamb, fine flour mixed with oil, and oil. The priest would then present these offerings before the Lord at the tabernacle of meeting, and make atonement for the person's sins. The chapter emphasizes the importance of repentance and ritual purity in the Israelite community, as well as the role of the priest in mediating between God and the people.

Chapter 14 of the Book of Leviticus in the Bible provides instructions for the purification process of individuals who have recovered from certain skin diseases, specifically leprosy. It details the rituals and offerings that are to be performed by the priest in order to declare a person clean and restore them to the community. Here is a reflection on the key themes and lessons found in Leviticus chapter 14:

The Theme of Restoration: Leviticus 14 focuses on the theme of restoration. The chapter outlines the process by which a person who has recovered from a skin disease, such as leprosy, can be declared clean and restored to the community.

Reflection: This chapter reminds us of the power and importance of restoration. It teaches us that God desires to restore us from our afflictions, whether physical, emotional, or spiritual. It offers hope that even after experiencing hardship and separation, there is a pathway to healing and reconciliation. It encourages us to trust in God's ability to restore and renew us, both individually and in our relationships with others.

The Role of the Priest: Leviticus 14 highlights the role of the priest in the process of purification and restoration. The priest is responsible for examining the individual, conducting the rituals, and making the pronouncement of cleanliness.

Reflection: The role of the priest signifies the importance of spiritual leadership and guidance. It reminds us of the need for wise and discerning individuals who can help facilitate our restoration and reconciliation with God and others. It also highlights the significance of the spiritual community in supporting and affirming the restoration process.

The Symbolism of Sacrifice and Offering: Leviticus 14 includes various sacrifices and offerings that are part of the purification ritual. These offerings symbolize the individual's dedication to God and their gratitude for the restoration of health.

Reflection: The symbolism of sacrifice and offering points to the concept of surrendering ourselves to God and acknowledging His role in our healing and restoration. It prompts us to express our gratitude for God's grace and mercy by offering ourselves as living sacrifices, dedicated to His service. It challenges us to recognize that true restoration involves surrendering our lives to God and living in obedience to His commands.

The Importance of Community Reintegration: Leviticus 14 underscores the significance of reintegration into the community following restoration. The restored person is required to present themselves before the community and participate in specific rituals to signify their return.

Reflection: The emphasis on community reintegration highlights the importance of belonging and connection. It reminds us of the significance of community support and acceptance in the process of restoration. It calls us to be welcoming and inclusive, extending grace and understanding to those who have experienced healing and are seeking to rebuild their lives.

In summary, Leviticus chapter 14 focuses on the themes of restoration, the role of the priest, the symbolism of sacrifice and offering, and the importance of community reintegration. It reminds us of the hope and possibility of restoration, both in our physical and spiritual lives. It

encourages us to seek guidance and support from spiritual leaders, to offer ourselves as living sacrifices to God, and to actively participate in nurturing a community that embraces and supports those who have experienced restoration..