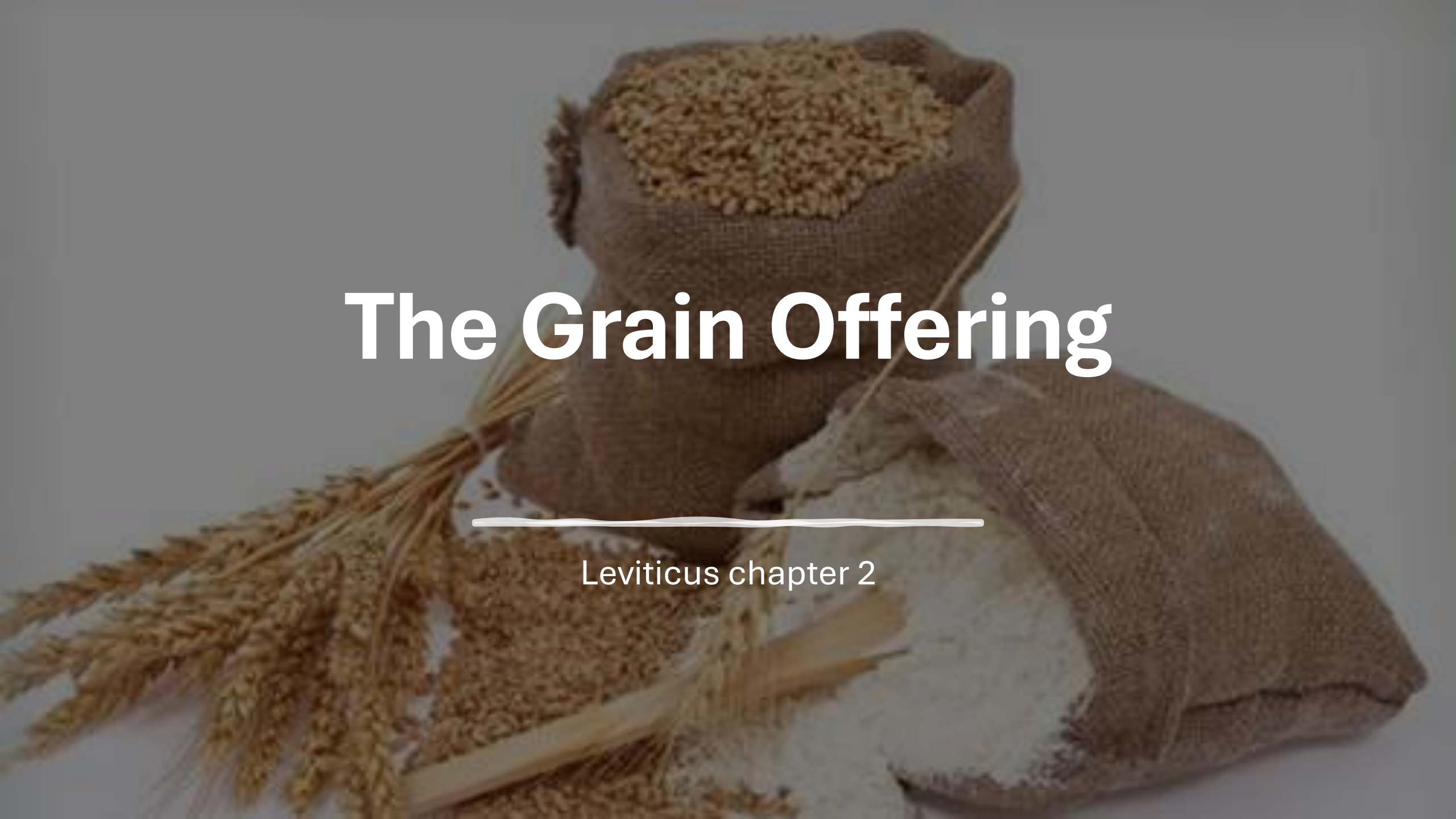




The Grain Offering

Leviticus chapter 2

The grain offering - introduction

- The “grain offering” is the only non-blood offering of the five offerings
- It does not speak of atonement for sins
- The grain offering speaks of the pure and perfect life of the Lord Jesus
- It is viewed in connection with the burnt offering (see also Exo. 29/daily offerings)
- The grain offering shows the value of the perfect life that was given into death to make atonement
- It shows what was offered

The grain offering - introduction

- Leviticus begins with the burnt offering, only then the grain offering is introduced
- The perfect life of the Lord Jesus cannot be understood without first seeing what His death means for us
- The gospel of Luke shows the aspect of the grain offering, the Son of Man, the Lord in perfect manhood



Voluntary offering

- 2:1 “And when any one **will** present an oblation to Jehovah, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense thereon.” JND
- Voluntary offering – the desire to bring is with the offerer
- But then it “shall be” – we cannot bring what we choose, we need to follow God’s instruction
- Very practical for us

The grain offering

- 2 ‘When anyone offers a grain offering to the LORD, his offering shall be of **fine flour**. And he shall pour **oil** on it, and put **frankincense** on it. ² He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn *it as* a memorial on the altar, an offering made by fire, a sweet aroma to the LORD. ³ The rest of the grain offering *shall be* Aaron’s and his sons’. *It is* most holy of the offerings to the LORD made by fire. NKJV

Three
ingredients
–Features
of the
Lord's life

Fine flour

Oil

Frankincense

Fine Flour

Grain from the earth – grown from the earth:
Born as a man
Isaiah 4:2; John 12:24

Purity – Pure in words, deeds, thoughts,
feelings

Perfect evenness – never unbalanced, nothing
too much, nothing lacking

Psalms 85:10 Mercy and truth have
met together;
Righteousness and peace have
kissed.



“Oil.” Oil is a picture of the Holy Spirit ([2Cor 1:21](#); [1Jn 2:20,27](#)).

The whole life of the Lord Jesus is characterized by the presence of the Holy Spirit.

He is begotten by the Holy Spirit ([Lk 1:35](#)).

In His whole life as Man on earth He is guided by the Holy Spirit ([Acts 10:38](#)); everything He says and does, He says and does in the power of the Holy Spirit.

He is perfect and truly Man, and that without ceasing to be the eternal God.

Oil



Frankincense

- Frankincense burned
- Exodus 30:34
- The sweet savour of the Lord's life rising up to God
- It is all for God – His part
- “His delight”



“[it is] most holy of Jehovah's offerings by fire” 2:3

- The holiness of the offering is emphasized particularly with the grain offering
- We need to guard against any impure thought regarding the Lord Jesus and His life
- We are being sanctified practically by occupation with this offering





Three ways to bring the sacrifice

- Baked in the oven
 - Baked in a pan
 - Baked in a cauldron
- 

Three ways to bring the sacrifice

- ⁴‘And if you bring as an offering a grain offering **baked in the oven**, *it shall be* unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed^[a] with oil.



Three ways to bring the sacrifice: Baked in the oven – Hidden sufferings

- This offering was placed in the oven - one could no longer see what was happening inside.
- The oven was closed so that the heat would not escape, and the offering was being prepared in the heat of the oven.
- Heat coming from all directions.



Three ways to bring the sacrifice: Baked in the oven – Hidden sufferings

- This shows us something of the hidden suffering that the Lord Jesus endured.
- Suffering not obvious to the outside world. Suffering only God can fully understand and recognise.
- The Holy One surrounded by a world characterised by sin and its results.





Three ways to bring the sacrifice

- ⁵ But if your offering *is* a grain offering ***baked in a pan***, *it shall be of* fine flour, unleavened, mixed with oil. ⁶ You shall break it in pieces and pour oil on it; *it is* a grain offering.
- 



Three ways to bring the sacrifice: Baked in a pan/on a griddle Revealed sufferings

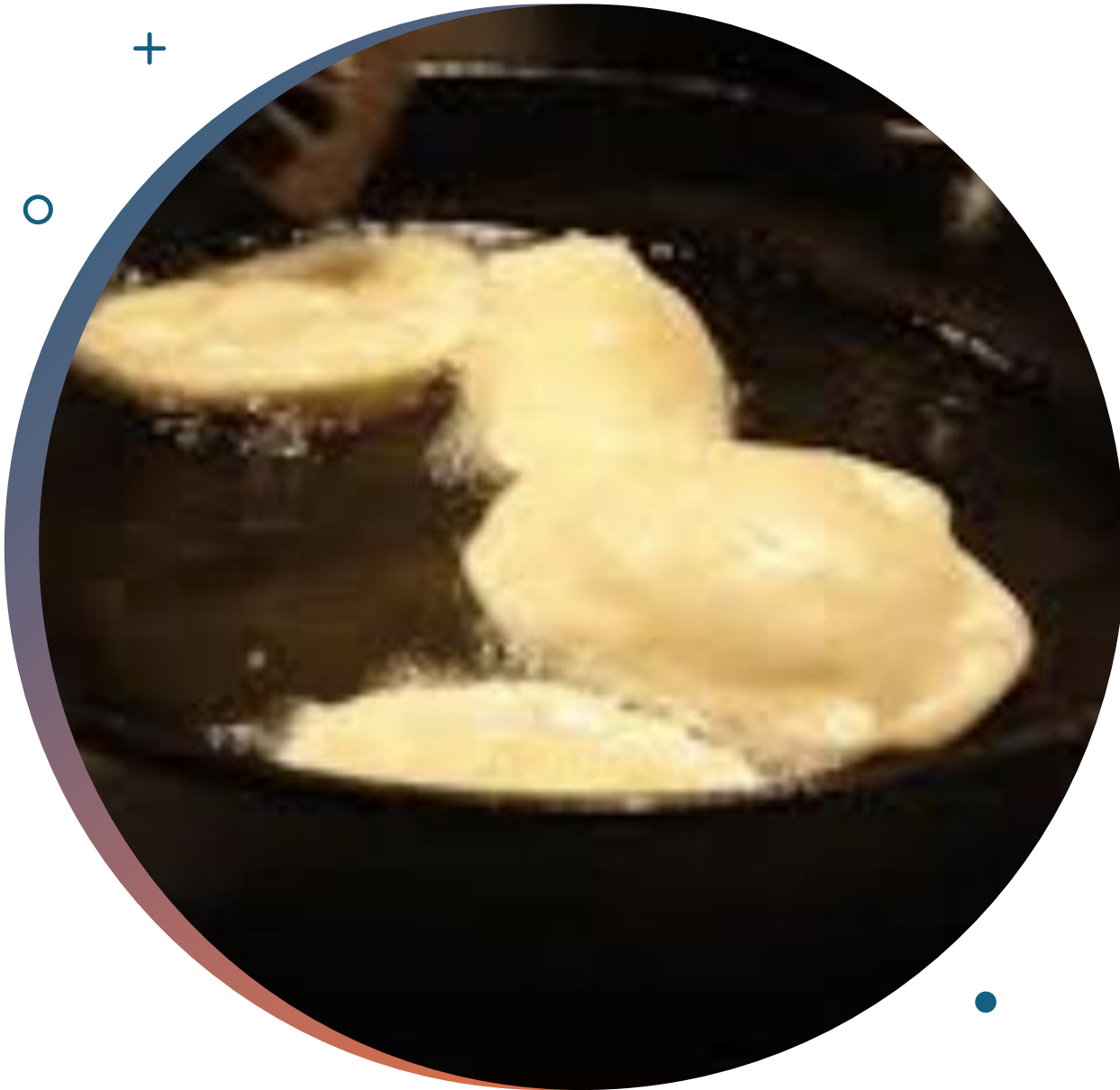
- Sufferings in the Lord's life that are discernible to us if we look at His life closely
- Pan – revealed sufferings.

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Three ways to bring the sacrifice

- ⁷ ‘If your offering *is* a grain offering ***baked in a cauldron***, it shall be made *of* fine flour with oil.





Three ways to bring the sacrifice: Baked in a cauldron/bowl – General sufferings

- Scripture also speaks in general terms about the sufferings of the Lord.
- Hebrews 5:8. The Lord was a man of sorrows and acquainted with (all kinds of) suffering.

Three ways to bring the sacrifice – The Oil

“Mixed with Oil” The Lord Jesus was begotten by God, the Holy Spirit. "the Holy One who will be born."



Then these unleavened cakes were anointed with oil. The Holy Spirit came upon him. He was anointed with the Holy Spirit at His baptism. He came upon him, took up residence in him and remained upon him.



Then oil was poured on the pieces. Here we see how the Lord Jesus did everything, took every single step in the power of the Spirit.

Three ways to bring the sacrifice – what does it mean for us?

- The offering needed to be prepared, effort was needed from the offerer
- We are both offerer and priest, preparing the offering and bringing it to God
- We use effort to find the features in the Lord's life that the ingredients of the grain offering speak of
- Our hearts will be filled with appreciation of the Lord that we can bring to God



The memorial portion

- ⁸ You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest, he shall bring it to the altar. ⁹ Then the priest shall take from the grain offering a **memorial portion**, and burn *it* on the altar. *It is* an offering made by fire, a sweet aroma to the LORD. ¹⁰ And what is left of the grain offering *shall be* Aaron's and his sons'. *It is* most holy of the offerings to the LORD made by fire.

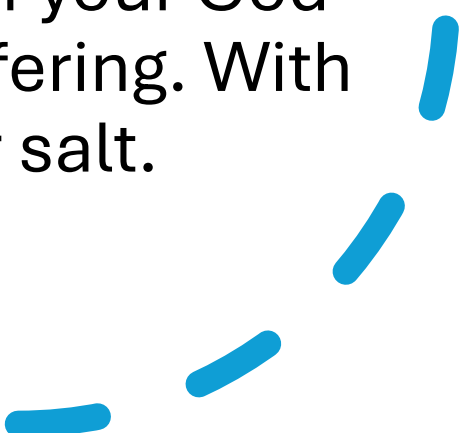
The memorial portion

- The priest took a Memorial portion that was all for God
- All frankincense was for God
- Only God can fully appreciate the beauty of the Lord Jesus in His life – a delight that is only for Him
- The remaining portion was for the priests
- He is spiritual food for those used to be in God's presence
- Occupation with the life of the Lord Jesus is to nourish us



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No leaven
No honey
But salt

- ¹¹ ‘**No** grain offering which you bring to the LORD shall be made with **leaven**, for you shall burn **no leaven nor any honey** in any offering to the LORD made by fire. ¹² As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma. ¹³ And every offering of your grain offering you shall **season with salt**; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.
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No leaven No honey But salt

- Leaven
- What comes out of the sinful nature
- A picture of the effective power of sin, its increasing and permeating effect
- There is nothing of this found in the life of the Lord Jesus
- Not only "He did not sin", but "He could not sin" – no leaven in Him



No leaven
No honey
But salt

- No honey
- Honey speaks of the sweetness of human relationships, family ties
- The Lord Jesus never allowed Himself to be deterred from doing the will of His God and Father through natural relationships.
- John 2:4 Woman, what have I to do with thee? mine hour is not yet come.



No leaven
No honey
But salt

- Salt
- the preserving power of separation and consecration to God.
- The Lord Jesus was entirely set apart for God, completely separated from all evil.



Firstfruits

Lev. 2:12

- V 12 Speaks of the firstfruits, see Lev 23:17
- ¹⁷ You shall bring from your dwellings two wave *loaves* of two-tenths *of an ephah*. They shall be of fine flour; they shall be baked with leaven. *They are* the firstfruits to the LORD.
- The feast of weeks, Pentecost foreshadowed
- Here leaven is used in preparing the loaves, but these are then baked
- This speaks of us as believers who unlike Christ are not without sin, but we do not have to sin any longer
- Leaven is used in this case – it is a grain offering, but is not brought onto the altar
- On the altar came only that which spoke of the Lord Jesus.
- Every grain offering that came onto the altar had to be prepared without leaven.

Grain offering of the first fruits

- ¹⁴ ‘If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. ¹⁵ And you shall put oil on it, and lay frankincense on it. It is a grain offering. ¹⁶ Then the priest shall burn the memorial portion: *part* of its beaten grain and *part* of its oil, with all the frankincense, as an offering made by fire to the LORD.

Grain offering of the first fruits

- Firstfruits that come on the altar ≠ not firstfruits of verse 12
- See Leviticus 23
- Here it is the Lord Jesus seen as the First fruits – the green ears
- “I said, My God, take me not away in the midst of my days!” Ps. 102:24
- Roasted in the fire
- The Lord did not die of old age – He was the sinless Son of God
- He was “cut off” as a mature man – green ears, roasted with fire



The Law of the Grain Offering Lev. 6:14-18

- Lev 6:14 ‘This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD. ¹⁵ He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD. ¹⁶ And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. ¹⁷ It shall not be baked with leaven. I have given it as their ^[e]portion of My offerings made by fire; it *is* most holy, like the sin offering and the trespass offering. ¹⁸ All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must/shall be holy.’

The Law of the Grain Offering

Lev. 6:14-18

- Again seen in context with the Burnt offering, we need to understand the Lord's death to appreciate His life
- Lev. 2 shows how it should be offered
- Lev. 6 speaks of the eating of the offering
- The priests are nourished by being occupied with the Lord Jesus as true Man, working by the Holy Spirit, being a sweet savour to God
- Flour, Oil, Frankincense



The Law of the Grain Offering

Lev. 6:14-18

- If we as priests feed ourselves on the Lord Jesus as a true grain offering, we will become more and more like him, and our lives will be to God's glory
- The offering is for God: "My offerings by fire". The Lord Jesus lived His life here on earth as a sacrifice for God. God took pleasure in it - but we as priests can enjoy it, too.
- Everyone who touches them must/shall be holy – there is a sanctifying effect of being occupied with this offering



The perfect life of the Lord Jesus and His sufferings

- Do we feel our lack in being occupied with the sufferings of the Lord Jesus in His life?
- Do we focus on us or on Him?
- What can we bring in the morning meeting?
- Are we growing in appreciation or bring the same every week?
- May the Lord help us to see more
- It is for our blessing and sanctification
- Worship = The appreciation of Christ in our hearts rising up to God