

The Grain Offering

The meal offering (Leviticus 2) or “meat” offering (KJV) speaks, not so much of the death of our Lord Jesus Christ, as do the blood offerings, but of the perfection of His Manhood. From the moment He was born into this world until He left by way of death, we see perfection. He ever gave delight in every movement to the heart of God. The life of Jesus Christ speaks of purity.

This meal offering is also sometimes called the grain offering or the bloodless offering. There is no shedding of blood in this offering, but there are pictures of the suffering of Christ, and the meal offering was always offered in conjunction with one of the blood offerings. Historically, we might have thought that the meal offering would come first, His life before His death, *but man’s approach to God can only begin by the death of Christ.*

It is not until there is acceptance with God on the ground of the burnt offering can we in any way understand the perfection of the life of Christ. *Unfortunately, some try to get gain from His life without any idea of the effect of His death.* Both His life and death are important.

I. The components of the meat offering represent the person of Christ (v.1-2; 13).

There were four ingredients in the offering: *fine flour, oil, frankincense and salt.*

1. **The fine flour** is the finest of wheaten flour. This fine flour typifies Christ in the evenness of His character, in His yieldingness in the hand of His God, and in His gentle ways as He moved amidst our ruined race. He was perfect in word and in deed. In Him *“every moral quality met in divine, and therefore, perfect proportion. No one feature preponderated.”*

The Lord Jesus says of Himself, *“I am meek (Greek, praos, def. mild, soft) and lowly in heart.”* He was like the fine flour in the hand of God, soft, yielding, impressible. Never did He resist the Holy Spirit. He was in this way unlike the Israelite people of whom Stephen said, *“You always resist the Spirit even as your fathers did.”* The flour for the meal offering was pure, white, and piled high.

2. **The oil** is typical of the Holy Spirit of God in power. When Christ came into this world the Holy Spirit *overshadowed* the virgin Mary. *“In Him all the fullness of the Godhead bodily dwelt”* (Col. 2:9). This meek man was none other than God come in flesh.
3. **Frankincense** is God’s sweet-smelling fragrance and carries this thought, ‘that everything that Christ did in this world, He did it first of all for the pleasure of God the Father.’ *“I glorified Thee upon the earth, having accomplished the work which Thou gave Me to do”* (John 17:4). The frankincense went completely to the altar portion (v.2).
4. **Salt** speaks of the preservative element of righteousness (Col.4:6, Matt. 5:13). Here it is expressed as *“the salt of the covenant of thy God.”* Christ could say, *“Thy law is within My heart”* (Ps.40:8), in all that He said and did, whether towards God or man, the salt of the covenant of His God was never lacking. He fulfilled the holy law.

II. The cooking of the meat offering represents the passions of Christ (vs. 4-10).

There were three *cooked* forms in which the meal offering could be offered: **(1). Cakes baked in the oven;** **(2). Cakes baked on a flat (fire) plate (v.5) or frying pan (v.7);** and **(3). Bruised corn parched before the fire** (roasted wheat; v.14).

These speak to us of varying degrees of suffering or trial: **(1).** in the oven, the greatest, since the heat was from every side; **(2).** the flat plate or frying pan, the lesser, since the heat was from beneath; **(3).** before the fire, the least, in the case of the parched corn. Jesus Christ endured (in reverse order), suffering at the hands of men, sufferings at the hands of the underworld, sufferings at the hands of His Father.

Or they could speak to us of **(1).** The unseen testings of our Lord Jesus Christ during the thirty years of His Manhood in this world of which we know so very little, and **(2).** The short section of Christ's public life of three years or a little more, the time of His public testimony. It begins with the mingling of oil with the offering, the One who came in this way is the One who moved publicly in this world for God, but it was now to be parted in pieces (unique to this offering). Christ's first thirty years could not be parted, but this one, which covers His public ministry as recorded in the gospels, can be looked at in many ways. We are not told how many pieces, we can part and part again, examining in minute details His public testimony. The Spirit of God has parted His public life into at least four portions for us – Matthew, Mark, Luke and John, and **(3).** His death on the cross. The roasting of the "green ears" of corn (wheat) which represented Christ's death in His prime.

III. The consumption of the offering represents God's satisfaction in Christ

There are three things that can be said about the consumption of the offering:

(1). It was primarily offered to God as a "sweet savor" (2:2).

What Christ accomplished in His life and in his passion was not primarily for or on behalf of sinners as much as it was for and on behalf of a loving, just God. The mission of Jesus was not to bless man but to satisfy God.

(2). The meat offering offered to God also gave life to the priests (2:3).

They ate the bread or the flour (Jesus said, "*I am the bread of life*") and this is how the priests (we are a "kingdom of priests") sustained their lives.

(3). The meat offering was to possess "no leaven or honey" (2:11).

Leaven in scripture was always a picture of sin. Honey was not bee "honey" but the sweetness of the fig or date boiled in water and then "scooping the foam" that rose to the top. Both these items were used extensively by the Israelites to artificially prop up (leaven) their bread and to artificially sweeten (honey) their food. It seems to me that God was saying to Israel, "My Son is enough."

The first fruits offering described in (v.12) is a parenthetical statement. In other words, if a person chooses to bring a "*first fruits offering made of grain,*" it is not to be offered at the altar. However, a "*grain offering*" composed of a portion of the first fruits of the harvest (v. 16), an offering totally different from a "first fruits offering" (v.12) is to be offered at the altar. The first fruits offering pictures Christ's life AFTER His resurrection.