

## Message #4

## Leviticus 2:1-16

There is a very interesting concept developed in Ecclesiastes which says it is better to go to a funeral than to a party (7:2). Here is the point—when a person dies, he will have lived life in one of two ways—pleasing God or not pleasing God. **If one lived his life in a way that pleased God, there will have been sacrifice.** In other words, sacrifice is part of a lifestyle that pleases God. Sacrifice is part of a lifestyle that will take one deep in one's relationship with God and worship of God. If ever there is a book that makes that point clear, it is Leviticus. Leviticus is a book that emphasizes the importance of sacrifice as it pertains to a relationship with God and the worship of God. Leviticus 2 features the Grain Offering. This offering is the **only** bloodless offering found in the book. The Authorized Version mistakenly calls this the "Meat Offering"—later translations called it the meal offering or the cereal offering. Grain was used at meals. When we think of cereal, we think of a box; it is better to call it the Grain Offering. This is the one offering that is not meat. This is the one offering that does not have blood shed. Two main differences between the Burnt Offering and Grain: 1) No life was involved; 2) Only part was burned by the priest.

**THE BELIEVER WHO IS TRULY BECOMING HOLY WILL SENSE A DESIRE TO THANK GOD FOR ALL HE HAS GIVEN AND PROVIDED AND WILL DESIRE TO SACRIFICIALLY GIVE A PORTION OF HIS SUBSTANCE TO GOD AND TO THOSE MINISTERING FOR GOD.**

The Grain Offering recognizes God in one's work and accomplishments.

**GRAMMATICAL SECTION #1** – The uncooked grain offering. **2:1-3**

**(Part #1)** - The ingredients of the uncooked grain offering. **2:1**

As a cursory reading shows, there are three main ingredients to the offering: 1) Fine flour; 2) Oil; 3) Frankincense. Fine flour was the best flour. The oil would add combustibility, enabling it to burn, plus it would give it more ability to hold together in the offering. The frankincense would add a wonderful fragrance to the offering. This offering took thought, time, preparation and expense. **I am convinced that one point of these ingredients is to show us that God wants our best. He does not want our leftovers.** When we give something to God, it should be the best we can give, not the cheapest or easiest. After all, He gave His best to us—His own Son.

**(Part #2)** - The procedure of the uncooked grain offering. **2:3**

Now notice the offering was a "memorial portion." When the offerer offered this offering, he was to be reminded of how God provided for him. He was to remember God's grace in caring for him and his family.

**(Part #3) - The distribution of the uncooked grain offering. 2:3**

The rest of the offering belonged to the priests. Dr. Gordon Wenham writes: “The cereal offering also provided the priests with their main source of income. Christian laity are responsible for ensuring that their ministers and clergy receive proper provision. ‘Do you not know that those who are employed in the temple service get their food from the temple and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel’ (I Cor. 9:13-14). Paul justifies the payment of ministers by appealing to the practice of the O.T. and the teaching of Christ—‘the Lord commanded.’ He seems to be referring to Jesus’ remark in Luke 10:7 that ‘the laborer deserves his wages.’ Church people could well ponder the N.T. remuneration. According to Jesus and Paul, the minister is entitled to be paid for his preaching. He should receive enough to cover his housing, his food and drink (Luke 10:7; I Cor. 9:4). He should receive an allowance for his wife if he is married (I Cor. 9:5). In fact, he should be paid on the same basis as other workers—soldiers, farmers, and shepherds being the examples Paul cites (I Cor. 9:7)” (Gordon J. Wenham, *The Book of Leviticus*, pp. 72-73).

**GRAMMATICAL SECTION #2 – The cooked grain offering. 2:4-10****(Cooked Grain Offering #1) - The grain offering baked in an oven. 2:4**

- 1) It was to contain no leaven.
- 2) It was to be made of fine flour.
- 3) It was to be mixed with oil.
- 4) It was to be in the form of a cake (look like our modern day pancake or pizza dough)
- 5) It could be in the form of wafers—but the wafer had to be covered with oil.

**(Cooked Grain Offering #2) - The grain offering cooked on a griddle. 2:5-6**

- 1) It was to be made of fine flour.
- 2) It was not to contain any leaven.
- 3) It was to be mixed with oil.
- 4) It was to be broken into small bits and pieces.
- 5) It was to have oil poured on it.

**(Cooked Grain Offering #3) - The grain offering cooked in a pan. 2:7****GRAMMATICAL SECTION #3 – The priests handling of the grain offering. 2:11-13**

Now the plural verbs used in this section indicate that this section was aimed at the priests.

**(Restriction #1) - No grain could be offered on the altar which contained leaven or honey. 2:11-12**

Leaven also is a picture of the spread of evil. Honey was the sweetest thing nature provides.

**(Restriction #2)** - Every grain offering is to be seasoned with salt. **2:13**

It symbolically represents something that cannot be destroyed or decay.

**GRAMMATICAL SECTION #4** – The early ripened roasted grain offering. **2:14-16**

- 1) The early ripened grain offering had to be fresh heads of grain roasted in a fire. **2:14**
- 2) The early ripened grain offering had to have oil on it. **2:15a**
- 3) The early ripened grain offering had to have incense. **2:15b**
- 4) The early ripened grain offering had to offer all of it as a fragrant offering to the Lord. **2:16**

The grain offering is no longer an ordinance of worship, but we still do have the responsibility to offer our best to the Lord. The Israelite labored in literal fields to harvest grain. We labor in spiritual fields to harvest souls. We should be able to offer up to God the fruit of our labor.