

## LEVITICUS 2:1-16 (THE GRAIN OFFERING)

Today we will go through 16 verses of a chapter which is often the downfall of many readers of the Bible. They quickly get through Genesis and the first half of Exodus. When they get to the repetition in Exodus, they start to simply read for the sake of reading, but without the joy of what the verses actually picture.

For us, those verses were literally filled with pictures of Christ. For the struggling reader of the final chapters of Exodus, they certainly come to Leviticus with great anticipation that a new book will bring many tasty delights, just like they saw earlier. The first chapter is read and mentally ignored, and by the time they finish the second chapter, they will turn the page and skim over what Chapter 3 might offer.

In seeing that it is basically the same as Chapters 1 & 2, they quietly close the book and put it on the shelf. "I'll come back to this soon. I just need a break." Many never return to this marvelous treasure again. Some walk away from it for years and years, but then they hear someone speak on the glory of what is concealed in it and they come back on fire once again.

This chapter, like the last, and like those to come, may seem irrelevant, outdated, and tedious to read on the surface, but when you're looking for Christ, nothing is irrelevant, outdated, or tedious. We just need to look for Him. Out of 16 verses, I suppose we will draw out 50 to 100 pictures of Him.

**Text Verse:** "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. <sup>40</sup> But you are not willing to come to Me that you may have life." John 5:39, 40

Jesus wasn't talking about the New Testament when He said this. It didn't exist. Rather, He was speaking to the people of Israel about their Scriptures. We call them the Old Testament. And when He said that they testify of Him, He meant that they did so wholly and completely.

This is the beauty of studying these seemingly repetitive and tedious passages. They are filled with the glory of the Lord. When the New

Testament writers explain what He did, they use the same symbolism that they grew up with while hearing their writings. They came to the marvelous understanding that all of these things were about Him.

The grain offerings today follow logically after the burnt offerings of Chapter 1. The burnt offering is as a life given up wholly to the Lord. The grain offerings will look to our works in the Lord which are acceptable because of His works. Each step takes us through a picture of our own redemption and life in Christ.

Let us never grow weary of this pursuit of Christ from the Old Testament. In the end, our understanding of the New will be deepened and enriched by what we see with each new revelation of that which was hidden. Yes, it's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. The Simple Grain Offering (verses 1-3)**

<sup>1</sup> **'When anyone offers a grain offering to the Lord,**

The next offering to be laid out in Leviticus takes the entire chapter to explain. It is the grain offering. The word in Hebrew is *minkhah*, and it indicates that which is bestowed, or a donation. It is generally a gift made from an inferior to a superior. John Lange notes that –

“It signifies not so much *resignation as giving, or a return*, in the sense of childlike thankfulness, resignation of the support of life, of the enjoyment of life. Its motive is not through a divine demand as the performance of a duty or a debt, but through an instinctive desire of communion with Jehovah.”

However, despite this possibly being the case, that this is an offering of thankfulness and instinctive desire, it is still outlined and specified here in Leviticus. There are several sound reasons for this. The first is that when such an offering is to be made, it needs to be presented in a manner which is acceptable to the Lord.

The next is that each offering must prefigure Christ. As no offering apart from Christ is truly acceptable to God, then this is a logical, and even necessary, deduction. And thirdly, Lange may be a bit over-zealous in stating that it is an instinctive desire. If it is, it is one easily quenched in man. How many of us would offer an offering to God if we were not somehow taught or instructed to do so? Very few indeed! As Adam Clarke clarifies –

“It is such an offering as what is called natural religion might be reasonably expected to suggest: but alas! so far lost is man, that even thankfulness to God for the fruits of the earth must be taught by a Divine revelation; for in the heart of man even the seeds of gratitude are not found, till sown there by the hand of Divine grace.” Adam Clarke

Clark is correct in this, but there is even more. Even if the offering is mandated, and the offeror comes forward as mandated to make an offering, and he does it in accord with the specifications, it does not mean that the offering will be acceptable to the Lord. This is seen throughout the Old Testament, such as in Amos 5 –

“I hate, I despise your feast days,  
And I do not savor your sacred assemblies.  
<sup>22</sup> Though you offer Me burnt offerings and your grain offerings,  
I will not accept *them*,  
Nor will I regard your fattened peace offerings.  
<sup>23</sup> Take away from Me the noise of your songs,  
For I will not hear the melody of your stringed instruments.  
<sup>24</sup> But let justice run down like water,  
And righteousness like a mighty stream.” Amos 5:22

An offering not made in faith and with a right heart before God is loathsome to Him. This is proven from the very first time this type of offering was seen. It was in Genesis 4 when Cain and Abel brought their *minkhah*, or offerings, to the Lord. Abel’s offering, according to Hebrews 11, was of faith. Cain’s was not and it was not considered acceptable to the Lord.

The next time the *minkhah* was seen was in the offering that Jacob used to pacify his brother Esau after his many years in exile in Padam Aram. It is also the type of offering that Joseph's brothers made to him when they came before him as the ruler in Egypt.

Because of the use of it in this passage, it generally became common to associate the *minkhah* with a bloodless offering only. Here in verse 1, the offering is said to apply to "anyone." The word is *nepshesh*, which means "soul." In the burnt offering of the previous chapter, an *adam*, or man, was to bring the offering.

<sup>1 (con't)</sup> **his offering shall be of fine flour.**

Here the word *soleth*, or "fine," is used. It was first seen in Genesis 18:6 when the Lord and two angels appeared to Abraham at his tent. He offered to make them a meal while they waited. When they agreed, it said this –

"So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures **of fine** meal; knead *it* and make cakes." Genesis 18:6

It is from an unused root meaning to strip; flour, as chipped off; and thus fine. It is generally considered, even when not specifically stated, that wheat was the flour used in such an offering. It would be the best of things offered to the greatest of Beings, meaning the Creator. In this, it is a picture of Christ, the first and finest grain of wheat, as He alluded to Himself in John 12:24 –

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."

It is a fitting emblem of Christ who is the Bread of life, and the One who thus provides everlasting life to those who partake of Him. Thus the offering is an acknowledgment of this to God.

It should be noted that the grain which is offered came from God, but it has been modified by man in the grinding process. Thus a type of work is involved in the picture. It is a confession that the works we do are to be

performed in Christ, and are due only to Him. This is seen in the next words...

**1 (con't) And he shall pour oil on it,**

The word for “pour” is *yatsaq*. It means to cast, as in casting bronze in a mold. From this, the idea of pouring is seen. One pours molten metal into a cast. Here the oil is poured onto the flour. It is a picture of the anointing of the Holy Spirit, as it is throughout the Bible. The term “Messiah” signifies the Anointed One, as does “Christ” in Greek. It thus gives us the idea of divine grace.

**1 (con't) and put frankincense on it.**

After the oil, frankincense is added. It is an expensive and fragrant resin which exudes from a shrub and is collected for incense, perfume, and the like. In Hebrew, it is *levonah*. This comes from the word *lavan*, meaning “brick” and so it gives the idea of “white,” perhaps because of its smoke.

The concept of a brick in the Bible is one of human work. At the tower of Babel, the people made *lavan*, or bricks in order to work their way to heaven. In Egypt, the people were forced to make brick without straw and were unable to perform their duties. In both instances, pictures were being made of man’s futile attempt at pleasing God through works. Their brick-making was tainted and unacceptable.

Here, the *levonah* pictures the acceptable works of Christ which are offered to God. Therefore, we see Christ’s satisfaction through His work, and His acceptable intercession for us because of it. In other words, without Christ, the works of preparing the fine flour of the meal offering would be unacceptable to God. Only with Christ in the picture are the works acceptable.

As this will be burnt on the altar, it indeed pictures His intercession for us. There is no such thing as going to God without a mediator. In Israel, the high priest was that mediator, but he only prefigured the true Mediator, Christ,

who is seen in this offering. Once the frankincense is added, it was then brought to the priests...

**<sup>2</sup> 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.**

Once the offering is brought to the priests, the attending priest was to take a handful of the flour and oil, but all of the frankincense was to be gathered up in the handful. The word "handful" is *qamats*. It is a verb which means "grasp with the hand," or "take a handful." The Hebrew repeats the noun form of the word, and thus it reads, "...and take a handful from there, a full handful." In this handful was to be all of the frankincense.

**<sup>2 (con't)</sup> And the priest shall burn *it as* a memorial on the altar, an offering made by fire, a sweet aroma to the Lord.**

This full handful, including all of the incense, was to be burnt on the brazen altar where the other offerings were burnt. The word for "burn" signifies a burning of incense. Therefore, it is more than a mere burning, but one which is to be, as is then noted, a sweet aroma to the Lord.

This portion was to be an *azkarah*, or a memorial offering. This is the first of seven times that the *azkarah* will be mentioned, all but one time will be in Leviticus. It comes from the word *zakar* which means "to remember." Thus it is as a memorial.

Everything about this points us to Christ. The frankincense is His work. This is why all of it is burnt. Our works are only acceptable if they are done in Him. The oil, the grain, the words used, each aspect is to lead us to an understanding of what Christ has done for us, and which then makes our works acceptable to God. Thus, the memorial is of what Christ has done. Without it, there would not be anything worthy of remembering.

It must be noted that the word used in the Greek translation of the Old Testament for "memorial" is the same as that which is used in Acts 10:4 when speaking of the prayers and alms of Cornelius –

“Your prayers and your alms have come up for a memorial before God.”

This is not without importance in understanding that the faith of Gentiles was considered as a memorial which led them to Christ where they could then be sealed with the Holy Spirit. God is looking for faith in His faithless creatures. When that faith is united with belief in Christ, it leads to salvation.

**<sup>3</sup>The rest of the grain offering *shall be Aaron’s and his sons’.***

It would make no sense for the offeror to receive back his offering, and the memorial portion was satisfactory for the picture of Christ and His work. Therefore, all that was left of the offering, was given to the priests as their portion. This is important because...

**<sup>3 (con’t)</sup> *It is most holy of the offerings to the Lord made by fire.***

What was not burnt up was still considered as wholly offered up to the Lord by the offeror. It was *qodesh qadashim*, or “holy of holies” to the Lord. Unlike the offerings which were completely burnt up on the altar which were not called holy of holies to the Lord, the term is necessary here.

The reason is that if it was burnt up, there could be no possibility of anything remaining being used for profane purposes. However, because this offering had something remaining, it was given this descriptor so that all would know that it was dedicated to the priests alone.

*What will it take to please the Lord; how much work will do?*

*When will my deeds be enough?*

*I think I have satisfied Him through and through*

*But then I ponder about my life... all the bad stuff*

*And then I see that the bad outweighs the good*

*And so I do a bit more hoping it will be enough*

*But the nagging sensation makes it understood*

*That doing wrong makes the good disappear like a puff*

*And then I heard that He had done it all for me  
Jesus' works were perfect; God deemed it enough  
Like frankincense, His life was accepted. How can it be?  
His works are sufficient to cover all of my bad stuff*

## **II. The Baked Offerings (verses 4-13)**

**<sup>4</sup> '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,***

This offering is one baked in a *tannur*, or oven. These are usually small firepots or even portable earthenware furnaces, but they can even be holes dug in the ground and coated with plaster. After bread was kneaded, it would be flattened out into a circular shape and hand-pressed against the inside of the oven. It would bake while adhering to the wall and then be removed.

The *tannur* are still used in parts of the world today. The same word for them is used to describe the smoking oven which represented the presence of God that Abraham saw in Genesis 15. In Isaiah and Malachi, the *tannur* represents divine judgment.

The bread is *khalot matsot*. *Khalah*, means "to pierce." Therefore it is pierced or punctured cakes. *Matsot* is unleavened bread. The word comes from a root meaning sweetness. These cakes were to be mixed with oil.

Each aspect again pictures Christ. There is the divine judgment on sin which was reckoned to Him on our behalf, seen in the *tannur*. There is the piercing of His body, seen in the *khalah*. There is the sweetness of His sinless life, seen in the *matsot*. And the divine/human life seen in the mixing in of the oil.

<sup>4 (con't)</sup> **or unleavened wafers anointed with oil.**

This is another type of bread, *raqiq*. It comes from *raqaq*, which means “to spit.” So it is a thin cake, like a wafer. They are also unleavened, but are only anointed with oil. These likewise look to the offering of Christ.

In Leviticus 15:8, it will note that if a person defiled by a discharge were to spit, *raqaq*, on a person, they would be unclean. This bread then pictures Christ when He was spit on and beaten by the unclean Gentiles as is stated in Luke 18. This was prophesied in Isaiah, using the word *roq* which comes from *raqaq* -

"I gave My back to those who struck Me,  
And My cheeks to those who plucked out the beard;  
I did not hide My face from shame and spitting." Isaiah 50:6

But, this bread is said to be unleavened, “anointed” with oil. The word is *mashakh*. It is the same word used to identify the coming Messiah in Isaiah 61:1 -

"The Spirit of the Lord GOD *is* upon Me,  
Because the LORD has anointed Me  
To preach good tidings to the poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to the captives,  
And the opening of the prison to *those who are* bound." Isaiah 61:1

Thus, this pictures Christ as the sinless One anointed to fulfill the messianic pictures presented in the Old Testament.

**<sup>5</sup> But if your offering *is* a grain offering *baked* in a pan, *it shall be of fine flour, unleavened, mixed with oil.***

The next baked offering is one on a plate, or *makhabath*, This is the first of just five times it will be seen. The last is in Ezekiel 4:3 where it is used in an object lesson to Israel –

“Moreover take for yourself an **iron plate**, and set it *as* an iron wall between you and the city. Set your face against it, and it shall be besieged, and you shall lay siege against it. This *will be* a sign to the house of Israel.”

The same fine flour is used; it was to be unleavened; and it was to be mixed with oil.

**<sup>6</sup>You shall break it in pieces and pour oil on it; it is a grain offering.**

This bread is then broken into pieces, and then oil is poured on it. The symbolism here looks to protection from judgment because of the judgment rendered on the sinless Christ. The pieces of the bread would signify many various aspects of His work, all fully mixed with the presence of the Spirit, seen in the mixing of the oil.

**<sup>7</sup>If your offering is a grain offering baked in a covered pan, it shall be made of fine flour with oil.**

The covered pan, or *markhesheth*, is introduced here and it will only be seen two times, both in Leviticus. It comes from the word *rakhash*, which means “to overflow.” It is only seen in Psalm 45 –

“My heart is **overflowing** with a good theme;  
I recite my composition concerning the King;  
My tongue *is* the pen of a ready writer.” Psalm 45:1

This final baked offering is also reflective of Christ where the purity of His life is literally saturated with the Spirit of God. His fully human and perfectly sinless nature, which is intricately bound to His divine nature, is that which overflows in goodness towards the objects of His affections.

**<sup>8</sup>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.**

What is implied here is that whichever of the three offerings were prepared, it was done by the people before going to the sanctuary. When they were ready, they were brought to the Lord, meaning to the sanctuary.

It is at that time that they were presented to the priest who then brought it to the altar. The lay people could not approach the altar because it was deemed as most holy.

Some scholars state that these offerings were also made with frankincense, but nothing it said of this. Verse 15 does seem to imply that all grain offerings would have it offered though, despite the lack of it being explicitly stated here.

**<sup>9</sup> 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.***

Like the grain offering of fine flour, a memorial portion is taken out. The Hebrew uses the word *rum*, which indicates “to raise,” or “to exalt.” He exalts one portion above the rest as an offering which will be burned as a sweet aroma to the Lord. Again, the word for burn means more than just to consume. It indicates to be fragrant, like incense. It is again, like before, a picture of Christ who was raised on the cross and exalted before God as a memorial portion to Him.

**<sup>10</sup> 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 words are identical to Leviticus 2:3, word for word.

**<sup>11</sup> ‘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.**

Both leaven, or yeast, and honey were not to be burnt upon the altar due to fermentation, a type of putrefaction. When heated, they would swell and froth, producing an appearance which represents moral evil. This prohibition is a negative one which looks only to the positives in Christ. Matthew Henry gives us his thoughts on verses 1-11 –

“Meat-offerings may typify Christ, as presented to God for us, and as being the Bread of life to our souls; but they rather seem to denote our obligation to God for the blessings of providence, and those good works which are acceptable to God. ... These meat-offerings are mentioned after the burnt-offerings: without an interest in the sacrifice of Christ, and devotedness of heart to God, such services cannot be accepted. Leaven is the emblem of pride, malice, and hypocrisy, and honey of sensual pleasure. The former are directly opposed to the graces of humility, love, and sincerity, which God approves; the latter takes men from the exercises of devotion, and the practice of good works. Christ, in his character and sacrifice, was wholly free from the things denoted by leaven; and his suffering life and agonizing death were the very opposites to worldly pleasure. His people are called to follow, and to be like him.” Matthew Henry

Every verse has thus far looked to the work of Christ. The next will in another way...

**<sup>12</sup> As for the offering of the firstfruits, you shall offer them to the Lord,**

This is a positive statement concerning the offering of leaven and/or honey. The word “them” is referring to these ingredients. When the firstfruits were offered, they would be included. This is seen, for example, in Leviticus 23 –

“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.” Leviticus 23:17

The honey could even be given as an offering itself, just as the yield of any crop or gathering. This is seen in 2 Chronicles 31:5 –

“As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything.”

<sup>12</sup> (con't) **but they shall not be burned on the altar for a sweet aroma.**

The prohibition is again stated. Repetition demands full attention to this precept. The picture of Christ is to be maintained at all costs and in all ways.

<sup>13</sup> **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.**

Salt has exactly the opposite effect of leaven or honey. Instead of corruption, it produces and signifies incorruption. It strengthens the food in which it is, and also preserves it. Thus, it is a sign of faithfulness and covenant keeping. It goes so far as to indicate the perpetual nature of the covenant. It will never be broken as long as it is in force. Jesus refers to this command in Mark 9:49, 50 –

“For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. <sup>50</sup> Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”

The inclusion of salt pictures Christ’s incorruption, having never sinned before God. It represents His covenant keeping nature, and even as One who will never break the covenant He makes.

It should be noted that the use of salt is never given a set measure in Scripture. Any amount, and indeed any greater amount, was acceptable. It was to be without limit. This is, in itself, a picture of Christ Jesus who is infinitely incorrupt, and for those who come through Him they are thus infinitely acceptable to God. There is no end to His faithfulness, no end to His covenant keeping ability, and no end to His ability to preserve those who are in Him.

*An offering baked in an oven, an offering to the Lord  
Another baked in a flat pan, mixed with oil  
Another is heated in a covered pan, according to the word  
In that pan it does boil*

*And then they are offered to the Lord  
The priest takes a portion to the altar  
And with it he presents salt of the covenant  
In this duty he is never to falter*

*The salt of the covenant, it reminds us each time  
Of the covenant faithfulness of our Lord  
We wait in an anticipation wonderfully sublime  
For Him to come as promised in the word*

*Send us now, O God, send us Jesus  
We await the salvation promised so long ago to us*

### **III. The Grain of the Firstfruits (verses 14-16)**

**<sup>14</sup> ‘If you offer a grain offering of your firstfruits to the Lord,**

The firstfruits here are, in Hebrew, *bikkurim*. They signify the first fruits of a crop which ripen, and are thus the “hasty fruits.” The word comes from *bakar* which means “to bear new fruit,” or “to constitute as first-born.”

In the Bible, there are two symbolic uses of the firstfruits. The first is a picture of Christ, and the second is a picture of the first of those who are in Christ. These pictures will be seen more clearly as we continue through Leviticus. For now, specifically, they point to the new birth in Christ, and thus to His resurrection.

**<sup>14 (con’t)</sup> you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.**

These are words filled with new or unique thoughts in Scripture. First, the “green heads” mentioned here is the Hebrew *aviv*. It is from an unused root meaning to be tender, and thus green. Hence, it is a young ear of grain. From this, comes the name of the Hebrew month Aviv which is the first month of the redemptive calendar, and the time of year when these grains would be green. It is the March/April time-frame. This is the only time the

word is used when speaking of the grains rather than the month named because of the grains.

The word for roasted is *qalah*. This is the first of four times it will be seen. It is identical to the word *qalah* which means dishonored or degraded. The idea is that the grains would be shriveled and wrinkled through the roasting, as a person is metaphorically when he is degraded.

And then is the word “beaten.” It is *geres*, and it is found only here and in verse 16 in the entire Bible. It indicates grain which is crushed.

And finally, there is the word *karmel*, which is translated as “full heads.” It is from the same root as *kerem*, or vineyard. The word gives the sense of fertile, or being fruitful. The hints and shadows of Christ are plenty here.

Aviv is the time of year when Christ was crucified, at the Passover. He was crucified at this time, but He was also resurrected at this time, thus He is the Firstfruits of the resurrection, as Paul notes explicitly in 1 Corinthians 15:20 & 23. In the time of His passion, He was degraded and dishonored, just as the grains imply.

He was also beaten, even crushed for our iniquities, just as Isaiah 53:5 states. And He came in the fullness of time, when there was a great field of harvest awaiting, just as the full heads of grain imply. He was the Firstfruits of many who would follow after. Every detail, again, points to Christ and what He has done for us.

Of this verse, Adam Clarke notes that eating parched half ripe ears is something the poor people would do. There has been a downward succession of these offerings, from the greatest to the least, just as there was in Chapter 1 with the burnt offerings. Clarke thus states –

“As God is represented as keeping a table among his people, (for the tabernacle was his house, where he had the golden table, shewbread, etc)., so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor to a repast on parched corn!”

This then is a beautiful picture of Christ who did not, and does not, shun any, even the poorest or basest of the people, but was and is welcoming to any and all who come to Him in faith and show faithfulness to the God who establishes His people.

**<sup>15</sup> And you shall put oil on it, and lay frankincense on it.**

The offering would have oil added, and just as was stated above, it was to have *levonah*, or frankincense, added on it. Thus, it pictures Christ in exactly the same way as before. The oil is the presence of the Spirit, and only His works, or the works of those who are in Christ, are sufficient to please God. The symbolism shouts out the work of Christ.

**<sup>15</sup> (con't) It is a grain offering.**

These words seem to indicate that all grain offerings were to have frankincense added to them. Even though several did not explicitly state this, it seems implied from these words that it is so. Regardless, this final offering explicitly states it. And the use is the same as before, just as our last verse of the chapter indicates...

**\*<sup>16</sup> 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.**

The priest would take a memorial portion of the offering and all of the frankincense, and burn it on the altar, just as was noted before. And again, the word for “burn” indicates the burning of incense, not merely the consuming of what is laid there. The offering was to be as a sweet savor when offered by fire to the Lord.

As I said at the beginning of the sermon. So many people get to the chapters we are in, and they stop reading this precious treasure; this gift of God. But it is so rich with hints of Christ, and in understanding them, we have a much, much better appreciation for what is written in the New Testament. I would hope that the next time you wind your way through these chapters, that you would stop to ponder the unusual words, used

once or maybe twice in the entire Bible and say, “The Lord put that word in here just for me to know Jesus a bit better.”

A sermon about how to make your day a bit nicer is as effective as your mood is on that day. But a look into the details of the Bible is worth much more to carry you through the longer term difficulties that we all must face. We can have the firm foundation that God has blessed us with these details to tell us that for those in Christ, there is a great and wonderful future which lies ahead.

The minute attention here concerning Christ is enough to let us know that we are now, and always will be, on the right track. Let us never waiver in this, knowing that His attention to the details of Christ translate directly into His attention on us because of Christ. And finally, if you have not yet received Him, why don't you make today the day. He looked after the poorest soul in Israel, giving them a chance to fellowship with Him intimately.

And you, if you are without Christ, you are far poorer than you might realize, but He will still fellowship with you if you will simply come with an offering of faith.

**Closing Verse:** “So rend your heart, and not your garments;

Return to the Lord your God,

For He *is* gracious and merciful,

Slow to anger, and of great kindness;

And He relents from doing harm.

<sup>14</sup> Who knows *if* He will turn and relent,

And leave a blessing behind Him—

A grain offering and a drink offering

For the Lord your God?” Joel 2:13, 14

**Next Week:** Resurrection Day Sermon, *May our thoughts about the law never be twisted or diminished...* (It is Finished)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if you have a lifetime of sin heaped up behind you,

He can wash it away and purify you completely and wholly. So follow Him and trust Him and He will do marvelous things for you and through you.

### **The Grain Offering**

When anyone offers a grain offering to the Lord  
His offering of fine flour shall it be  
And he shall pour oil on it  
And put frankincense on it; so it shall smell sweetly

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, as to you I now submit

And the priest shall burn it  
As a memorial on the altar, according to My word  
An offering made by fire  
A sweet aroma to the Lord

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  
Thus it is for them; they the only ones

And if you bring as an offering a grain offering  
Baked in the oven, yes this type of toil  
It shall be unleavened cakes  
Of fine flour mixed with oil

Or unleavened wafers anointed with oil  
For something baked, in this you shall toil

But if your offering is a grain offering baked in a pan  
It shall be of fine flour, unleavened, mixed with oil  
You shall break it in pieces and pour oil on it  
It is a grain offering; such is the grain offering's toil

If your offering is a grain offering baked in a covered pan  
It shall be made of fine flour with oil  
Thus you are to relay to them this plan

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, according to this word

Then the priest shall take  
From the grain offering a memorial portion; now you have heard  
And burn it on the altar  
It is an offering made by fire, a sweet aroma to the Lord

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  
It is for them; they are the only ones

No grain offering which you bring to the Lord  
Shall be made with leaven according to this word  
For you shall burn no leaven nor any honey  
In any offering made by fire to the Lord

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, with this you shall be in accord

And every offering of your grain offering  
You shall season with salt; so shall you do  
You shall not allow the salt of the covenant of your God  
To be lacking from your grain offering, as I now instruct to you

With all your offerings you shall offer salt  
In adhering to this, you shall not be found in fault

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 as a proffering

And you shall put oil on it  
And lay frankincense on it  
It is a grain offering  
So to you these details I now submit

Then the priest shall burn the memorial portion  
Part of its beaten grain and part of its oil, according to this word  
With all the frankincense  
As an offering made by fire to the Lord

Time and time again, they came to do these things  
Year after year they continued in this obligation  
In anticipation of the One to whom the heart sings  
They waited on the Messiah of the Hebrew nation

And He came right on time, the glorious Lord  
He who was seen in each detail of the grain offering  
And He fulfilled each picture according to the word  
To God His life was made the final proffering

Thank You O God for what was done by Jesus  
Thank You for what You did through Him for each of us

A covenant of salt, perfect and eternal  
Was kept by You and fulfilled in what He alone could do  
He has kept us from the pit, fiery and infernal  
And so in His name, we send our praises to You

Hallelujah and Amen...