

THE NAME OF THE LORD LXVI

AMNOS TOU THEOU – THE LAMB OF GOD IV

The Meal Offering

¹⁰ *Who [is] among you that feareth the LORD, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. ¹¹ Behold, all ye that kindle a fire, that compass [yourselves] about with sparks: walk in the light of your fire, and in the sparks [that] ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.*

Isaiah 50:10,11 KJV

⁷ *Some trust in chariots and some in horses, but we trust in the name of the LORD our God.*

Psalms 20:7 NIV

²⁹ *The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”*

John 1:29 NIV

⁷ *He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.*

Isaiah 53:7 NIV

¹ “ *When anyone brings a grain offering to the LORD, their offering is to be of the finest flour. They are to pour olive oil on it, put incense on it ² and take it to Aaron’s sons the priests. The priest shall take a handful of the flour and oil, together with all the*

incense, and burn this as a memorial portion on the altar, a food offering, an aroma pleasing to the LORD. ³ The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the LORD. ⁴ “ ‘If you bring a grain offering baked in an oven, it is to consist of the finest flour: either thick loaves made without yeast and with olive oil mixed in or thin loaves made without yeast and brushed with olive oil. ⁵ If your grain offering is prepared on a griddle, it is to be made of the finest flour mixed with oil, and without yeast. ⁶ Crumble it and pour oil on it; it is a grain offering. ⁷ If your grain offering is cooked in a pan, it is to be made of the finest flour and some olive oil. ⁸ Bring the grain offering made of these things to the LORD; present it to the priest, who shall take it to the altar. ⁹ He shall take out the memorial portion from the grain offering and burn it on the altar as a food offering, an aroma pleasing to the LORD. ¹⁰ The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the LORD. ¹¹ “ ‘Every grain offering you bring to the LORD must be made without yeast, for you are not to burn any yeast or honey in a food offering presented to the LORD. ¹² You may bring them to the LORD as an offering of the firstfruits, but they are not to be offered on the altar as a pleasing aroma. ¹³ Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.

Leviticus 2:1-13 NIV

I. The Minchah Meal offering

A. The nature of the offering – According to property

- B. What he offered was determined by the circumstance of possessing an oven, a pan (baking pan), or a frying pan.
- C. The offeror made his meal offering with uncooked flour, unleavened cakes, or roasted grain.
- D. Fine flour pictures the sinlessness and perfection of Christ.
 - 1. The witness of John: “...*in him is no sin.*” (1 John 3:5)
 - 2. The witness of Peter: “*Who did no sin...*” (1 Peter 2:22)
 - 3. The witness of Paul: “...*who knew no sin...*” (2 Corinthians 5:21)
 - 4. The witness of the Hebrew writer: “*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points, tempted like as we are yet without sin.*” (Hebrews 4:15)
 - 5. The witness of Christ about himself:
 - a. “*Which of you convinceth me of sin?*” (John 8:46)
 - b. “*He that speaks of himself, seeks his own glory, but He that seeks His glory that sent him, the same is true, and no unrighteousness is in him.*” (John 7:18)
 - c. “*Hearafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me*” (John 14:30)
- E. Oil was added to the meal offering Oil is a type of the Holy Spirit throughout scripture.
 - 1. Oil reduces friction and lubricates everything.
 - 2. Oil facilitates unity

3. Oil softens, and heals wounds.
4. Oil breaks yokes.

²⁷ It shall come to pass in that day [That] his burden will be taken away from your shoulder, And his yoke from your neck, And the yoke will be destroyed because of the anointing oil. (Isaiah 10:27 NKJV)

5. Oil illumines, the things of God.
6. The meal offering was “mingled with oil.” (Leviticus 2:4) This would remind us of Luke 1:35. It was by the Holy Spirit that the incarnate Son assumed humanity in the womb of the virgin.

³⁵ And the angel answered and said to her, "[The] Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (Luke 1:35 NKJV)

F. Frankincense was added to the meal offering.

1. Frankincense comes from the boswellia tree from Africa and the Arabian Peninsula. It comes by cutting the tree and allowing it to bleed its white sap, which is harvested after hardening.
2. This perfume blend, called Keloret in Hebrew, was burned morning and evening on the altar of incense as a pleasing offering to God. (Exodus 30:34-36)
3. When burned, its resin produces a white smoke with a rich perfume, hence the Hebrew name Lenonah-white, referencing its milky droplets.

4. The ancient Israelites considered the aroma Holy.
5. Only priests could offer this incense in the sanctuary, and its use outside of worship was forbidden. (Exodus 30:37,38)
6. Frankincense was a hallmark of biblical worship, marking sacred space with its divine scent. It was the tangible fragrance of the holy. (God's cologne)
7. Frankincense turned a simple gift into worship.

G. Salt was added to the meal offering.

1. Salt's primary function was as a preservative. In a world without refrigeration, salt helped prevent decay.
2. Salt also symbolized the preservation of holiness, and the prevention of moral decay. (Matthew 5:13)
3. Salt also symbolizes judgment and destruction in certain contexts. (Genesis 19:26)
4. In Judges 9:45, Abimelech's sowing of salt over the city of Shechem signifies total destruction and desolation, rendering the land barren and uninhabitable.
5. Salt also equaled covenant in the Bible, something lasting and unbreakable.

¹⁹ "Whatever is set aside from the holy offerings the Israelites present to the LORD I give to you and your sons and daughters as your perpetual share. It is an everlasting covenant of salt before the LORD for both you and your offspring." (Numbers 18:19 NIV)

⁵ Don't you know that the LORD, the God of Israel, has given the kingship of Israel to David and his

descendants forever by a covenant of salt? (2 Chronicles 13:5 NIV)

6. Salt brings out the true taste of a thing, so it can be enjoyed to the full.
7. Salt is to be in immediate contact with the world.
8. Salt makes people thirsty.

H. Leaven and honey were forbidden in the meal offering.

1. Leaven—yeast—is seen as a type of sin throughout the Bible. The fermenting properties of yeast, when encountering fire, would reduce the whole offering to a condition of corruption.

⁶ Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? ⁷ Get rid of the old yeast, so that you may be a new unleavened batch--as you really are. For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:6-7 NIV)

2. Honey. If honey was placed upon the altar of fire, it would produce a foul odor. This would not be in keeping with the one whose every moment of life was a savor of sweetness to God the Father.
3. Jesus said
 - * *“...beware of the leaven of the Pharisees and of the Sadducees.” (Matthew 16:6)*
 - * *“...beware the leaven of the Pharisees and of the leaven of Herod.” (Mark 8:15)*
 - * *“...Beware ye of the leaven of the Pharisees, which is hypocrisy.” (Luke 12:1)*

4. The leaven of the Pharisees was hypocrisy through religious legalism.
5. The leaven of Herod was hedonism through liberalism and profligate living
6. The leaven of the Sadducees was heresy through rationalism and false doctrine

II. The offeror's work – Bring it to the priest

- * “In the burnt offering, it was the consecration of self. In the meal offering, it is the consecration of service, which is always the order throughout scripture. We cannot give our service until we have given ourselves, and when we have given ourselves, we are then to give our service.” (C.W. Slemming)

III. The priest's work – Offer a handful

- * He took a handful of flour, grain, or cakes, and all the frankincense. He then laid that fistful upon the altar as a sweet-smelling savor to God.

IV. God's portion – The handful

- * This was a memorial to the Lord, which means that the handful represented the whole in the sight of God and was accepted by him as the whole.

V. The priests' portion – The remainder

- * The priests had to be supported in the work of God through the gifts of the people of God.

VI. The offeror's portion – None

VII. The typical teaching – The kernel of wheat

- * In the meal offering, Christ is seen as the kernel of wheat which went through the crushing mill of Gethsemane and the fierce oven of Calvary to become our bread of life. (John 12:24 type)

⁶ Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? ⁷ Get rid of the old yeast, so that you may be a new unleavened batch--as you really are. For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:6-7 NIV)

VII. A sacred example

- A. When a king was born, protocol required that gifts should be sent. This is not what the wisemen did. Instead of sending their gifts, they, themselves, took a long, tedious journey across the desert on the back of camels.

¹¹ And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. (Matthew 2:11 NKJV)

- B. “The very first gift they offered was themselves. Instead of sending gifts by servants, they came themselves; they fell down and worshipped Him. It was an act of adoration, an act of humiliation, an act of surrender--themselves (the Burnt Offering). After that most important surrender of self, they...presented unto Him their material gifts (the Meal Offering).” (C.W. Slemming)