

## The Meal Offering (Leviticus 2v1-16, Leviticus 6v14-18)

The “**meat offering**” (AV) better rendered “*meal / grain / food offering*”.

Hebrew word = *Minchah*, a voluntary ‘*gift offering*’, a tribute, unto the LORD.

### The Sweet Savour Offerings (Lev 1-3):

Ch1v1 “**And the LORD called unto Moses ...**”.

Offerings “**made by fire, of a sweet savour** (of rest) **unto the LORD**”.

Voluntary offerings made out of the enjoyment of communion with God.

Eph 5v2: “**Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour**”.

The word for ‘burn’ in Lev 1-3 = ‘*to slowly burn as incense*’, as a sweet ascending perfume.

### The Non-sweet Savour Offerings (Lev 4-5):

Ch4v1 “**And the LORD spake unto Moses ...**”; a separate revelation from God to Moses.

Obligatory offerings, demanded to atone for sin, and to restore broken communion.

2 Cor 5v21: “**For He (God) hath made Him (Christ) to be sin (sin offering) for us, who knew no sin; that we might be made the righteousness of God in Him**”.

In Lev 4, a different word for ‘burn’ in relation to the carcass of the sin offering, ‘*to burn up*’, i.e. to reduce to ashes. The devouring or consuming fire depicts the judgement of a holy God.

### The Burnt & Meal Offerings:

Distinct offerings, but intimately linked together, ‘*the burnt offering and his meal offering*’ (Num 28/29); the meal offering was a companion offering.

The burnt offering - a life taken, blood was shed, depicts the sweetness of devotion of Christ to God in His death; Heb 9v14 “**How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God**”.

The meal offering - no animal killed, no blood shed, depicts the devotion of Christ to God in His perfect & sinless life of service, a display of moral glory that met with complete divine approval; John 1v14 “**And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth**”.

Cain’s bloodless gift offering to the LORD was rejected, but the Israelite’s bloodless meal offering was a sweet savour unto the LORD, when offered with his burnt offering.

The death of Christ was the climax of His devotion to God, the laying down of a perfect life; God finds delight in that which depicts the perfect life of devotion & moral glory of His Son.

### The Meal Offering:

Depicts something of the sufferings of Christ as “**the Man of sorrows**”, in His pathway in service for God that led Him to Calvary, but **not** His atoning sufferings for sin upon the cross.

1. **The ingredients of the meal offering;** 4 principal components & 2 prohibitions
2. **The presentation of the meal offering;** 5 distinct ways in which it could be offered.
3. **The remnant of the meal offering;** not burned on the altar, but was for Aaron & his sons.

## 1. The Ingredients of the Meal Offering:

### i) The Fine Flour:

Depicts the unique holy humanity of Christ, the intrinsic perfection of His Manhood.

The fineness of the flour, not a single coarse grain, i.e. nothing disproportionate in terms of the moral perfection of the humanity of our Saviour.

Many men are outstanding in 1 particular virtue or moral attribute, but sooner or later, the coarse grains of their sinful humanity become evident.

In the Lord Jesus, no exceptions in His life of perfect & purest grace, everything perfectly even, balanced, consistent & proportionate, such was His unique moral glory & perfection.

He was as the "**fine flour**" inherently & essentially; Christ needed no refining, the trials & sufferings He experienced only served to further display His absolute perfection.

### ii) The Oil:

Depicts the power of the life of Christ; His life was conceived, empowered & controlled by the Spirit.

3 distinct ways in which the meal offering became absolutely saturated with the oil:

- Oil was poured upon it (v1, v6 "**Thou shalt part it in pieces, and pour oil thereon**".)
- Unleavened pierced cakes "**mingled with oil**" (v4), also in v5.
- Unleavened wavers "**anointed with oil**" (v4).

The entire life of Christ, right from His birth, was totally under the control & leading of the Holy Spirit; John Baptist says "**God giveth not the Spirit be measure unto Him**" (John 3v34).

At His baptism, He was anointed by the Spirit in view of His service (see also Lk4v18, Acts10v38).

### iii) The Frankincense:

Depicts the fragrance & sweet perfume of the life of Christ to God.

The frankincense was all for God; "**with all the frankincense thereof**" (v2, v16, ch6v15).

As the perfect Servant of Jehovah, all He did was primarily for the pleasure of His God (Is 42v1); only God the Father could fully appreciate the sweet fragrance of His life on earth.

When the meal offering touched the fire of the altar, the fragrance of the frankincense was fully emitted; so, in the life of the Lord Jesus, the fire of affliction only served to increase the fragrance that ascended to God from the life & service of His Son.

### iv) The Salt:

Salt had to be added to every meal offering (v13), further depicting the purity of the humanity of Christ; salt acts as a preservative, prevents corruption, preserves freshness.

In the Lord Jesus, there was no moral corruption; in death He saw no physical corruption (Ps16v10).

In v13, "**the salt of the covenant of thy God**" (see also Num 18v19, 2<sup>nd</sup> Chron 13v5), depicts fidelity, faithfulness & trustworthiness; Christ was "**the faithful Witness**" (Rev 1v5).

He ever spoke gracious words, "**seasoned with salt**" (Col 4v6).

## The Prohibited Ingredients for the Meal Offering:

i) **No leaven** (v4, v11, ch6v17); nothing bitter, evil or sinful in the impeccable Person of Christ.

NB. Lev 23v15-20, the "**new meal offering**", on the feast of Pentecost, 2 wave loaves of fine flour, "**baken with leaven**" (Lev 23v17), would typify Christ and His Church (Acts 2), the leaven linked with the saints of the Church, but the sinless Christ is totally without leaven.

The "**oblation of firstfruits**" (Lev 2v12) = the new meal offering of Lev 23; not a voluntary offering, not burned on the altar, only to be waved before the LORD, for no leaven could touch the altar.

ii) **No honey** (v11); no natural human sweetness in Christ, He came to represent deity, to do only His Father's business (Lk2v49), He savoured only the things that be of God (Matt16v23).