

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

2. The Presentation of the Meal Offering:

i) An uncooked meal offering, v1-2

Prepared in the offeror's tent, and then brought to the priest, who took his handful of the fine flour, the oil, all the frankincense, and it was burned upon the altar as a sweet savour offering unto the LORD.

This uncooked meal offering would speak of what Christ is intrinsically, in Himself, apart from all the circumstances & pressure & sufferings of His pathway through this world.

There was no restriction on who of the people of God could offer, "**when any** (i.e. a soul) **will offer**". Worship is a privilege that belongs to all God's people, i.e. the priesthood of all believers.

Exercise in Preparation of the Meal Offering:

The preparation of the meal offering began in the home or tent of the offeror.

When we gather together to worship, we come with our hands full, with our baskets laden, with our box of ointment ready to be broken & poured out.

We offer "**spiritual sacrifices**" (1st Peter 2v5); there has to be a cost to us, in terms of our time & effort & exercise (see 2nd Samuel 24v24); we need to be exercised in the preparation of our offering.

Encouragement in Presentation of the Meal Offering:

No defined measure of flour is stipulated, but "**his handful**"; the hand would speak of capacity, and one man's handful would be more than another's.

What any of us have apprehended of Christ varies with spiritual maturity, but with every varying handful there was "**all the frankincense thereof**" delighting the heart of God. If our hands are full of Christ, whatever the absolute quantity, it is all equally acceptable to God, as He delights in the Person of His Son.

With increasing experience of God, we should all develop a greater apprehension of His beloved Son.

What greater encouragement than to know that when we offer up Christ to God the Father, it is to Him "**a sweet savour**" of rest (Lev 2v2,v9).

ii) A cooked meal offering, baked in the oven, v4

The word for 'oven' is '*furnace*'; a fierce fire experienced in a hidden or enclosed place, unseen by the eyes of men, depicting the unseen sufferings in the life of Christ, i.e. unseen by men, but all seen & known to God.

The 30 'hidden years' in the despised Nazareth were largely unseen by men, when He grew up before His God as the "**tender plant**" (Isaiah 53v2); those years began with His divine conception of the Spirit, i.e. the "**unleavened cakes ... mingled with oil**"; those years ended with His divine anointing of the Spirit, i.e. "**unleavened wafers anointed with oil**".

The 40 days in the wilderness, the Lord was alone with Satan, in the heat of the oven, being tempted with all temptation.

The "**unleavened cakes** (*pierced cakes*, Newberry) **of fine flour mingled with oil**", the same word is elsewhere rendered "*wounded*" (Ps 109v22) and "*sorrow*" (Hosea 8v10), depicting the "**Man of sorrows**".

The thin "**unleavened wafers** (*empty*, Newberry) **anointed with oil**"; He "**made Himself of no reputation**" (Phil 2v7), i.e. "*He emptied Himself*", in taking upon Himself the servant form, and becoming a Man. But He never relinquished anything of His deity or His intrinsic glory.

The thick "**unleavened cakes**" depict what our Lord was Godward; the thin "**unleavened wafers**" depict what He was manward. He was always greater to God than what He would ever be in the esteem of men.

iii) A cooked meal offering, baked in a pan / flat plate, v5-6

The offering was fully exposed to open view, i.e. His visible sufferings during His 3.5 years of public service, the tears & sighs & groans witnessed by men, as He endured the contradiction of sinners against Himself, as He was rejected, reviled, slandered, abused, but always displaying that "**fine flour**" character (1st Peter 2v23). v6 "**Thou shalt part it in pieces, and pour oil thereon**"; for those 3.5 years, men probed & scrutinized the Lord Jesus, carefully observed every word & deed, looking to find failure or inconsistency or discrepancy. They found only One whose every movement & action was under the control of the divine Spirit of God.

iv) A cooked meal offering, baked in a frying pan, v7

The word for "**frying pan**" is '*cauldron*', as used for boiling, i.e. partly exposed & partly hidden. Perhaps depicting what was seen only by those closest to Him, such as in the house in Bethany, the intense pressure & sufferings of Gethsemane, then Gabatha and then all that He suffered from the hands of men at Golgotha.

v) A meal offering of the firstfruits of corn, v14-16

"**Firstfruits**" brings in the idea of resurrection, "**Christ the Firstfruits**" (1st Cor 15v23).

Those 40 days when the risen Lord moved here on this earth, before His ascension, appearing only to His own, God was still finding all His delight in the One "**raised by the glory of the Father**" (Romans 6v4).

The "**green ears of corn**", cut down before reaching full mature growth, convey the way in which Christ was so prematurely "**cut off**" (Daniel 9v26) at the age of 33, "**in the midst of My days**" (Psalm 102v24), "**cut off out of the land of the living**" (Isaiah 53v8).

There will be so much fruit produced by His death; John 12v24 "**Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit**".

The green ears were "**dried (parched) by the fire**"; the thought of being kept preserved in their pristine condition, that there be no decay or degeneration.

In the short life of the Lord here on earth, there was a unique fullness to His life & service, hence "**corn beaten out of full ears**", see John 21v25. The life & service of God's perfect Servant will be a perpetual or continual "**memorial**" (v2, 9, 16) to the heart of God.

3. The Remnant of the Meal Offering:

The burnt offering was essentially all offered up to God, apart from the skin (Lev 7v8).

For the meal & peace offerings, there is a progressive fellowship involved.

Enjoyment in Participation of the Meal Offering:

The remnant of the meal offering was for Aaron & his sons (Lev 2v3,v10, Lev 6v16-18).

The handful was for God, the remnant was for the priestly family.

The One that God delights in, "**the bread of God**" (John 6), is the One we can also delight in.

1st John 1v3 "**and truly our fellowship is with the Father, and with His Son Jesus Christ**".

God wants our handful of Christ, and He intends that we share in the remnant, sharing with God in all the pleasure He finds in His own beloved Son.

The priests were to eat this remnant portion of the meal offering in the sanctuary; ch6v16 "**with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it**".

The meal offering itself "**is a thing most holy of the offerings of the LORD made by fire**" (Lev 2v3,v10).

As we handle the Person of Christ, we are handling that which is "**most holy**", and we need to get into "**the holy place**", to have those times of drawing near into the sanctuary of God's holy presence, and there to be sustained by quietly feeding upon His Son.

We cannot be feeding upon Christ if surrounding ourselves by the things of this wicked world (see Lev6v18).

When we speak to God of our blessed Saviour, we must do so with the utmost of care, respect & holy reverence; we are handling that which is "**most holy**".