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## The Grain Offerings: Dedicated to God

### 2: 1-16

The grain offerings DIG: What was significant about the grain offering? How was it like and unlike the burnt offering? As a bloodless offering, was it ever sufficient in itself (Numbers 6:14-13)? Why do you think these regulations were mandatory? What did they imply? Why without leaven or honey? Why the specific amounts? Why so fine? How are these laws part of the reconciliation between God and His people?

REFLECT: How would you describe your minhah to God? Is it systematic and regular? How is it like or unlike the grain offering described here? How does your offering help reconciliation? How do you feel about the offering plate at your place of worship? About the sermons on stewardship? In what ways are they related to the grain offering? What can you do to ensure a proper attitude toward giving where you worship?

**The grain offerings were made of bread; in the same way that Yeshua is the bread of life, and was born in Bethlehem (Hebrew: Bet Lechem, meaning *the house of bread*).**

It is fitting for those who have been accepted by **God** through sacrificial atonement to express their dedication to **Him**. And this is the relationship between **the grain** and **the burnt offerings**. **The grain offering** was an acknowledgment that everything **the worshiper** had belonged to **God**; and now, a portion of that substance was given back to **the LORD** as an expression of the belief that **YHVH** was the source of and **the Provider** of life. Thus, the main emphasis of **the grain offering** should be the idea of dedication to **God**.<sup>29</sup>

The second kind of **offering** (Hebrew: *korban*, meaning *something brought near*) in our portion is not an animal **offering**, but **a grain offering**. The Hebrew word for **the grain offering** is *minhah*, which is often combined with the word *korban*, to be *korban minhah*, meaning to give **a gift**. What was its purpose? First, it was always offered after **the burnt offering** (Joshua 22:23; Judges 13:19 and 23; First Kings 8:64; Second Kings 16:13 and 15). It is therefore natural that **the grain offering** should be described immediately

after **the burnt offering** (to see link click [Ai - The Burnt Offering](#)) in **Leviticus**.<sup>30</sup> It was not an atoning **offering** per say, but should be viewed as a dedication to **God**.

Second, it was not an animal **sacrifice** where **blood** was shed. Since **Leviticus** is clear that only **blood** can atone for **sin**, it confirms that **the minhah** was not an atoning **offering**. Lastly, the name **minhah** itself is used in the Scriptures to denote a gift, especially a tribute. This is how it is used, for example, in **Genesis 44** where **Jacob** brought a **minhah** - a tribute - to **Esau** (see the commentary on **Genesis Hv - Jacob Prepares to Meet Esau**). Therefore, **the grain offering** was a **gift** by **the worshiper** to **YHVH**. It normally followed **the burnt offering**. **God**, having granted a temporary covering for **sin** through **the burnt offering**, **the worshiper** responded by giving **YHVH** some of the produce of **his** hands in **the grain offering**. That is what **the grain offering** came to be, a tribute of a faithful worship to **God**.<sup>31</sup>

**The process to draw the worshiper near to YHVH began with the voluntary burnt offering, accompanied with the voluntary grain offering inside the Tabernacle courtyard. The grain offering, or minhah offering, consisted of grain, fine flour, olive oil, frankincense, baked bread, and salt. It accompanied the burnt offering (Numbers 28:7-15, Joshua 22:23 and 29; Judges 13:19 and 23; First Kings 8:64; Second Kings 16:13), and the fellowship offering (along with a wine drink offering). It was a voluntary act of worship and devotion, in recognition of God's goodness and His provisions. It was unique in that it was the only offering of the five that was presented without the shedding of blood.**

**The priests** had communion with **God**, feeding upon the same food as that which satisfied **the Father's** heart. Likewise, as believer **priests** we feed upon **the Bread of Life, Yeshua Himself**. **He** is **manna** to our souls and **He** satisfies **His Father's** heart. Therefore, we fellowship with our heavenly **Father** through the merits of **His** beloved **Son** and our **Savior** (**John 6:22-66**). **YHVH** spoke to **Moses** saying: **I have given the grain offering to the priests as their share of the offerings made to me by fire (Leviticus 6:17)**. And to us **He** has given **His one and only Son**, to be food for our souls. **The priests** ate **their** portion of **the grain offering in the courtyard**. We enter by faith into **the greater and more perfect Tabernacle that is not man-made**; there, our great **Meal Offering** satisfies our hungry hearts (**Hebrews 9:11-12**).<sup>32</sup>

There were **five different kinds of minhah offerings** permitted. Except for the handful of **fine flour** below, these cakes would resemble our modern baked pie or pizza dough. Since **grain** represents **the fruit** of our labor, **the grain offering** was one way for the Jews to

dedicate to **YHVH** that which **He** had enabled them to produce.<sup>33</sup> Not only that, it seems that **the Holy One** showed **His** grace in giving **the worshippers the freedom** to choose several different ways of making their **offering**. Now **ADONAI is the Spirit, and where the Ruach Ha'Kodesh is, there is freedom (Second Corinthians 3:17)**.

**1.** The regular fine **grain offering**. When the worshiper brought his grain offering of wheat or barley to **God**, it was to be of uncooked **fine flour** (see the commentary on **Genesis Es - Abraham's Three Visitors**), literally *the finest and purest wheat flour*. **He** took a **handful of fine flour** (a token that the whole was given to **God**), poured **oil on it and put incense on it** before he took it to **the priest** probably in some sort of vessel (**Numbers 7:13**). The worshiper would bring it to **the priest**, who would then **burn it** as a small "**memorial portion**" of the whole **on the altar, an offering made by fire, an aroma pleasing to YHVH (Leviticus 2:1-2, 6:14-15)**.

**The minnah** constantly reminds us of **the Messiah**. This was the most expensive and purest kind of **fine flour** because it was so finely **crushed** and refined. It was taken exclusively from the inner **kernel** of the wheat showing that the person was to give only their best. Like **Messiah**, it was to be **crushed** (see the commentary on **Isaiah Jd - Yet It Was the LORD's Will to Crush Him**). **Yeshua Himself** spoke of this when **He** said: **The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds (John 12:23-24)**.

*Dear Heavenly **Father**, Praise **You** that **You** gave your very best, **Yeshua, Your own Son**, to ransom mankind from **sin**. **Yeshua's** willingness to become a man to offer **Himself** in our place is truly a remarkable and wonderful gift. **Who, though existing in the form of God, did not consider being equal to God a thing to be grasped. But He emptied Himself - taking on the form of a slave, becoming the likeness of men and being found in appearance as a man. He humbled Himself - becoming obedient to the point of death, even death on a cross. For this reason, God highly exalted Him and gave Him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth, and every tongue profess that Yeshua the Messiah is Lord - to the glory of God the Father (Philippians 2:6-11)**.*

*Like the grain offering, **Messiah Yeshua** was **crushed**. Yet it pleased **ADONAI** to bruise **Him**. **He** caused **Him** to suffer. If **He** makes **His** soul a guilt offering, (**Isaiah 53:10**). Praise **Your** power to raise **Him** from the dead (**Ephesians 1:19-20**) ! We had no way to*

*save ourselves. No amount of good works would be enough to enter heaven, for perfect holiness is the only way to enter **Your holy** heaven. Only thru **Yeshua's** free gift of **His righteousness** to those who love and follow **Him**, are we able to enter heaven. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).** We offer a sacrifice of praise (**Hebrews 13:15**), similar to the thanks of a grain offering, to **Messiah Yeshua** for being **the Lamb of God**. I love, praise and worship **You**. I desire to give **You** my life as a gift, a korban, in thanks for **Your** priceless gift! In **Messiah Yeshua's holy** name and power of **His** resurrection. Amen*

The oil mentioned here was olive **oil** (Hebrew: *shemen*), it was crushed out of the olives which speaks again of the great suffering of our **Messiah**. At **Gethsemane** (which means oil press) the fruit was **crushed** until its **bloody oil** flowed (**Isaiah 53:5**). One can only imagine the spiritual oppression **Christ** was under as Satan tried to prevent **Him** from going to the Cross. But **the minhah** is also a reminder of the anointing of **the Ruach Ha'Kodesh** who inhabits us at the moment of salvation (see the commentary on **The Life of Christ Bw - What God Does for Us at the Moment of Faith**). When we walk with **Yeshua** and give our **minhah**, we are on our way to becoming sanctified by the *shemen* and will be ready for **the Messiah** when **He** comes (see **The Life of Christ Jw - The Parable of the Ten Virgins**).

The **frankincense**, as a symbol of prayer, was not actually mixed into **the grain offering** but poured over **it**, masking the smell of the **burnt** flesh of the animal. All of **the frankincense** was scooped up with **the "memorial portion"** that was placed on top of **the burnt offering**. It could never be given without blood, so any prayer we give today should be offered up in the name of **Yeshua**, our bloody **Sacrifice**. We might ask what did **the "memorial portion"** memorialize? In the simplest meaning, it was a **memorial** to the offender, equivalent to the sacrificial parts being removed from animal **offerings** and placed upon **the bronze altar** of **sacrifice**. Only a small **"memorial portion"** of **the minhah** was actually placed on **the altar**. The rest was given to **the priests** as food. **Frankincense** is indigestible and not very appetizing. Instead, **the frankincense** was offered on the side in conjunction with **the grain offerings**. As with the animal **offerings**, it was transformed into heat and smoke that rose up to **YHVH** as a **pleasing aroma**.<sup>34</sup> **Philippians 4:18** explains that **the fragrant aroma** meant the sacrifice was **acceptable . . . well pleasing to God**.

**In contrast with the burnt offering that was totally consumed on the altar, the rest of the grain offering belonged to Aaron and his sons.** Only a small **"memorial**

**portion” of the grain offering** was actually placed on **the bronze altar**. The rest was given to **the priests** as food.

**It was to be eaten without leaven in a holy place. They are to eat it in the courtyard of the Tabernacle. It must not be baked with leaven**, and the fact that this is repeated shows how important it was in the mind of God. **I have given it to the priests as their share of the offerings made to me by fire. Any male descendant of Aaron could eat it. It was his regular share of the offerings made to YHVH by fire for the generations to come**, as long as **the Torah of Moses** was in effect. And as a warning to laymen, **God** warned them not to touch any **of the grain offering**, or they would **become holy themselves**. As a result, they would have to undergo an extensive purification ceremony, something similar to the Nazarite vow. **It was the most holy part of the offerings made to God by fire (Leviticus 2:3; 6:16-18).**

**There was also a special grain offering for the ordination of the priest.** This was the offering Aaron and his sons were to bring to God on the day they were anointed: **a tenth of an ephah**, or two dry quarts, **of fine flour as a regular grain offering, half of it in the morning**, in conjunction with **the morning sacrifice**, and **half in the evening**, in conjunction with **the evening sacrifice**. **The offering of the priest** was to be mixed with oil prior to baking **on a griddle; he brought it well mixed and presented the grain offering broken in pieces as an aroma pleasing to YHVH**. The heir of the high priest was commanded to continue this practice. Since a **priest** was not to eat **his own offering**, it was to be burned completely on **the altar (Leviticus 6:19-23).**

**2.** Most **grain offerings** were not offered as raw flowers. Most were baked before being presented. They were baked immediately after being mixed with water to prevent the possibility of leavening. Passover *mitzvah* is still made according to this same method today. **If they brought a grain offering baked in an oven**, it was to consist of fine flour, **cakes or wafers, made without leaven and “anointed” with oil after baking (2:4).** As always, the Torah’s use of the word “**anointing**” turns our thoughts to **the Anointed One, the Messiah.**

**3.** If the grain offering was fried on a griddle, it was to be made of fine flour mixed with oil before baking, and without leaven. **The worshiper crumbled it and poured oil on it after it was baked (2:5-6).** These were, essentially, “holy” pancakes.

**4.** If, however, their grain offering was **cooked in a pan**, it was to be made of fine flour and oil mixed together before frying (2:7). **The priest received the minhah from the worshiper at the gate of the Tabernacle, using his three middle fingers, he**

scooped some of **the grain offering** up and put it on top of **the burnt offering** on **the bronze altar**.<sup>35</sup>



Whether **baked in an oven**, **fried on a griddle**, or **cooked in a pan**, the grain offering **matzah** was **broken into pieces** before being presented. This was necessary to allow **the priest** to scoop out the “**memorial portion**” and offer it on **the bronze altar**. Then **he** brought **the grain offering made of these things to God**. The worshiper would then **present the grain offering to the priest**, who carried the entire **grain offering to the bronze altar** and touched it to the corner (**2:8**). This touching was the equivalent of splashing the blood at the base of **the altar**. Anything that touched **the altar** became “**most holy**.” The **priest** then scooped out the “**memorial portion**” from the **minhah** and placed it upon **the burnt offering**. Upon being sanctified as “**most holy**” it could then be eaten only by **Aaron and his sons**; it was the “**most holy**” part of the offerings made to YHVH by fire (**2:10**). In the terminology of the **Tabernacle sacrifices**, “**the most**” **holy part** refers to sacrificial portions that could only be eaten by **the priesthood** and only within **the Tabernacle courtyard**. There were portions from **the sacrifices** that were not considered **most holy**. Those portions could be brought home and shared with **the priests’ family**, or in the case of **the peace offering** (see [Ak - The Peace Offerings: At Peace with God](#)), could be eaten by **the worshiper**. Failure to eat the appropriate portion of the sacrifices in the proper place and within the proper span of time would render the sacrifices themselves ineffectual.<sup>36</sup>

**There were several other instructions and restrictions regarding the grain offering.** Every grain offering brought to God had to be **made without leaven**, for they were **not to burn any leaven or honey in an offering made to YHVH by fire (2:11)**. Leaven is a symbol of **sin** in the Bible, and thus a separation from corruption. **Leavening** is actually a fermentation (decomposition) process. **Honey** decomposes just like leaven. Decomposition was strictly avoided in **the Tabernacle**. Those who came into contact with a corpse or the

carcass of an unclean animal were forbidden from participating in **the Tabernacle** until they had undergone purification. Similarly, the meat of **the** animal **sacrifices** were to be burned with fire if they had not been eaten before the third day since the slaughter. The worship system of **God** was about the transformation from the perishable to the imperishable.

**The minhah offering** had a rather interesting ingredient added to it - **salt**. Stated positively, **all their grain offerings were to be seasoned with salt**. Stated negatively, they were **not** to **leave the Covenant of salt out of** their **grain offerings**. **Salt** was a symbol of **God's Covenant** with **Moses (Numbers 18:19)** and **God's Covenant** with **David (Second Chronicles 13:5)**. Therefore, **God** said: **Add salt to all five of your offerings (Leviticus 2:13; Mark 9:49-50)**. **Salt** does two things, it seasons and it preserves, in contrast with **leaven** and **honey** that spoils and decays. That is why the commandment to **salt the offerings** is coupled with the prohibition on allowing **leaven**. Both are intended to avoid fermentation. **The Tabernacle sacrifices** needed to be maintained in an imperishable state.

The mitzvot to **salt the sacrifices**, as a symbol of **the covenant of salt** (see **Numbers Cu - Salt of the Covenant**), provides us with a key for unlocking the mystery of the whole sacrificial system. It allows us a concrete basis for interpreting **the sacrifices** as covenantal gestures. The **salting of the offerings** symbolizes the eternal nature of **God's** covenant with **Isra'el** (see the commentary on **Jeremiah Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra'el**). Therefore, **the offerings** themselves represent various aspects of that same covenant. Each *korban* (*drawing near to God*) symbolized one aspect of the covenant. In this sense, **the sacrifices themselves** can be seen as visual dramatizations of the covenant between **God** and **His people Isra'el**.<sup>37</sup>

**5. If you bring a grain offering of firstfruits to YHVH, offer the crushed heads of the new grain roasted in the fire. After it was roasted, oil was put on it because it was a grain offering. Then the priest took a handful of the crushed heads and offered it as the "memorial portion," together with the frankincense, an offering made by fire, a pleasing aroma to YHVH (2:14-16). The grain offering of firstfruits was distinguished from the other grain offerings in that it marked a particular occasion (see **Ea - Resheet**). The other grain offerings could be offered at any time throughout the year.**<sup>38</sup>

**The daily grain offering:** YHVH said to Moshe, "This is the offering Aaron and his sons are to bring to YHVH on the day he is anointed, and was to continue as a high

**priest offering.** It consisted of **a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening (6:20).** This became known as **the daily grain offering**, and was offered with every **burnt offering** at 9:00am and 3:00pm. **The daily offering by the high priest** illustrated **his sinfulness** and need for daily forgiveness. This contrasts the ministry of **Yeshua Messiah**, who as the **sinless Son of God** needed to make only one sacrifice, but it was for the **sin** of others: **Unlike other high priests, He does not need to offer sacrifices day after day, first for his own sins, and them for the sins of the people. He sacrificed for their sins once-and-for-all when He offered Himself (Hebrews 7:27).**<sup>39</sup>

In conclusion, as **the grain offering** was a tribute of a faithful **worshiper** to his **God**, we can pay tribute to our **God** by acknowledging: **For it is by grace that we have been saved, through faith - and this is not from ourselves, it is the gift of God - not by works, so we can not boast (Ephesians 2:8-9).** **God** is honored when we offer praise to **Him**. When was the last time you offered a **sacrifice** of praise to **God (Hebrews 13:15)**?

**The Messianic significance:** **The grain offering** was made of **bread (matzah)**. In the same way **Yeshua** said: **I am the bread of life (John 6:35)** and was born in Bethlehem (Hebrew: Bet Lechem, meaning *the house of bread*). On the day that **the Master** was raised from the dead, a special **grain offering** (the barley omer) was offered in the Temple.

Again, consider the words of **the Messiah**, when **He** took **the unleavened bread**, broke it and gave it to **His apostles** as a **“memorial”** of **Himself**.

In the same way, **the Master** took **the matzah** that was **striped** and **pierced** (see the commentary on **Isaiah Jb - Yet We Considered Him Punished, Stricken and Afflicted by God**), broke it and give it to **His apostles** as a **“memorial portion”** of **Himself**. So, too, **the grain offering** was **broken** and shared among **the priesthood** with **“the memorial portion”** going to **the bronze altar of sacrifice**. This touching is the equivalent of splashing **the blood** against **the altar**. **The grain offering** was unleavened **matzah**, **broken**, divided and shared among **the priests**. In the same way, **the Master** broke **the matzah** and shared it with **His apostles** saying: **Do this in remembrance of Me (Luke 22:19).**

**The grain offerings** were **anointed with oil** prior to the baking. **Oil** is a symbol of **the Ruach Ha’Kodesh** in the B’rit Chadashah. In the same way, **Yeshua** was **anointed with the Spirit** prior to **His sacrifice** on the cross.

**The grain offerings** were offered in conjunction with **wine drink offerings (23:13),**

which were spilled out on **the bronze altar**. **The grain offering** was also a symbol of **God's Covenant**. **He took the cup of wine** (see my commentary on **The Life of Christ** [Kk](#) - **The Third Cup of Redemption**) and said: **Drink from it, all of you. This cup is the New Covenant in My blood, which is poured out for many for the forgiveness of sins; do this, whenever you drink it (Luke 22:20).**