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The Grain Offering
Leviticus 2:1-16, 6:14-23

The grain offering 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 grill it? Why without yeast or honey? Why the specific amounts? Why so fine? Why salt? How are these laws part of the reconciliation between God and His people?

REFLECT: How would you describe your offering to God? How is it like or unlike the grain offering described here? How does your offering help the reconciliation process? How do you feel about the offering plate at your messianic congregation or church? 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 to the church?

The grain offering was comprised of grain, fine flour, olive oil, incense, baked bread (cakes of wafers), and salt, but no yeast or honey. 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 the 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)**. **ADONAI** 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). Yeshua Himself** said: **I am the bread of life. He who comes to Me will never go hungry (John 6:35a).**[547]

The Hebrew word for the grain offering is *minchah,* which is often combined with the word *corban, to be corban minchah,* meaning *to give **a gift**.* The same concept is used in **Genesis 32:13** and **18** where we see **Jacob** presenting ***a gift*** to his **brother Esau. Jacob instructed** his **lead** servant to say: **When my brother Esau meets you and asks, "To whom do you belong, and where are you going, and who owns all these animals in front of you?"** Then you are to say: **They belong to your servant Jacob. They are *a gift* sent to my lord Esau. Jacob** *gave **a gift*** to gain the favor of his superior. That is what **the grain offering** came to be, a tribute of a faithful worshiper to his or her **God**.

When the worshiper brought his **grain offering** of wheat or barley **to God,** it was **to be of fine flour**, 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.** This **cake** was not cooked when the worshiper brought it to **the priest**, who would then **burn** it **as a** token of the whole **on the altar, an offering made by fire, an aroma pleasing to ADONAI**

(Leviticus 2:1-2, 6:14-15).

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. It was **to be eaten without yeast in a holy place. They are to eat it in the courtyard of the Tabernacle. It must not be baked with yeast,** 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 ADONAI 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 Nazirite vow. **It** was **a most holy part of the offerings made to God by fire,** and therefore, had to be eaten **in the courtyard of the Tabernacle (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 ADONAI. 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).**

If they brought **a grain offering baked in an oven, it** was **to consist of fine flour, cakes or wafers, made without yeast and spread with oil** after baking**. If the grain offering** was **baked on a griddle, it** was **to be made of fine flour mixed with oil** before baking**, and without yeast.** The worshiper crumbled **it and** poured **oil on it** after it was baked**. If**, however, their **grain offering** was **cooked in a pan, it** was **to be made of fine flour and oil** mixed together before frying**.** Then they brought **the grain offering made of these things to God.** The worshiper would then **present the grain offering to the priest, who** took **it to the** bronze **altar** regardless if it was **baked** or fried**. He** then tore off **a handful from the grain offering** as a token of the whole **and** burned **it on the bronze altar.** The variety of acceptable ways of cooking was apparently designed to

encourage worshipers to bring their offerings whatever their economic or social circumstances.[548] **The rest of the grain offering** belonged **to Aaron and his sons** to eat**. It** was **a most holy part of the offerings made to God by fire**, and as such, needed to be eaten within **the Tabernacle courtyard (Leviticus 2:4-10)**.

There were several other instructions and restrictions regarding the grain offering. Every grain offering brought **to God** had to **be made without yeast, for** they were **not to burn any yeast or honey in an offering made to ADONAI by fire. Yeast** is a symbol of sin in the Bible. **The grain offering** could **be brought to God as an offering of the firstfruits (Leviticus 23:9-14), but** it could **not be offered** as **a grain offering on the altar as a pleasing aroma.** 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 2:11-13; Mark 9:49-50). Salt** does two things, it seasons and it preserves, in contrast with **yeast** and **honey** that spoils and decays.

When they brought **a grain offering of firstfruits to God** they offered **crushed heads of new grain roasted in the fire.** After it was roasted, **oil and incense** were put **on it** because **it** was **a grain offering.** Then **the priest** burned a handful of it, **together with all the incense, as an offering made to ADONAI by fire (Leviticus 2:14-16).**

Therefore, 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 **cannot 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)**?