

EXCERPTS FROM THE BOOK OF LEVITICUS

Group Bible Study 4

VERSES TO READ:

Leviticus 2:1-16

1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.

3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

6 You shall break it in pieces and pour oil on it; it is a meal offering.

7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.

8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.

9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

10 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.

13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.

15 And you shall put oil on it and place frankincense on it; it is a meal offering.

16 And the priest shall burn as its memorial portion, some of its crushed grain and some of its oil, with all its

frankincense, as an offering by fire to Jehovah.

Read Leviticus 6:14-23

DISCOVERY PORTION:

THE MEAL OFFERING

The meal offering includes four elements but specifically excludes two other elements. The meal offering typifies Christ in His God-man living. To know all these elements is to know Christ in a practical and detailed way.

FINE FLOUR

Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk.

THE OIL

Whereas the fine flour in the meal offering signifies humanity, the oil signifies divinity. The oil signifies God. The fine flour is the base, and the oil is added to it.

If we read Leviticus 2 carefully, we will see that the oil is added to the flour in three ways. The oil may be mingled with the flour, or it may be poured on the flour. The flour may also be anointed with the oil. The most important way of adding the oil to the flour is mingling the flour with the oil. The fine flour does not remain dry but is “oiled” both inwardly and outwardly. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—the mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced.

FRANKINCENSE

The third element is frankincense. In typology frankincense signifies resurrection. The sweet savor of frankincense signifies the fragrance of Christ's resurrection. How sweet Christ is in His resurrection! The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection.

SALT

The fourth element of the meal offering is salt. In typology salt signifies the death, or the cross, of Christ. Salt seasons, kills germs, and preserves. This is the effect of the cross of Christ. The Lord Jesus always lived a life of being salted, a life under the cross. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection.

NO LEAVEN OR HONEY IN THE MEAL OFFERING

The meal offering is to have neither leaven nor honey. Leaven signifies sin and other negative things. In the Gospels the Lord Jesus speaks of the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod (Matt. 16:6, 11-12; Luke 12:1; Mark 8:15). That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing.

Honey signifies the natural human life. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness. It signifies our natural life not in its bad aspect but in its good aspect. We should not think that people are always bad, for sometimes they are very good. But this natural goodness is honey. Hatred is leaven, but natural love is honey. Likewise, pride is leaven, but natural humility is honey.

Honey seems to be different from leaven. However, after a period of time honey can ferment, and this fermentation will issue in leaven. This indicates that whether we are good or bad, the result will eventually be the same. This is the reason Genesis 2 speaks of the tree of the knowledge of good and evil. We may be either good or bad, but in either case the result will be leaven.

We may use divorce as an illustration of the fermentation of honey. With a marriage that ends in divorce, a certain kind of honey-natural love-has fermented and issued in leaven. From this illustration we see that the issue of both hatred, which is leaven, and natural love, which is honey, is the same. The negative things are leaven, and the good aspects of the natural life signified by honey eventually ferment and become leaven.

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones.