

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 2:1

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. This week, we are going to read Leviticus Chapter 2, and today we will read verse 1.

Leviticus chapters 1 to 5 reveal how people should offer the five basic sacrifices: the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering. From a typological perspective, each sacrifice has two aspects. Firstly, each sacrifice typifies Christ, including who He is and what He has done, satisfying God's requirements for holiness, righteousness, and glory. Secondly, through what Christ has accomplished, each sacrifice also typifies what the saints can experience, enjoy, and receive of Christ. Therefore, each sacrifice points to Christ: one aspect is about what Christ is and does, and the other aspect is about what the saints can obtain from Christ. In other words, each sacrifice first points to Christ and then, through what Christ has accomplished, becomes applicable to the saints today.

Last week, we studied the burnt offering. The burnt offering is an offering accepted by God and pleasing to Him. Firstly, Christ is the burnt offering. Jesus Christ, incarnate, lived a perfect human life on earth completely according to the will of God the Father. He never did anything wrong nor said anything wrong. He offered His life and shed His blood on the cross according to the Father's will to accomplish redemption. Three days later, He resurrected from the dead, ascended to heaven, and sat at the right hand of God the Father. Thus, Jesus is the perfect burnt offering, emitting a fragrant aroma that ascends to the throne. The meaning of the burnt offering is "to ascend." Through His ministry on earth, completely according to the will of the Father, Jesus became a fragrant aroma ascending to God. Therefore, the burnt offering represents Christ.

Secondly, through what Christ has accomplished, the saints can appropriate, experience, and enjoy. Each person, according to their measure of life, will have a

different degree of attainment. When saints offer what they have obtained to God as a burnt offering, there will be distinctions in size. Mature saints can offer a bull, intermediate saints can offer a ram, and even young saints can offer turtledoves or young pigeons. The burnt offerings offered by saints are their consecrations to God and what they have obtained of Christ. Regardless of size, all are accepted by God.

The burnt offering is the first step for people coming before God because everyone has sinned, and without the shedding of blood, there is no forgiveness of sins. Therefore, the burnt offering requires a blood sacrifice, which also typifies Christ bearing the penalty of sin for people. Under the covering of the blood, God can declare people righteous, and they can be accepted by God. In other words, people now have the qualification to come before God; in today's terms, they are saved.

Chapter 2 reveals the grain offering. The Chinese Union Version translates it as vegetarian offering, because the other four offerings are blood offerings, involving the slaughtering of animals. In Chinese cuisine, dishes with animals are called "meat dishes," and those with only plants are called "vegetarian dishes." Therefore, the grain offering has no blood, no animal sacrifice, only plant produce, hence the term "vegetarian offering." The NIV and ASV translate it as "grain offering" because its main components are grains. The KJV translates it as "meal offering" because the grain offering can be eaten by the priests, unlike the burnt offering.

The burnt offering must be completely burned on the altar, ultimately turning to ashes. The burnt offering itself becomes a fragrant aroma for God to enjoy; it means only God can consume the burnt offering, not humans. However, the grain offering is different. Only a small portion is given to God, while most of it is for people to eat. For this reason, the KJV translates it as "meal offering." Because people have sin and must offer sacrifices to God, there must be blood covering. Since the grain offering has no blood, it is not offered alone but with other blood sacrifices.

In terms of typology, the grain offering also has two aspects. Firstly, it typifies the complete holiness of Christ; Jesus Himself is the essence of the grain offering. Secondly, through what Jesus Christ has accomplished, the worshipper must also become holy. The grain offering is more for people, meaning that people must

appropriate, experience, and enjoy Christ so that their human nature can be transformed and gradually become holy.

When the burnt offering and grain offering are offered together, from a human perspective, the burnt offering represents being saved by grace, giving one the right to come before God. The grain offering then allows a person to appropriate and experience the riches of Christ, enabling them to become holy. The burnt offering grants life and the position to come before God, while the grain offering supplies people so they can live a holy life. The burnt offering makes Christ our righteousness, and the grain offering allows us to live a righteous life based on that righteousness. For us, the burnt offering provides an objective status and identity, giving us spiritual life; the grain offering, through Jesus Christ's supply, allows our life to grow, become holy, and live a godly life. Let's read Chapter 2.

Verse 1: "When anyone presents a grain offering as an offering to the Lord, it must consist of fine flour. He is to pour olive oil on it, put frankincense on it,"

When someone offers a grain offering: As we previously mentioned, the grain offering is not offered alone because it does not include redemption. Only through redemption can people receive spiritual life. Without life, how can there be living? Therefore, before offering a grain offering, there must be other blood sacrifices to grant the person the position to come before God.

Firstly, the grain offering is a type of Christ, emphasizing His perfection, completeness, holiness, and righteousness. Christ's essence is incredibly rich, which is why the grain offering in Chapter 2 is presented in three different forms: fine flour, bread made from fine flour, and firstfruits of grain. These three forms correspond to Christ's ministry on earth.

Firstly, Jesus Christ had a perfect human life on earth, likened to fine flour. Secondly, Jesus Christ walked the difficult path to Calvary, enduring various persecutions and pressures, similar to fine flour being made into bread and baked in fire. Thirdly, Jesus Christ's resurrection and revealed glory are like the firstfruits of grain. For the

saints, these also correspond to the three aspects necessary for their growth and sanctification. We will elaborate on these as we read the scriptures in detail.

In verse 1, the grain offering is presented in its first form, using fine flour, poured with oil, and added with frankincense. We see three components here: fine flour, oil, and frankincense. Let's first look at fine flour.

To become fine flour, wheat must undergo a lengthy process: sowing, growing, maturing, and harvesting, yielding full grains of wheat. Afterward, it must be hulled, ground, and finely sieved, especially the latter two steps, which involve repeated grinding and sieving to finally obtain even, fine flour.

Isaiah 53:2-3, "He grew up before Him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to Him, nothing in His appearance that we should desire Him. He was despised and rejected by mankind, a Man of suffering, and familiar with pain. Like one from whom people hide their faces He was despised, and we held Him in low esteem." These verses describe Jesus Christ growing up like a tender shoot before God, emerging from dry ground, growing, maturing, and becoming full grains of wheat. He underwent much suffering, being oppressed, ground, and finely sieved, eventually becoming fine flour according to God's standard. This fine flour is so soft, pure, even, and balanced, so perfect and complete.

Although Jesus was born of Mary through the Holy Spirit, having divinity within Him, His perfection and completeness come from His humanity, not His divinity. Like us, Jesus faced various temptations in His growth process. Hebrews 4:15, "For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet He did not sin." Jesus, like us, faced all kinds of temptations but overcame them and never sinned. Jesus grew up in the city of Nazareth in Galilee, inheriting His foster father Joseph's profession, becoming a carpenter until He began His ministry at the age of 30.

In the first 30 years of His life, Jesus faced every problem that people encounter. He completely stood in the position of the Son of Man, facing all temptations and challenges. Before He turned 30, He did not perform any miracles, allowing His

humanity to develop perfectly, and He matured. At the age of 30, He began His ministry, and His life and work are recorded in the four Gospels. Among them, the Gospel of Luke particularly emphasizes the humanity of Jesus Christ and how He faced various sufferings. Hebrews 2:10 says, "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings."

Jesus' humanity went through many processes, ultimately becoming like fine flour. Then fine flour needs to be mixed with oil. In the Bible, oil always symbolizes the Holy Spirit. Jesus was conceived by the Holy Spirit and born of Mary, so Jesus had the indwelling Spirit from birth. When Jesus was 30 years old and began His ministry, He first went to John the Baptist and was baptized by him to fulfill all righteousness. When Jesus came up out of the water, the Holy Spirit descended upon Him like a dove. This was the Spirit of power poured upon Him for His ministry. Therefore, Jesus had the Holy Spirit both within and upon Him during His ministry on earth. This is the divine aspect of Jesus.

We say that Jesus is 100% man, represented by the fine flour; and Jesus is also 100% God, represented by the oil. The oil mixing with the fine flour is a physical blending, producing no third nature, but rather a mutual complement between humanity and divinity. When faced with slander and persecution, He responded with sweet humanity, willing to be struck and ground; when faced with sorrowful and sick people, He showed compassion in His humanity and healed them in His divinity; when faced with demon-possessed people, He commanded the demons to come out with His divine authority, living out a beautiful life on earth as it is in heaven.

A third ingredient, frankincense, must also be added. When Jesus was born, wise men from the East saw His star and came to worship Him, bringing gold, frankincense, and myrrh. Myrrh symbolizes Jesus' death, and frankincense symbolizes Jesus' resurrection. The frankincense tree, an olive family plant, usually grows in arid regions. Sometimes, due to extreme dryness, the bark cracks, and resinous substances exude a white liquid that heals the cracks and has self-healing properties. This white liquid solidifies into frankincense, which has a faint pine and sweet fruit aroma, becoming very rich when burned.

Jesus Christ, carrying perfect humanity and divinity, lived and ministered on earth, often encountering persecution, slander, and attacks, emitting the fragrance of death and resurrection. In His humanity, He experienced death; in His divinity, He experienced resurrection. Through death and resurrection, frankincense is produced, enabling Him to live a resurrected life. A life full of frankincense reflects His victory and transcendence. This verse shows that this grain offering consists of fine flour mixed with oil and frankincense, symbolizing Jesus Christ, who, in His delicate, pure humanity, combined with the holy, powerful divinity, lived a fragrant life bearing witness to His death and resurrection.

Let us pray: Lord, thank You! You are the perfect grain offering. In addition to Your perfect, complete humanity, You have the indwelling Spirit and the outpouring Spirit. When You ministered on earth, You lived a victorious life of resurrection. Today, we can draw from Your abundant riches, experience the reality of the grain offering, and live a holy life. Bless my life. We pray in the Holy Name of Jesus Christ.