

Laws for Grain Offerings

When anyone brings a ^p grain offering as an offering to the Lord, his offering shall be of fine flour. ^q He shall pour oil on it and put frankincense on it ² and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its ^r memorial portion on the altar, a food ^s offering with a pleasing aroma to the Lord. ³ But the ^t rest of the grain offering shall be for Aaron and his sons; ^u it is a most holy part of the Lord's food offerings.

⁴ "When you bring a grain offering baked in the oven as an offering, it shall be ⁹ unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. ⁵ And if your offering is a grain offering ⁹ baked on a griddle, it shall be of fine flour unleavened, mixed with oil. ⁶ You shall break it in pieces and pour oil on it; it is a grain offering. ⁷ And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. ⁸ And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. ⁹ And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food ² offering with a ⁹ pleasing aroma to the LORD. ¹⁰ But the ² rest of the grain offering shall be for Aaron and his sons; ² it is a most holy part of the LORD's food offerings.

¹¹ "No grain offering that you bring to the Lord shall be made with "leaven, for you shall burn no leaven nor any honey as a food offering to the Lord. ¹² ^b As an offering of firstfruits you may bring them to the Lord, but they shall not be offered on the altar for a pleasing aroma. ¹³ You "shall season all your grain offerings with salt. You shall not let the "salt of the covenant with your God be missing from your grain offering; "with all your offerings you shall offer salt.

¹⁴ "If you offer a grain offering of firstfruits to the Lord, you shall offer for the grain offering of your firstfruits fresh ^f ears, roasted with fire, crushed new grain. ¹⁵ And ^g you shall put oil on it and lay frankincense on it; it is a grain offering. ¹⁶ And the priest shall burn as its ^h memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the Lord.

"In nonreligious usage *minhāh* often means 'tribute,' the money paid by a vassal king to his overlord as a mark of his continuing good will and faithfulness (Judg. 3:15, 17-18; 2 Sam. 8:6; 1 K. 4:21; 10:25; 2 K. 17:3, etc.). [...] There seems very little difficulty in transferring these secular meanings of *minhāh* into the religious sphere. The cereal offering is a kind of tribute from the faithful worshipper to his divine overlord. When a treaty was made, the contested nations were expected to bring their tribute to the great king. Israel too was bound by a covenant with God, and therefore had a responsibility to express her fidelity by bringing her cereal offerings."

- Gordon Wenham, Leviticus, New International Commentary on the Old Testament, 67.

"An even weightier role for [the Ascension Offering] is established later in Exod. 29:38-46, where God legislates the daily divine service for the tabernacle, the ascension offerings. Every day, in the morning and at twilight, Aaron's priesthood was to offer up a yearling lamb (two on the Sabbath) as an ascension offering, these morning and evening sacrifices bookending and, therefore, subsuming all of the day's other sacrifices—along with Israel—within the ascending smoke of their soothing aroma. Thereby the daily life of Israel was lived out within the context of the flames of these ascension offerings. Whether plowing a field or weaving a basket, all of Israelite life was offered up to God—by the priesthood on behalf of Israel—through the soothing aroma that, morning and evening, ascended continually to God from the altar."

- L. Michael Morales, "Atonement in Ancient Israel: The Whole Burnt Offering as Central to Israel's Cult" in *So Great a Salvation: A Dialogue on the Atonement in Hebrews*, T&T Clark, 29.

"This vicarious entrance into God's Presence through the ascending smoke of a pleasing aroma explains the logic of the tribute offering, which always accompanied the ascension offering..."

⁻ Ibid, 36.

"[The memorial portion] was not only to serve as a token of the offering itself, but also, as its name implies, to bring the offeror to the Lord's 'remembrance'. This language does not imply that the Lord had forgotten the offeror. Rather, Israelites used such language to describe the Lord's favour and care towards his people. This could be in a very broad sense, as when the psalmist asks,

'What is man that you remember him, and the son of man that you care for him?'

(Ps. 8:4, my trans.)

It can also be used to describe the Lord delivering a person from a specific trial, such as sickness (Isa. 38:3), oppression from enemies (Num. 10:9), or the inability to have children (Gen. 30:22). In short, to be 'remembered' before the Lord was to experience his favour."

- Jay Sklar, Leviticus, Tyndale Old Testament Commentaries, 97.

"An important clue to the significance of [the Tribute Offering] is the emphatic reminder in Leviticus 2:13 that on no account must salt be missing from the [Tribute Offering], for it is 'the salt of the covenant with your God'. [...] It seems likely therefore that the 'memorial portion' of the [Tribute Offering], offered by fire and with frankincense to the LORD, was to bring to God's remembrance not simply the offerers but the covenant in which they stood. And with God, as B.S. Childs has put it, 'the essence of (His) remembering lies in his acting toward someone because of a previous commitment'. Perhaps it is not pressing the matter too far to see this offering as combining the honour due to God as guest and the tribute to Him as overlord."

- Derek Kidner, "Sacrifice: Metaphors and Meaning", Tyndale Bulletin 33, 1982, 132.

THE LOST SUPPER



Revisiting Passover and the Origins of the Eucharist



MATTHEW COLVIN

"The apostle Paul's exhortation to 'keep the feast, not with the old leaven nor with the leaven of wickedness and evil, but with the unleavened bread of sincerity and truth' (1 Cor. 5:8) is specifically Paschal imagery, written in the context of advice to the Corinthians to expel the sexual immoral man from their midst. Here we must avoid conceiving of 'leaven' as modern yeast, packaged in a jar or bag. That is not how bread was leavened in the ancient world. Instead, each new batch of dough was made to include a bit of old dough, already alive with yeast cultures from the air. There was thus a very real continuity from one loaf to the next. When Paul urges the Corinthians to purge out the old leaven, he is referring to the custom of burning all leaven before the Passover, thus symbolically making a clean break with their pre-Exodus past and representing the newness of Israel as God's people."

- Matthew Colvin, *The Lost Supper: Revisiting Passover and the Origins of the Eucharist*, 145.