

Leviticus, the second chapter. There is no leaven, and there is no honey ever in an offering given to the Lord as fire. Brothers and sisters, the Lord doesn't want it to be contaminated, and He doesn't want it to have any...there's a sweet aroma in it for Him, but He doesn't want any artificial sweetness put into it.

As an offering of first fruits, you shall bring them to the Lord, but they shall not ascend for a soothing aroma on the altar. Everyone, please notice that the first fruits don't ascend. Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering. For all your offerings, you shall offer salt. Also, if you bring a grain offering of early ripened things to the Lord, you shall bring fresh heads of grain roasted in the fire, grains of new growth, for the grain offering of your early ripened things. You shall put oil on it and lay incense on it as a grain offering. The priest shall offer up in smoke its memorial portion, part of the grain, and its oil with all its incense as an offering by fire to the Lord.

Then the third time we met, we talked about the burnt offering. Do you remember the burnt offering? It had been a long time since we got together, and there are two things I want to add about the burnt offering that I didn't get to tell you the first time, because there was so much about the burnt offering that I think I may have mentioned one. There's one other thing about the burnt offering: the Lord is so particular; He even explains how He wants the wood laid on the altar. He wants it laid in order. I think that we see that again in First Corinthians twelve when the Lord says, "Do everything orderly," you know, that the priests were so exact in whatever they did. I think tonight we will see a little bit more of this, the orderliness of the Lord in giving forth the offering. Not neatness, not formality, but the strength of having prepared everything just properly and having done it just properly.

Okay, I think I did mention one thing about all these offerings: there was only one place you could offer it. Is that correct? Did we touch on that at all? Do you remember? Does anybody know? We did, just barely. Okay, I think I'll pass that for right now and come back to it later.

Now we come to the second offering, and I'm rather grateful tonight for the New American Standard. The second offering is...It's been called everything in the world. The King James called it the meat offering...where they got that, I don't know. Then some other versions came along and called it the meal offering. Then I think somebody has one here that called it the cereal offering. Is that right? What version is that? Provide Standard? Provide Standard? I didn't know that. The New American has got it. It's the grain offering. It's an offering of

grain. Brothers and sisters, I think the best way to introduce the grain offering is to compare it with the burnt offering.

The burnt offering is made of what substance? It is...animal. Alright, now then, it is primarily animal. Its distinguishing characteristic is that the whole offering goes to God, and it is not only the whole offering to the Lord, but it is also an animal, it is blood, and it is a whole offering. The grain offering isn't like this at all.

Now, brothers, the Lord would like us to come to meet Him with a whole offering. I don't know if you've even distinguished in the testimonies the brothers and sisters have given. Have you seen any whole offering? Boy, have there been some whole offerings. Our whole being, our whole life ahead of us, our whole substance, our whole thought, our whole ownership. Praise the Lord. Everything being offered utterly to the Lord, and it isn't for us; it is wholly for Him. That is something that only the Lord Jesus Christ can do, and the Lord Jesus Christ accomplishes it in us, and then we offer the Lord to Him.

Now then, we come to the grain offering, and it's a little different. The grain offering is an offering made up of, not an animal, but what? Thank you. It's a vegetable. Alright, brothers and sisters, a grain offering is a vegetable offering. This means that it is somewhat different.

Brothers and sisters, I would say this: the grain offering is really something that deals with life, with the life of the Lord. The grain, never the animal, but the grain is something that deals with life. I tell you, brothers, the whole burnt offering has more to do with death. You know, we put the whole thing there for the Lord to consume. The vegetable offerings have to do with what the Lord wants of us, utterly apart from the animal, and that is the aspect of divine life. That is, it is also food for God. But it is also food for us.

In this offering, there is a difference. God eats the vegetable, the grain. But who else eats it? The man eats it too. In the first offering, no - it was all for God. But here is something that God enjoys and that man enjoys.

Well, it is very difficult to explain what the grain offering is, but I'm gonna try. The prominent factors of the burnt offering are something whole given, something of fire, something complete, something of ashes. The grain offering has something of oil in it and something of frankincense. Well, I think this will be a little clearer in a moment. I'm just going to speak on this very, very briefly tonight. I want to try to explain this by comparing grain and manna. Now, I have a purpose in doing this. The grain offering and the manna can be compared because they're somewhat similar. But I'd like you to answer some questions for

me real quickly. Where was manna given? And where is the grain given? In the land. Who gives the manna? God. And who does He give it to? The people.

Who gives the grain? We give the grain. We give the grain. Who do we give it to? We give it to the Lord. Yes, praise the Lord. Now then, is manna a gift? Yes. From whom to whom? God to us. Is it free? Does it grow in the ground? No, no, no. Where does it come from? What about the grain? Who gives the grain? We do...the land. No, that's true, but we, we bring it in the time of the meeting, and who do we give it to? Is it a gift? Is it a free gift? No. What did you do to get that grain, brother? You worked on the ground to get it. It's free to the Lord. It's free to the Lord. Yes, it is a gift to the Lord, but it was not a gift to us. We labored on the land to produce it. We got a gift from heaven, and we just took it, and it was from God. Here we have something to give to God we labor on. And to whom do we give it? To the Lord. He gives us a gift; we haven't earned it, but here is something that we have labored on, and we give it to God.

Now, what are the works? What is the original source of the grain? The earth. What is the original source of manna? The heavens. Now, can you see the difference? One is from heaven, one is from earth. One's a gift from God. One is the labor we give to God. They differ in every respect.

Now then, I want to ask you, which is more of value, the manna or the grain of bread? The grain. Why? The manna was given for where? Where was the grain coming from? From the land. The land in Israel. And where is it taken to? To the temple, to the temple, or to the tent. Now, are you getting it? Praise the Lord.

I think if you just took a poll right here and said, "Is something more important coming from heaven or from earth?" I think most people would say heaven, wouldn't they? I would tell you that the more important is from the earth; it is from the earth, and it is for the house, it is in the house, it's for the house, and it's to the Lord.

Well, I want you to get a little impressed that we labor to give this one to the Lord. We have an experience to give it to the Father, to God. We have to labor to do it. Now then, you aren't required, but I tell you, you really aren't required, but I think you miss a lot. One day in East Texas, I was driving past a community. I stopped at a man's house to see him, and I saw something I had never seen in all my life in East Texas, never once. I saw a cornfield, and the corn was up about that high, and the entire cornfield was covered in weeds. The farmers worked hard to get rid of the weeds, so hard that you just never saw a field with weeds in it. I

don't know if any of you have ever chopped weeds out of a corn or a cotton patch. I have. We would go out there, and we'd chop them down the moment they came up. But I just looked at that cornfield and realized that that man was going to get absolutely no harvest whatsoever, because he hadn't taken his hoe out there and worked the land, and the grass, the weeds, were absolutely killing the corn. There was no hope that corn would come up.

Well, I'll tell you something: when harvest time came, all those other farmers had something, and it was joyous, and it was valuable. He didn't have anything because he didn't work the land. Now, you don't have to work the land, brothers and sisters. It's really optional. But when the harvest time comes, you've got two options: starve or borrow. And neither one of them, neither one of them is fun...no, the joy of seeing the crop come up. Praise the Lord. So, brothers and sisters, it's our privilege to bring something into the house of the Lord.

Alright, we need very briefly...I'm just, I'm just going to make this so quick. What is the grain offering? What is, what is the grain offering? Oh, yes, it's the Lord Jesus Christ. But how is it the Lord Jesus Christ? The fruit of the Spirit, yes. His life worked in ours. Alright, that's getting much closer. Alright, I will try to make it really clear to you. Brothers and sisters, we come to the meeting and bring something that has come up out of the earth and grown. There are three aspects to this offering: the grain that came up out of the earth, the oil, and the frankincense.

Okay, brothers and sisters, the first aspect of this offering, the vegetable life, is something sown into the earth that came up that speaks to us of the Lord in His humanity. Christ was sown into the earth, and He's come up. He is that man who came up. In John 1, you get the Lamb, that's the burnt offering. In John twelve, you get the grain that's come up. This is the vegetable offering. But one speaks of the Lord's humanity.

There is something in John 11 that's very, very interesting. In the first part of that chapter, if you will read it, you will see the vegetable life of the Lord Jesus Christ. You will see Him as a grain. Two things in that chapter are very interesting. First, Jesus Christ is very joyful. Second, Jesus Christ weeps. He starts out joyful; He ends up weeping.

Well, what is that? You referenced something like this tonight. Sister Laura brought a grain offering tonight. She doesn't realize she did. Sister Laura, what is this? In chapter eleven, Jesus is joyful, and then He weakens. It's the reality...no, it's the realness of the life of the Lord. It's His pure humanity, something very, very real. I'm gonna use a strange word. It's the honesty of Jesus Christ. You know, it is, it is pure humanity.

A dear Chinese brother, whom I heard speak four, five hundred, maybe several thousand times, said, "We must be "Jesusly" human." He could come up with strange statements sometimes. We must be "Jesusly" human. "Jesusly" human. I don't know if you can get that, but when a group of people can come in together, and they can see humanity, and they can really say, "Boy, those folks, you know, those are just ordinary folks; they're real." And yet they realize something so different among the people. May the Lord give us not only a grain offering, but a grain feast. Brothers and sisters who have really experienced the very human Lord Jesus, a triumphant humanity, nonetheless a humanity.

I'm not suggesting that everybody go out tonight or tomorrow, get a basketball, and start playing so you can be just real, common, and human. I would come back to my brother's term "Jesusly" human. It is very difficult for me to explain what I want to say, but when the church gathers, the Lord's strong humanity is seen in the offering.

Let us look at this for just a moment. The Lord Jesus Christ fit the need. People were weeping, and He could weep. People rejoiced, and He could rejoice. Brothers, you know something? We must be a people who can really rejoice. But I tell you, when we have joy, I'm right on the front row rejoicing. I want you to know that. But when we weep, I rejoice even more. I really do. I don't think there have been many places in my life where I've gone and seen people crying. Do you know what I mean? I praise the Lord for every tear I've ever seen shed in the meetings. You don't see them shed in places where there's a big organ and, you know, so and so forth, big building. May the Lord also give us tears. May the real brokenness of the Lord, the humanity of the Lord...oh, listen, thank God for all the shouts and praises, and thank God for the tears, for they are both something of the Lord Jesus Christ.

There is a reality in the offering. This is...boy, I can identify with that. That's where I've been. Yes, the Lord, that's a human thing. Boy, those are human beings down there. Boy, that's the Lord. I, I can't explain it. May the Lord Jesus Christ get it over to us. That's all I can say. He's very human, and there is something of the humanity of the Lord in this offering. He deals with us very humanly. People must never come visit us and think these are a bunch of angels. They must also see our normality, and yet it must be such a strong normality. Well, the reason I made that point was no one should ever come through that door and feel out of place. There really should be a place for every human being. While the Lord's standards are so high, His standards are so high, I am suggesting anything other than the Lord impresses us tonight with a grain offering. We'll go that way. I tell you, the last month has been some of the greatest reality I have ever seen. It has been really, really precious.

Alright, now then, there are two other things you're gonna offer, and the next one is...there's the oil, and then there's the frankincense. That is the oil. What is the oil? It has got to be exactly that: the Lord's Spirit or the Holy Spirit. Now then, here is the grain. The grain has been prepared at home. It has been crushed and prepared. Is the oil poured in at home or at the time of the meeting? It's poured at home.

Alright, after we have known something of the Lord's humanity, whether it be His joy or His weeping, whatever it is, there's the humanity of the Lord. Then there is the oil. What is this? Now, praise the Lord, this is something of divinity. This is the divinity, and the two are put together. How are they put together? They are mingled, and they become one.

There's an offering to be offered up to the Lord that started out human, but it's added divinity. I don't know how even to express these things. I'm giving them to you tonight as an impression. I really don't know how to express them. That as the Lord deals with you, brother, in a very human way and He brings into you something of humanity, and He makes you strongly normal, then brothers, there must come the mingling of divinity. Not to make you less human and more divine, but to strengthen the humanity; to make the humanity capable of being human.

Well, isn't it human for us to not be discouraged? Yes, when it's mingled with divinity. There ought to be a very normal humanity that is mingled with divinity that makes us believers. Can a man walk through the door of a job and not be discouraged? Let him touch divinity, and then that humanity can go on being so normally human. Is it possible for a group of brothers and sisters to come into a meeting and really be normal people and yet burn, burn with the Lord, that others can identify with their humanity? Impossible unless there is a new way of divinity in it. Well, that's the kind of Lord we offer to the Father.

I want to tell you something. This is food, but who is this food for? Who is this food for? Only two people eat it. Who are they? God and the priests. Who gets the larger portion? The priests get the larger portion. Well, why is that? I'll tell you, it is very simple why, right? We need a whole lot of the Lord Jesus Christ. We really need a whole lot. We need a lot of His divinity, and brothers, we need a lot of His humanity. Because ours is such a weak humanity, His is such a strong humanity, and here is His divinity, and we have nothing of that except in Him. Then we have something to offer to the Father.

What did this grain do? I want to tell you what it does. It supports the priest in the house. I want you to know that those priests are sustained by the grain offering when they're in the

house. That's their sustenance. They eat that grain and live by it. A new term has come into American vocabulary in the last ten years: life support. Have you heard of it? The astronauts have life support equipment. They get out in the middle of space, and there's a line tied to him, and that's called his life support. It's got oxygen running through it. The Church of the Living God has life support. That's the grain offering. The grain offering gives us life, supports us, and keeps us alive in the house of God. It's the life we bring into the house. It's the life that keeps us alive.

What is this life characterized by? There are two or three aspects to the burnt offering. One is that it's an animal, it's burned, and it's wholly burned. The aspect of the vegetable offering, the grain offering, is that it is vegetable, and then it is oil that is mingled with the vegetable grain, and then there is the frankincense. What is that representative of? Sure, that is the Lord Jesus Christ.

Is there anyone who raises their hand and says frankincense? The Lord Jesus Christ was born in the time...the frankincense, or incense, is burned; we all know that. They're burned. When the Lord Jesus Christ was born, the Gentiles from Babylon came to Him. Isn't that neat? The Gentiles from Babylon came to Him. What about the religious people from the religious system? Did they come too? Who came to the Lord Jesus? Gentiles from Babylon. They came hundreds and hundreds of miles. How far is Bethlehem from Jerusalem? Six miles. I've been, I've made the trip myself. It's right there. I believe, and I'm not mistaken, it is six miles. It's just a short trip.

Did any of the Jewish scholars go see the Lord? They saw the star, they heard the signs, and they saw the wise men come. The wise men came and asked them, "We've got a lot of signs here, but we don't have the facts." The Jews said, "We're mixed up with the facts. There's premillennialism, there's this verse right here, there's an eyeball revelation, a goat's tail, a very strange vision. We got all the information." And they said, "Where's the Messiah gonna be born?" And they said, "Well, when all of these signs that you're talking about come into being, He'll be born in Bethlehem." They said, "Well, they've all come into being, so we'll go see," so they jumped on their camels and took off. And the scholars went back to studying the Bible.

Sisters, tell me, what did the Gentiles bring as gifts? Gold, frankincense, myrrh. Now, what is gold? God. What is myrrh? Myrrh is an embalming substance. The death. So what is the frankincense? The resurrection. Yes, it is the resurrection. Wow, wow. There's, there's an

offering. There's an offering. There's an offering. There's an offering. You come out and open your eyes, and you're just a human. And your boss is really after you today, and you're a weak human. You're so weak as a human, and you need strength. So, brothers and sisters, start eating. What do you eat? You eat the grain. You eat the humanity of the Lord Jesus Christ. You just start over, and you touch the Lord. You stop with your weak humanity in the midst of all your problems, and you take the Lord as grain. And then He gives you the strength of *His* humanity, and He levels out the mountains and the valleys, and He makes you a clear path.

And now, praise the Lord, they see him running around at his job, and he looks just perfectly normal, but actually he's running around on the divine human life. He now is operating in the humanity of the Lord Jesus Christ, and boy, that's really humanity. There's no weakness in that humanity. It doesn't know any depression. I tell you, if the Lord Jesus Christ were a painter, He just wouldn't be put down. If He were a student, He wouldn't be put down because He has such a strong normal humanity.

Alright, so that humanity is delivered to you by the oil, by the divinity. At the same time, I am simply saying to you that all day tomorrow, there's a weakness in your humanity that, when a situation arises, eat the grain. Just eat the grain, and then you will have the strength of the Lord's life; in the oil and in the grain, then, praise God, comes the frankincense. There is a sense of resurrection. And that is a sweet smell to the Lord. That is so sweet to the Lord. You know who else it's sweet to? It's sweet to everybody else too. It fills the whole house with the aroma of incense going up, a resurrection of a brother, of a sister that have eaten the grain. It is in eating the grain and the oil has been mingled with them, and there's just naturally resurrection.

I want to say something now that is extremely important to us meeting in the future. I want you just to put it on a peg because we're gonna come back to it. Brothers and sisters, there are many offerings, but one of them is the offering of resurrection, and it is so different from any other offering. It is an offering that is sweet, and it has an aroma to it.

Who was the first person who ever had a resurrection offering to bring? Lazarus. And who was the next person, the very first person who ever got in on dealing with a resurrection? Peter? No. Mary! She had the news of the resurrection. Brothers and sisters, I don't know if you noticed, but she didn't go back shouting. She went back with an awe-filled joy. Can you understand that? Look at everybody who touched the resurrection. It was, "Oh, oh."



I tell you, I love to hear a sister shout. I really do love to hear a sister shout. But I also tell you, there's nobody that can bring resurrection like a sister. She gets up and just gives some sweet words; some dear aroma of the Lord having been resurrected. I hear the brothers get up...they're so heavy; that's wonderful. The sister can get up with just the Lord's resurrection. And I'll tell you what, a sister can feed me more than all the theological professors in the whole world. Is that not true? Just, just a resurrection offering.

I say, brothers, I know that to some degree I'm speaking not very practically, but I think you're getting an impression, aren't you? Sometimes we talk so much about resurrection, and also, praise the Lord, brothers and sisters, here is an offering that comes out of our daily living, but it's daily living with the Lord.

And what am I? A weak human, am I not? Really a weak human. Praise God, I know another *Human*. And they put Him to the ground, and he came up as wheat, and I can eat Him. And as I eat Him, I am strengthened, and then I get something divine in me. Then, hallelujah, I am raised up, and I can live a human life that is really normal, and then I can bring that normality into the meeting, and I bring it as a sweet incense to the Lord.

You either got it or you didn't. I don't know whether you did or not, but I just want to tell you something: tomorrow be a priest, be a priest. Eat the grain of the strength of the humanity of the Lord, and Friday be a divine human, and then come back Friday night and in the house of God offer up your present to God. Father, look what Jesus did. Oh, I just ate of Him a little bit, Lord, as my vegetable, and He made me divinely human. I live by a humanity that I'm not capable of living. Father, I want to offer that gift of Your Son to You. And there will be resurrection. That's all I can tell you. There'll be resurrection, not only in you, but in us. A brother said tonight, "I need encouragement." Wow, isn't that encouragement? Wow, that's all, brothers and sisters.

I can tell you I am thankful for Thursday. Glory to the Lord. I'll, I'll praise the Lord for Thursday. I'm not gonna be here on Friday, but I'm gonna get back here Sunday night, and the first thing I'm gonna ask is, "How were things Friday night?" Brothers and sisters, just tomorrow morning get up and eat some grain. Will you get up in the morning and eat a handful of grain? And tomorrow, when somebody is sent from this world to do you in, you just stop a minute and say, "Excuse me, I've got to eat a little grain."