

Leviticus Chapter 2 Commentary

We continue in this chapter the freewill or voluntary sacrifices of their different kinds. God is making sure that all of his people had available something to make this sacrifice with, no matter how poor.

Le 2:1 ¶ "And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: 3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire."

Meat offering has the definition of *a donation; tribute; specifically, a sacrificial offering, gift, oblation, present, sacrifice*. As we examine all the specified ingredients of the various meat offerings, we understand that a meat offering is not meat, as in flesh of the animals, but it is plant based.

The unbaked meat offering was of fine flour, the best of the fields, and oil, and the priest was to take a portion of the flour and oil, and add all the frankincense to it, to be burnt upon the altar of sacrifice. The frankincense, when burned, gave off a sweet odor, to make the sacrifice a sweet savor acceptable to God. The wise men brought of their gifts to the baby Jesus, including frankincense, signifying that Jesus would be our sacrifice of a sweet savor to God, which we see in **2Co 2:15; 14 "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."** Notice, only those for whom Christ died were a sweet savor of Christ to God.

4 "And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. 6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. 7 And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil. 8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. 9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. 10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. 11 ¶ No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire."

Here we have described the meat offerings, which were to allow the poorest of the poor, to be able to make a freewill offering to the Lord. We notice that this, and all other offerings to God, were to be without leaven. Why no leaven? Leaven is always a picture of sin, and God will not accept sin as a sacrifice, which gives us a picture of Jesus, the sinless sacrifice.

Secondly, we notice that now God begins making provisions for the priests from the freewill offerings of meat. They only burned a portion, and the rest was for the priests to eat. This gives us a picture today of when a congregation assembles, as we are commanded by God's word to do, the preachers may offer a portion of the meat offering to the Lord, by preaching the gospel of Jesus Christ from a portion of the scriptures to the congregation. However, all the preaching is not for the congregation, a portion is for the minister also. The minister needs to see the congregation freely offering their worship to God, through praising God in worship, through desiring to hear and feed upon the gospel of Jesus Christ. This is food to the soul for the ministers of God.

Well, what about not burning honey? Let us consider honey in its context in the bible. What was God's promise to his chosen people Israel? To carry them to a land of promise flowing with milk and honey. These are two things that man can only make an imitation of.

The land flowing with milk and honey, is representative of the New Testament Church and the preaching of the gospel of Jesus Christ today. No man can bring forth the true gospel unless they are called and qualified by God.

Remember there are false teachers and preachers in this world. They may give you portions of the word of God, but they will not give you the full truth of the gospel, because they are false teachers.

The reason the honey is not to be burned on the altar of sacrifice is that honey is the picture of what is produced by the preaching of the finished work of Jesus on the cross. The gospel of Jesus Christ is not an offering to be made to God, but rather, a gift from God for God's people to feed upon. Remember the scripture in **1Sa 14:27** *"But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened."* Just as Jonathan's eyes were enlightened, so the spiritual eyes of the children of God are enlightened, when they eat of the honey of the gospel of Jesus Christ. Honey from the rock, Christ Jesus.

Just as God carried his chosen nation of people to the land flowing with milk and honey, so the born-again child of God is brought into the land of promise, the New Testament church, which is flowing with milk and honey. Well, what part does the milk play in this scene of the land flowing with milk and honey? Milk is another thing that man can only make an imitation of. It's application to us is as it was to Israel, as seen in **1Pe 2:1-3; 1 ¶** *"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious."* Both milk and honey are produced without any work by the hands of man. God alone made the provision for them to be available to mankind, and especially for his people in a spiritual sense. God made provision for the feeding of his people, and their nurture from the Word of God, through Jesus Christ and his chosen ministers. We thank you, our heavenly Father, for the land of promise to us, the New Testament Church, the land flowing with milk and honey, which sustains our lives here in time, and is emblematic of that place that Jesus, our Saviour, has gone to prepare for us. Hallelujah! Amen!

12 "As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour."

We have here the oblation of the firstfruits, which were not burnt on the altar of sacrifice for a sweet savor. The firstfruit offering was a mandatory offering, commanded by God to be made unto him in its proper season, which was a gift from God to the priests, and provided sustenance for the priests and their families. These oblations were the only oblations that were baked with leaven and honey. Why? Because they were not burnt on the altar of sacrifice, they were only waved before the Lord to acknowledge his blessing in providing for all his people, and they were given to the priests and their families for food, seen in **Le 23:17** *"Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD."* The leaven and honey were used in the firstfruit offerings to give the food a better taste for these servant families.

What would this wave offering have to do with us today? We begin by going to **1Co 9:9-11; 9** *"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"* In other words, we are taught in the New Testament Church that the congregations of the individual churches are to provide for, and sustain, their pastors and ministers.

Also, this is iterated again in **1Ti 5:17-18; 17 ¶** *"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."* Again, we find that the New Testament Church is to support their ministers. Certainly, the ministry receives spiritual benefits as they labor in the Lord's work of preaching and teaching the gospel of Jesus Christ. How, you ask? The first benefit is for the people to show up whenever the church assembles, as we are commanded in **Heb 10:23-25; 23** *"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."* Another benefit is when the ministers see the congregation growing in the knowledge of the Word of God, and especially finding them sound of

faith in the basic doctrines of truth. When the ministers see that the preached word of God is being made effectual in the faces of the congregation, they are reaping spiritual benefits to themselves.

13 "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. 14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. 15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. 16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD."

Now we have the commandments of the things to be added to all the offerings made by fire unto God, including the offerings of the firstfruits. All the offerings made by fire to God were to be salted. Why would God require salt to be on all these offerings? Salt has the opposite properties of leaven. Leaven corrupts whereas salt preserves and flavors. This is why no person should offer to God their own works, because the works of man, by his own power, are as leaven and they putrefy everything they touch. Salt, on the other hand, gives flavor, making the offering tasteful, and the preservative affect of salt is emblematic of the finished work of Jesus Christ, which has eternally preserved God's chosen people. Salt changes the chemical composition of whatever it is put on. This points us to the change we are required to have in our lives, which is manifested in the new birth. It is also prophetic of the resurrection of the dead in Christ as seen in **1Co 15:51-52; 51 ¶ "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."**

This is why God's covenants are called covenants of salt, meaning when God makes a covenant, he always keeps it. Thus, God the Father made a covenant with God the Son, that God the Son would save all of God's people. Wherefore, we, like Israel, have a land of promise, here on earth in time, which flows with milk and honey, which is the New Testament Church.

The New Testament also teaches us about firstfruits. Let's begin in **1Co 15:20, 23; 20 ¶ "But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."** Firstfruits, in the New Testament, has the definition of **a beginning of sacrifice**. Demonstrating to us that Christ Jesus was the sacrifice that began the New Testament Church, and when each child of God is born again, they begin to sacrifice their lives for the glory of Christ Jesus.

We know the New Testament Church, and the saints of God, are partakers of the firstfruits of Christ, for we are told this in **Jas 1:17-18; 17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."** Thus, every child of God is a firstfruit, begotten of Christ, and we belong to Christ, who is **a beginning of sacrifice**.

Just as God had set apart the tribe of Levi, to be his priests out of the tribes of Israel, Christ has set forth the ministers of the gospel of Jesus Christ, as we see in **1Co 16:15-16; 15 "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) 16 That ye submit yourselves unto such, and to everyone that helpeth with us, and laboureth."** God chooses, calls, and qualifies, each, and every, true minister of the gospel. The ministry, like the priesthood of Israel, are to offer up Christ, **"a beginning of sacrifice,"** to the people of God, through the preaching of the finished work of Jesus Christ. The sacrifice of himself on the cross is the beginning of the sacrifices of the New Testament Church. What do you mean? After the new birth in Christ, every choice you make to serve the true and living God, to bring glory and honor to the name of God and Christ, is a firstfruits offering. We notice, in all these texts in the New Testament, and that **"firstfruits"** is always in the pluralized form. This tells us that just as Israel was to bring their firstfruits offerings in their season to God, God's people are to bring continually the firstfruits offerings of their lives in Christ, to be a firstfruits offering to God. It is a reminder to us; we do not make our public profession of faith in Jesus Christ and then sit back in the rocking chair of grace to do nothing. We are to continue to bring **"firstfruits"**

that bring glory and honor to the name of Christ. Also, Jesus told us that we are to be salt and light in this world of sin and sorrow.

These "**firstfruits**" offerings, which are defined in, ***Ga 5:22-26; 22 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another."*** are to be presented to God in a manner that manifest to God that we are the children of God. Thank you, King Jesus, for your covenant of salt, and for the preservation of your "**firstfruits**" in your finished work, Hallelujah! Amen!