

## **Day 121 - MONDAY: March 13th**

### Leviticus 2

#### Leviticus 2:1-16 NKJV

'When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD. The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire. 'And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering. 'If your offering is a grain offering baked in a covered pan, it shall be made of fine flour with oil. 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. Then the priest shall take from the grain offering a memorial portion, and burn it on the altar. It is an offering made by fire, a sweet aroma to the LORD. And what is left of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire. 'No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire. As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma. And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. 'If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. And you shall put oil on

it, and lay frankincense on it. It is a grain offering. Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the LORD.

### **Daily Deep Dive:**

Let's start with the introductory remarks of the UCG reading plan: "The King James Version of the Bible labels these as "meat" offerings. However, this Elizabethan English word simply means "food." Sometimes also called "meal" offerings, they consisted of grain. This all makes sense when we consider that man's most consistent source of sustenance, the "staff of life," has been bread. In this symbolism, we may perhaps observe that the grain offering symbolized worship of God through providing for fellow man. Christ has done this perfectly as the "bread of life" that came down from heaven, which we are to eat of as our food (see John 6:22–40; Matthew 4:4). Indeed, this offering provided a major portion of the food for God's priests. It was not wholly burned upon the altar as the burnt offering was. For rather than symbolizing total devotion to God, it, again, included the service of fellow man as part of that devotion. And yet, though it was not wholly burnt, it was totally consumed—by the fire of God as well as by the

priests—with nothing left for the offerer. The offerer, as in the burnt offering, was to give of himself completely.” [END]

Verse 1 – Even though the priest also benefited from this offering brought out in the above paragraph, the offering was still first an offering to the Lord. The offering contained fine flour, oil & frankincense. Let’s dive into those ingredients and symbols from the UCG reading plan: “First is flour. "Bread flour must be ground" (Isaiah 28:28)—or "bruised," as the King James has it. "Christ our staff of life is here represented as the bruised One. The emblem, [grain] ground to powder, is one of the deepest suffering.... The thought is one of bruising and grinding; of pressing, wearing trial. Jesus was not only tried by 'fire'; God's holiness was not the only thing that consumed Him. In meeting the wants of man, His blessed soul was grieved, and pressed and bruised continually. And the bruising here was from those to whom He was ministering, for whom He daily gave Himself" (Jukes, p. 80). And, of course, there was His actual physical bruising as a service to mankind. "And what a lesson is there here for the believer who wishes to give himself in service to his brethren! [—to be a food offering!] This scripture, as in fact all Scripture, testifies

that service is self-surrender, self-sacrifice. Christ, to satisfy others, was broken: and bread [grain] must still be bruised: and the nearer our ministry approaches the measure of His ministry—immeasurably far as we shall ever be behind Him—the more we shall resemble Him, the bruised, the oppressed, the broken One" (p. 83). Jukes also brings out the fact that fine flour, as it was supposed to be, has no unevenness—just as with Christ, who was consistent in being fully godly in all areas.

He goes on to explain the oil in the grain offering as symbolic of God's Holy Spirit, which, in the burnt offering, was represented as water (Leviticus 1:9). "The third ingredient of the [Grain]-offering is frankincense—'he shall put frankincense thereon'; in connection with which, and yet in contrast, it is commanded—'ye shall burn no honey unto the Lord.' These emblems, like all the others, are at once simple yet most significant. Frankincense is the most precious of perfumes, of enduring and delightful fragrance: fit emblem of the sweetness and fragrance of the offering of our blessed Lord. Honey, on the other hand, though sweet, is corruptible; soon fermented, and easily turned sour. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of fire. In

honey it is just the reverse; the heat ferments and spoils it. The bearing of this on the offering of Jesus is too obvious to comment. The fire of God's holiness tried Him, but all was precious fragrance. The holiness of God only brought out graces which would have escaped our notice had He never suffered. Yea, much of the precious odor of His offering was the very result of His fiery trial" (p. 88). [END]

Verse 2 – Since this offering was to the Lord, the priest first gives to God His portion as the “memorial” portion. This Hebrew word for “memorial” comes from a root meaning “a reminder” (Strong's) and may have served as a reminder that God always comes first and that the offering is to the Lord first and foremost. Or it may have stood as a representative piece, similar to the Wave Sheaf Offering that takes place during the Days of Unleavened Bread, where the Sheaf (representing Jesus Christ) is waved before God as representing all the other first fruits that will come later in the harvest (the first of many that would come later like it/Him (Jesus Christ)). This portion to God was burned (consumed) to God on the bronze altar (His table), and like the Burnt Offering, this offering also was a “sweet savour/soothing aroma” to God. This “memorial portion” serves as a reminder that God has provided everything we

are and everything we have and that First Fruits belong to God (both physically & spiritually).

Verse 3 – The rest of the grain offering was given to the priests. It's important to note that in the Burnt Offering, a life is fully given to God/God consumed the entire offering, and no one else shared in that offering. As we understand that offering related to the first great commandment (Mark 12:30 – to love God with all your heart, soul, mind & strength), then that makes sense. This offering was of the fruit of the earth (grain), that mankind had a part in producing. First and foremost, any good fruit (grain) that man was able to produce, is certainly to God's glory first and foremost. God created the earth and it's ability to produce after its kind, seeds, etc...but God also provides rain in due season and therefore, we must never forget that on a physical level, our ability to produce food is a gift from God. On a spiritual level, we understand this principle as well. What Spiritual Fruit in our lives can be produced apart from God & His Holy Spirit? The Spiritual Fruit we produce is again to God's Great Glory! Throughout the Bible, God uses the analogy of good fruit being produced in our lives in how we interact with others (our neighbors) (see Gal

5:22–23). We further see this connection in Hebrews 13:16 where it says: “But do not forget to do good and to share, for with such sacrifices God is well pleased.” If the first great commandment is satisfied by the Burnt Offering, many believe the second great commandment is satisfied in this closely related Grain offering. Mark 12:31 states: “**And the second, like *it, is this: 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'* There is no other commandment greater than these.**”

These two commandments go hand and hand. It’s important to understand that the Grain Offering was often given in conjunction with the Burnt offering (compare Exodus 29:41, Leviticus 23:12–13, Number 6:15, 15:1–9, 29:6, Judges 13:23).

I’ve read in multiple places, and therefore it’s my understanding that the grain offering was burned on top of the Burnt Offering (with the Peace offering burnt upon both – Leviticus 3:5). So, there is a close connection between these two (as well as the peace offering which we will come to tomorrow).

Who was to benefit from the fruit produced?

This Grain offering was to be shared with the Priest and his children. We understand in the greatest sense, the Priest

represented Jesus Christ. Again, we keep in mind that in every offering, Jesus Christ represents the perfect one giving the offering (the “offerer”), as well as the perfect offering and also the perfect High Priest serving as the perfect Mediator between God and man. As our High Priest, serving at God’s right hand, Jesus Christ also enjoys and is satisfied when we give to God and love our neighbor. The type goes down a level to church when we consider another type of the Priest and His children.

Exodus 19:5 – 6 it says: “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

The JFB commentary states “As the priestly order was set apart from the common mass, so the Israelites, compared with other people, were to sustain the same near relation to God; a community of spiritual sovereigns.”

We see this idea continue in the New Testament regarding God’s church. Compare these three verses from 1 Peter 2: **1Pe 2:5** you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.



**1Pe 2:9** But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

**1Pe 2:12** having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

When we strive to imitate Jesus Christ (Ephesians 5:1–2) who gave Himself as a sweet-smelling aroma offering to God, who not only gave Himself wholly to God but also loved and served His neighbor perfectly, we also please God and Jesus Christ when we love our neighbor and demonstrate the fruit of the spirit. We start first with the household of faith (God’s church) and to all mankind as we have the opportunity (compare Gal 6:8–10 & Matt 15:22 – 28).

We see this offering was Holy Holy (repeating of the Hebrew word for Holy for extra emphasis, translated “Most Holy”). This offering had to be eaten by the priest and sons (who were Holy) and in a Holy place.

Verse 4 – The grain offering above was unbaked, here we find instructions for a baked grain offering. The Keil and Delitzsch Biblical Commentary on the Old Testament states: “The second kind consisted of pastry of fine flour and oil prepared in different forms. The first was maapheh tannur, oven-baking: by תַּנּוּר we are not to understand a baker's oven (Hosea 7:4, Hosea 7:6), but a large pot in the room, such as are used for baking cakes in the East even to the present day (see my Archol. 99, 4). The oven-baking might consist either of "cakes of unleavened meal mixed (made) with oil," or of "pancakes of unleavened meal anointed (smeared) with oil." Chaloth: probably from חָלַל to pierce, perforated cakes, of a thicker kind. Rekkim: from רָקַק to be beaten out thin; hence cakes or pancakes. As the latter were to be smeared with oil, we cannot understand בָּלִיל as signifying merely the pouring of oil upon the baked cakes, but must take it in the sense of mingled, mixed, i.e., kneaded with oil” [END] Additionally, the Ellicott's Commentary states: “The second kind of meat offering consisted of preparations baked with oil in the oven, or in the pan, or cooked in a pot (Leviticus 2:4–10). The oven is probably the portable pot, open at the top, about three feet high and liable to be broken (Leviticus 11:35), which is still

used in the East for making bread and cakes. After the vessel is thoroughly heated, the dough, which is made into large, thin, oval cakes resembling pancakes or Scotch oatcakes, is dexterously thrown against the sides, the aperture above is covered, and the bread is completely baked in a few minutes. Though the bread when first taken out is soft, and can be rolled up like paper, it hardens and becomes crisp when it is kept.” [END] I covered some possible symbolism of these breads back in Exodus 29. Certainly, we understand that they picture first and foremost Jesus Christ, the Bread of Life (John 6:35, 48).

Verse 8 – We can only come before God’s presence through Jesus Christ our High Priest (Eph 2:18, Hebrew 4:16, 10:19–21, John 14:6)

Verse 11 – Throughout the Bible, leaven is a symbol of sin. Since the bread represents Jesus Christ, no leavening (sin) could be used. We read above that honey has a quality that sours (corrupts) when heated. The Cambridge Bible for Schools and Colleges states: “Both leaven and honey produce fermentation, a process which has been associated

in thought with the working of unruly desires, and considered as a symbol of evil.”

Verse 12 –Ellicott’s commentary describes this verse clearly and is in alignment with other commentaries I read:

“Better, *as an oblation of firstfruits ye may offer them*. This verse mentions an exception to the rule laid down in the previous one. *i.e.*, leaven and honey, which are excluded from the meat offerings, may be used with firstfruits. Hence they are mentioned with firstfruits (Leviticus 23:17; 2Chronicles 31:5).” [END]

Verse 13 – The UCG reading plan states: “The fourth and last ingredient of the grain offering was salt—in contrast to leaven, which was forbidden to be offered on the altar. “The import of these emblems is obvious: the one positively, the other negatively... 'Salt,' the well-known preservative against corruption, is the emblem of perpetuity and incorruptness; while 'leaven,' on the other hand, composed of sour and corrupting dough, is the as well-known emblem of corruption” (pp. 89–90). A case in which leaven could be offered was that of the “offering of the firstfruits” (Leviticus 2:12)—that is, in the leavened loaves

offered at Pentecost (Leviticus 23:15–21). But it could not be burned on the altar for a sweet aroma (Leviticus 2:12). These leavened loaves represented the Church, still beset with sin (compare 1 John 1:8–10) yet finding acceptance through Christ's sacrifice and His living within its members. Just as Christ did, we are to offer ourselves as food for the world around us—serving our fellow man as an offering to God (compare Matthew 25:31–46).” [END]

The covenant of salt points to the perpetual nature of the covenant God made with Israel at Mt. Sinai.

Verse 14 –Adam Clarke’s commentary states: “Green or half-ripe ears of wheat parched with fire is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as keeping a table among his people, (for the tabernacle was his house, where he had the golden table, shewbread, etc)., so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor to a repast on parched corn!” [END]

I found this connection to the poor interesting. Similar to how through the bull, the lamb, and the doves, God was

accessible to all people regardless of their financial means,  
here it seems a similar point may be emphasized as well.