

Used, Trinity, 5/31/2000

The Meat-Offering

Leviticus 2

I was working on this chapter when the pastor contacted me about preaching today. So, I developed it for a message.

Every Sunday morning, Pastor Ron Rumburg sends out a Sunday Snippet.j This came this morning.

Seeking the Face of God

“When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.”
Psalm 27:8

When our God tells us we should seek His face then the importance of that requirement is seen in a divine light and with supreme importance. Man cannot approach God without coming to Him at His request and in His way. What arrogance it would be to try to devise a way to worship or please God that was not according to what He desired, required, or instructed. God has designed His own way to be worshipped or served! What then is meant by “Seeking the face of God?”

His opening remark fits perfectly with what I had ready for this morning.

The last several chapters of Ezekiel describe the glories of the Gospel Church. Ezekiel 47:1-5 tells us that the Word of God is shallow enough for the most immature believer, yet deep enough to drown the most learned theologian. We will only go about ankle deep here with the high points of this chapter.

These notes will be on Sermon Audio.

The requirements of the Old Covenant as seen in this chapter are clearly revealed in the New Covenant:

Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

Philippians 4:18 *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

Two introductory quotes:

John Gill (1697-1791) gives us the **requirements of this offering**:

This chapter contains the law of the meat offering, and gives an account of what it was made of, fine flour, with oil poured, and frankincense put upon it, #Le 2:1 what was done with it; part of it burnt upon the altar, and the rest was the property of the priests, #Le 2:2, 3, 8-10 how it was to be when baked in an oven, or in a pan, or fried in a frying pan, #Le 2:4-7 what was prohibited in it, leaven and honey, #Le 2:11 what was to be used in it, salt, #Le 2:13 and what was to be the oblation and meat offering of the first fruits, and what to be done with it, #Le 2:12, 14-16.

Requirements of this offering

1. The finest flower, and the first fruits, which would be the best of the crop.
2. Oil
3. Frankincense.
4. Salt.
5. No leaven, nor sweetness of any kind.

Andrew Bonar (1810-1892) gives us the **meaning of this offering**:

The meat-offering (so called by our translators because the greater part of it was used for food) represents the offerer's person and property, his body and his possessions. {1} When he had by the burnt-offering obtained full acceptance for his soul, he comes next to give up his whole substance to the Lord who has redeemed him. The mercies of God constrain him to give up all he has to the Lord. The meat-offering was generally, or rather always, presented along with some animal sacrifice, in order to show the connection between pardon of sin and devotion to the Lord. The moment we are pardoned, all we are, and all we have, becomes the property of Christ. *"Ye are not your own, for ye are bought with a price."* {#1Co 6:19} Our Redeemer and kinsman buys first Ruth, the Moabitess, herself, and next, he claims also the field and inheritance. Joseph who saves our life, buys up our bodies and our substance.

The Meat-Offering thus was "A type that was to represent this dedication of body and property behooved to be one that had no blood therein; for blood is the life or soul, which has been already offered."

That is, the blood sacrifice for forgiveness of sin had already been made in chapter 1. So, the meat-offering did not mean animal meat, for it consisted of fine flower, oil and frankincense. It consisted of the best flower that could be obtained.

The meaning of this offering.

- 1) The burnt offering of Leviticus chapter 1 **obtained full acceptance of the soul of the sinner. That is, redemption through the blood sacrifice.**
- 2) The meat offering of Leviticus 2 was a **freewill** offering.
- 3) The meat-offering was motivated by the individual's thankfulness for the mercy and grace of

the God who redeemed him in chapter 1.

4) The meat-offering, or freewill offering was always made **in connection** with the animal sacrifice of chapter one.

5) The moment we are redeemed, all we are and all we have becomes the property of Christ.

6) The Kinsman Redeemer, Boaz purchased Ruth. Upon his purchase, everything she was or possessed became his.

I have several points from this chapter:

FIRST: It was impossible for any offering or service to the Lord in chapter **two** to please God apart from the atoning sacrifice of chapter **one**. Abel took out his anger at God for rejecting his offering by killing his brother.

Chapter 2 represents the offerer, who, because of love and thankfulness, freely commits everything he is and has to his Redeemer. **That is,** “The mercies of God constrains the redeemed to give up all he has to the Lord.” (**2 Corinthians 5:14**)

All of the various offerings and sacrifices required under the old covenant are based upon **Leviticus one**, the **burnt offering**. That is, they were all based in faith in the Seed as was promised to Eve, or they had no merit before God. From the time of the Garden, without ***faith it is impossible to please God.***

Cain vs. Able

Hebrews 11:4 *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous...*

Righteousness comes only by faith in the blood sacrifice. That faith, even Abel’s faith, must be the ***gift of God.***

Genesis 4:3 *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.*

Cain’s offering was a meat-offering according to **Leviticus 2**, yet it was made apart from faith in the coming Seed of the woman, Jesus Christ. (Gen 3:15) Though he knew the requirement of the blood sacrifice for sin, he sought to present himself to the Creator as though there had been no curse. He refused to recognize that he was under the curse of sin, so he saw no need of the blood-sacrifice. **However, Abel’s offering recognized the need of the blood sacrifice.**

In other words, Cain sought to please God with the good works of his own hands apart from admitting that he was a sinner, and **apart from repentance and faith** in the promise Seed. Therefore, his offering was hateful to God, as are all such offerings to this day that are made apart from faith in Jesus Christ.

SECOND: No matter how good and holy one's motive might be, if this freewill offering is made with fleshly desires and feelings like pride, man's approval, self-gratification, it loses the reward it might have gained.

Isaiah 65:5 *Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.*

Self-righteousness and pride makes any offering stink before God.

We all know people who are proud of what they do in the name of the Lord. They want others to know of their good works, and how much they love the Lord. **Matthew 6** tells us that they lose their reward that they may have sought to gain.

Matthew 6:1 *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

Leviticus 2:1 *And when any will offer a meat offering.*

When any will... The law **required** meat offerings of all the congregation in places like Ex 29:40, 41, Lev 6:20, 23:13. However, this offering was **not required**. It was a **freewill offering** motivated by love and thankfulness for the mercy of God in redemption. The offerer here offered up his entire being, his "soul" to the Lord. It is offered with "Not my will, but thine be done."

Under the New Covenant, our Boaz gives us a new heart to love him and his law with all our being, and freely give ourselves to his every desire as revealed to us in his Word.

Jeremiah 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (See Mat 22:37, Mar 12:33, Lu 12:27.)*

THIRD: Only the best will do when the offering is for God's service to the church or to God's ministers.

The required **fine flower** spoke of the excellency, purity, dignity and superiority of Christ. The bread that nourishes man, maintains and supports man's life, is made of flower which had to be finest flower, free from any impurities, for it represented Jesus Christ, the bread of life:

John 6: 33 *Man shall not live by bread alone, but by every Word of God. Christ is the bread of God which cometh down from heaven, and giveth live unto the world,*

Oil clearly spoke of the **oil of the Spirit poured out upon Christ** without measure: In **Psalms 45:7**, He was anointed with the oil of gladness above all others. In **Song 1:3** that oil makes him very precious, desirable and delightful to his people.

~~**Psalms 45:7** *Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* **Song 1:3** *Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.*~~

Moreover, **oil was required** in every offering in chapter 2, for it represented the Spirit of God. He is the one who sets apart what is dedicated to the Lord. He is the one who make any offering or sacrifice acceptable to God. In **Eph 4:30**, we are warned against grieving the Holy Spirit.

Frankincense... also speaks of Christ and His sweetness before God and before man.

Vv. 2 & 9. The total amount of fine flower brought for this offering was about 1/2 gallon. The priest took only a token amount, a handful from the total, mixed some oil and added the frankincense, then all that was in his hand was burned upon the altar unto the Lord. It was only a small representative of the whole that individual was offering to the Lord.

This offering, as did all the offerings and sacrifices, prefigured the great sacrifice of Jesus Christ for the sins of His people:

Heb 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot, to God, purge your conscience from dead works to serve the living God?*
28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

In His suffering for His people, His offering put an end to the physical **freewill** offering of the **fine flower** and **first fruits**, as well as an end to all offerings and sacrifices required under the Old Covenant. (**Col 2:14** *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*)

V. 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.* **The sons of Aaron** included the Priests and Levites who served in the tabernacle. **The priest's part** of these various offerings seemed small, but there were tens of thousands of offerers, which would make the sons of Aaron quite rich as the people obeyed God's law.

Most holy... Because we have been purchased by our Redeemer, every member of our body

now belongs to Him, as well as everything we possess; **That is**, we have been purchased by the blood of the Lamb of God, so we are not our own. (1 Co 6:19) Everything we have, body and soul, is most holy because of Christ.

The Flower had to be Fine, as perfect and as pure as possible: Ps 119:140 *Thy word is very pure: therefore thy servant loveth it. Pr 30:5* *Every word of God is pure: he is a shield unto them that put their trust in him. Ps 19:7* *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

It could not be the left-overs, nor second-best, for it was a thing **most holy**. When the people were right with the Lord, his representatives on earth, the priests and levites, enjoyed the very best of the land.

Leviticus 2 is dealing with the support of God's work and his servants in his ministry. It is not dealing with situations like giving to the Salvation Army or among friends and family.

Many Christians are convinced that they are doing God a favor with their left-overs and second-hand donations. No doubt the problem with "cast-off" gifts is with the pastor for not teaching passages like Leviticus 2 and Matthew 6. (I was guilty, being afraid of the repercussions.)

Bettie tells of the missionary barrels of donated goods that churches would send to them in Brazil. The barrels normally contained used, worn-out clothing and toys that required mending. I well remember a man in my Linden church who brought something to give to the church because he no longer needed it. It is certainly not uncommon for a church member to give his throwaways or cast-offs to his pastor. Though the pastor may be certainly be thankful for the cast-offs, the offerer had no reward before God for his "generosity."

We must beware of the wrong attitude even in our conscience: "Look at how much I love God. I am freely giving my left-overs to Him."

Leviticus 2 teaches that free-will offering to God that are less than the best are not offerings to God but are offerings to one's pride and self-will; they have no reward before God.

Colossians 2:23 *Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.*

In ancient Israel, Israel and the sons of Aaron became poverty stricken because they did not properly teach the law of God. It seems we have the same problem today as the Gospel Church is poverty stricken for the lack of proper teaching of God's word.

According to the law, less than the best shows a lack of total commitment in love and service to the Lord.

In other words, if the offering is not the best possible and is not based in redemption, faith, humility, and love for Christ, it will not be *most holy* before God. Such offerings have no reward from God, and will leave the offerer greatly disappointed.

Furthermore, no one could eat of offering except the priests, the ones appointed by the Lord to represent Him and serve Him. Note these points.

1 Corinthians 9:13, 14. Paul uses this law to show that those who are made ministers to the Lord by the Spirit of God have the right to use the funds given by God's people to the Lord as their personal funds. Though other sacrifices were restricted for use only by God's ministers, the **freewill** offerings were for the personal use of the men who were set aside by the Spirit as the Lord's ministers.

Because of what is not said here, after the Lord's portion of this offering was committed to Him through the fire, the remainder was for the support of ministers and their families. This, along with the tithe and firstfruits, was the only means of support given to the priests. It was their wage for their service, and they were free to sell or trade their portion. The individual portions may seem small, ½ gallon per offerer, small cakes and a little corn of the first fruits, but there were tens of thousands of people making the offerings.

FOURTH: Regardless of ones rank, rich, middle class, or poor, God excuses no one from dedicating himself and his substance to him, Romans 12:1.

Vv. 4-11

There were different degrees required in this offering according to one's rank in the community. In **chapter one**, God required a lamb from the wealthy for the burnt offering, yet for the poor, he only required a dove. That is, he kept the cost of the offering within the reach of the poorest of the people.

We see the same thing here. Both the requirements of burnt offering and the freewill offering were according to the rank one had in society. All the offerings required fine flower.

Rich: If the offerer were rich, he was to bring a good amount of fine flour taken from the finest of the wheat, unbaked. After the handful is offered before the Lord, the leftover was for Aron's sons personal use; they could sell or trade what they did not use.

Middle class: If the offerer could not afford the large amount of fine flour, he could bring something made from fine flower, and baked in the oven. The oven was a utensil which was generally possessed by all the middle ranks of life. If they have an oven, let them prepare the cakes in it. Whether large or small, all cakes required the addition of oil.

Poor: If the offerer could not afford an oven, he was to bring something *baken in a pan*, or a frying pan.

FIFTH: There is no special virtue in the size of one's offering. Regardless of rank, from the richest to the poorest, the Lord treats all offerings the same, and they are all *a sweet savour unto the LORD* when offered with the right spirit.

Vv. 8, 9. A poor worshipper might be inclined to be discouraged when he saw the more costly gifts of the rich; therefore, the Lord kindly moves to assure the heart of the poor saint by instructing the priest to give the same attention to the most humble meat-offering as he gives to the rich.

~~Vv. 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.~~

SIXTH: The redeemed are accountable according to what they have, not according to what they have not.

God requires total commitment of those he redeemed regardless of their rank in society.

Lu 12:48 *But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

Here are some passages that give the New Covenant requirements found in Leviticus 2: 2 Cor. 8:11, 12, Luke 16:10, 21:1-4, 1 Pet 4:10.

~~2 Cor 8: 11, 12 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Lu 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. Lu 21:1-4 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. 1 Pe 4:10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.~~

Hence, we see that the redeemed are not responsible for what they do not have, but for what they have been given by God, both in time, talent and treasure.

V. 10 ***It is most holy***... He takes what we offer, and mere words do not count. We cannot say, “I give myself to the Lord,” and then do as we please. The Lord holds us accountable for our words, and words must be followed with action. The law concerning vows is quite enlightening.

We have been bought by our Kinsman Redeemer, and we are not our own: not our **body**, not our **wealth**, not our **health**, not our **talents**, not our **reputation**, not our **affections**, not our **relationships**, not our **very life** itself. The small amount of the whole given by fire in Leviticus 2 show that all **have**, all we **are** or all we **will become** belongs to our Kinsman Redeemer. V. 9, the small representative of everything ascends up before God in the smoke from the altar as *a sweet savour unto the LORD*.

Finally, let's consider some rules in regard to the general subject of this meat-offerings.

SEVENTH: Closing points.

Leaven indicates corruption at work. On the other hand, **salt** is a preservative. If we give a freewill offering grudgingly or with anxious feelings, we are offering it with leaven. As we purpose in our heart, 2 Cor 9:7. Give it willingly, Ex 25:2.

Honey represents all things that are sweet. Anything sweet leads to fermentation. The Lord desires nothing of earthly sweetness. His offerings must have neither corruption nor carnal sweetness. We must, like Christ, be holy and separate from the world, and not intent on pleasing ourselves.

Firstfruits: The very best, were to be brought to the Lord, but not burned. They were, therefore, for the priests' and levites' personal use.

V. 13, the required salt declared that the sweet savor of these sacrifices was not momentary and passing, but enduring and eternal.

V. 14, the corn had to be beaten out of full ears. Again, it was the best, full ears, and the work had to already be done. It could not be brought still in the husks. (Corn would have been what we think of as wheat. Corn in the cob was unique with the Americas.)

Beaten out shows the beating Christ took before he was offered on the altar of the Cross, as he was bruised for our iniquity.

Christ compared himself to a *corn of wheat*. **John 12:24** *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

Conclusion: Though this offering was a freewill offering, it had to be offered according to the very strict requirements of God's word. All of these offerings pointed to Christ.

We see that **all acceptable offering and worship of God** must conform to his very strict requirements.