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Leviticus 2

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Leviticus 2.

FOCUS: GRAIN OFFERING

Topics.

- Laws the LORD gave Moses regarding grain offerings during the year.
- A grain offering cooked in an oven, griddle and pan.
- A portion of grain offering was to be presented to the LORD.
- No leaven or honey is to be given as a food offering to the LORD.
- The grain offering, the offering of firstfruits and salt.
- The grain offering and the offering of firstfruits.

INTRODUCTION: the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society.

The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: firstly, covers the tent of meeting and laws for burnt offerings for a bull, a sheep, a goat and for turtledoves and pigeons. Secondly, personal involvement and identification with animal sacrifices; the purpose of sin offerings for ancient Israel and the application of them for New Testament believers today.

LEVITICUS: 2:1-3

Laws the LORD gave Moses for Grain Offerings during the Year.

- **Leviticus 2:1-3:** "When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it ²and 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 memorial portion on the altar, a food offering with a pleasing aroma to the LORD. ³But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.

The chapter begins with the words, "when anyone," the KJV says "when any will offer," this means that both men and woman are included in bringing this offering before the LORD. They were to make a mixture of fine flour and pour oil and frankincense on it and cook it in an oven or in a pan. Once cooked they would then take the grain offering to Aaron's sons the priests. One of the priests would take a handful of the cooked offering and burn it as a memorial portion on the brazen altar of burnt offering in the outer court. This portion was burnt as a food offering with a pleasing aroma to the LORD. The rest of the cooked grain offering was to be food for Aaron and his sons.

A pleasing aroma to the LORD: (v2) this was a burnt food offering with a pleasing aroma to the LORD, not that the burnt offering was a sweet saviour in itself, but because it was offered in obedience according to the word of the LORD, it manifested the inward faithfulness and devotion of the one offering it, and for this reason it is said to be a pleasing aroma to the LORD. Today we don't offer grain offerings, however sacrifices that would have a pleasing aroma to the LORD today would embrace the following:

- Faithfulness and obedience toward God, acts of self-sacrifice for the Lord Jesus Christ and sharing the Gospel.
- Showing love, mercy, forgiveness, compassion and such like things to others.
- Doing all that one can do to fulfil Jesus command, "Love your neighbour as yourself" (Mark 12:31), meaning do good to others and not harm. James Jesus brother calls this command of Jesus, "the royal law." (James 2:8).
- Sacrificing money, time, possession and labour for the extension of Christ's Kingdom.

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Figuratively speaking, all these ascend-up to heaven as a fragrant aroma to God (Ephes. 5:2) and those who practice these things are accepted before the LORD as a sweet-smelling saviour.

Frankincense: like incense would give off a pleasant aroma when burnt. It, symbolizes the intercession of the holy priest made on behalf of the people of Israel and the intercession of Christ made for his people. From these verses we learn that the grain offering was:

- To be of fine flour with oil and frankincense poured on it.
- Brought to Aaron's sons the priests who were to take a handful from it.
- A portion (handful) of it was to be burnt as a memorial offering on the altar.
- The handful was a food offering with a pleasing aroma to the LORD.
- The rest of the grain offering was to be for Aaron and his sons
- Both the priests' portion and the LORD'S portion was a most holy food offering.

LEVITICUS: 2:4-7

A Grain Offering Cooked in an Oven, Griddle and Pan.

- **Leviticus 2:4-7:** "When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves (cakes in KJV) of fine flour mixed with oil or unleavened wafers smeared with oil. ⁵And if your offering is a grain offering baked on a griddle, it

shall be of fine flour unleavened, mixed with oil. ⁶You shall break it in pieces and pour oil on it; it is a grain offering. ⁷And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil.

The grain offering could be either of the following two:

1. Unleavened loaves (cakes in the KJV) made of a mixture of fine flour mixed with oil.
2. Unleavened wafers smeared with oil (anoined with oil in KJV).

It could be cooked in:

- An oven. (v4).
- A griddle (pan in KJV). (v5).
- A pan (frying pan in KJV). (v7).

LEVITICUS: 2:8-10

A Portion of Grain Offering was to be Presented to the LORD.

- **Leviticus 2:8-10:** 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. ⁹And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the LORD. ¹⁰But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.

From these verses we learn that:

- The grain offering was to be given to the priest and he was to take it to the altar, at the altar he was to take a memorial portion (i.e., a handful) from the cooked offering and burn it on the altar, as food offering and pleasing aroma to the LORD.
- The rest of the grain offering was to be food for Aaron and his sons.
- Both the LORD'S portion and the priests' portion was a most holy food offering with a pleasing aroma.

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LEVITICUS: 2:11

No Leaven or Honey is to be Given as a Food Offering to the LORD.

- **Leviticus 2:11:** "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.

Leaven symbolizes pride, hypocrisy, malice, wickedness, evil, false doctrines, error in the faith and hypocritical worship of God and the working of corruption in the human heart, while honey symbolized sensual pleasure. The contrast to leaven is integrity, honesty, sincerity and truth.

Jesus cautioned his disciples to:

- Beware of the leaven of the Pharisees and the leaven of Herod. (Mk 8:15) (Matt. 16:12).
- Beware of the leaven of the Pharisees, which is hypocrisy. (Luke 12:1).

And Paul wrote:

- Do you not know that a little leaven leavens the whole lump? (1 Corinthians 5:6).
- Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. (1 Cor. 5:8).

- A little leaven leavens the whole lump. (Gal. 5:9).

The following verses show that:

- Every grain offering brought before the LORD must be totally free of leaven (i.e., yeast, that is added to dough to make it ferment and rise.).
- No leaven, nor any honey was to be burnt in any offering to the LORD made by fire.

Honey and leaven: in olden times honey was used to produce fermentation, and like fermented dough it was excluded, from the most holy offerings (i.e., those that the priest burnt on the altar), because it had the same effect as leaven in that it made the paste or dough to swell.

LEVITICUS: 2:12

The Grain Offering, the Offering of Firstfruits and Salt.

- **Leviticus 2:12:** 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. ¹³You 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.

To celebrate the harvest the LORD commanded the people of Israel to take some of the first of the fruit of the ground, which they had harvested from their land and to put it in a basket and take it to the place that God chose to make his name to dwell there. (Deut. 26:2). As soon as this command was spread throughout their land, the people of Israel gave in abundance the firstfruits of grain, wine, oil, honey of all the produce of the field and abundantly brought the tithe of everything to the place the LORD chose. (2 Chron. 31:5). The people were commanded to present the best of the first of the green ears of corn of the harvest and put oil and frankincense on them. The firstfruits of the harvest were a type of Christ, who is referred to as the firstfruits of the resurrection: -

- For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. (1 Corinthians 15:22-23).

The crushing of the ears of corn and drying of them by fire symbolize the sufferings of Christ.

You shall season all your grain offerings with salt: (v13) salt was required in all offerings, whether they were blood or bloodless offerings, salt was to be put on all grain offering and all animal sacrifices.

- You shall season all your grain offerings with salt. (Lev. 2:12).
- You shall not let the salt be missing from your grain offering. (Lev. 2:12).
- With all your offerings you shall offer salt. (Lev. 2:12).
- You shall present the bull, ram and male goat before the LORD, and the priests shall sprinkle salt on them. (Ezek. 43:24).

The symbolism of salt: not only does salt preserve from putrefaction and corruption, but also enhances the flavor of food, having both antiseptic and savory qualities. For these reasons it became a symbol of:

- The everlasting permanence of God's covenant with Israel
- Hospitality, friendship, durability, loyalty, faithfulness, trustworthiness and commitment.

- Salt was never absent from the altar of burnt-offering, symbolizing the imperishableness of God's love for His people.

The salt of the covenant: this expression occurs in the following verses:

- All the holy contributions that the people of Israel present to the LORD I give to you, and to your sons and daughters with you, as a perpetual due. It is a covenant of salt forever before the LORD for you and for your offspring with you." (Num. 18:19).

Abijah said to all Israel:

- Ought you not to know that the LORD God of Israel gave the kingship over Israel forever to David and his sons by a covenant of salt? (2 Chron. 13:4-5).

It is called the salt of the covenant of God for the following two reasons:

1. It represented the perpetuity of God's covenant with them.
2. One of the conditions of God's covenant was that in all their offerings salt was to be added, to neglect to do this would be a breach of the covenant on their part.

Jesus said to his disciples, "You are the salt of the earth," (Matt. 5:13), true Christianity is seasoned with purity of mind, sincerity and grace, which are signified by salt. In the book of Mark, he said:

- For everyone will be salted with fire. ⁵⁰Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another." (Mark 9:49-50).

The expression, "everyone will be salted with fire," is an allusion to the Old Testament offering that was burnt on the altar of fire having to be sprinkled with salt to make it acceptable. Jesus words, "everyone will be salted with fire," means, that everyone will be judged. Salt, preserves food, makes it taste better and makes people thirsty so that they want more, so salt symbolises a preserving and cleansing agent that makes people want more of something else.

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Jesus has just finished telling the disciple to cut off their hand and foot and tear out their eye if they are causing them to sin therefore the phrase, "If salt has lost its saltiness, how will you make it salty again? Means if a disciple has turned from the Lord and become a sinner again how will they be restored, it refers to those who haven't cut off their hand, their foot or torn out their eye, but rather gone back to their old corrupt and sinful lifestyle. Jesus statement, "have, salt in yourself," means, let the fruits of the Spirit dwell in you, be merciful, kind, humble, caring, patient forgiving and loving, do not give up the faith or stop doing good to others but rather wherever possible strive to be at peace with each other.

NOTE: John in his letter says, "If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess (acknowledge) our sins the Lord is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, but if we say we have not sinned, we make the Lord a liar, and his word is not in us. (1 John 1:8-10), clearly showing us that Jesus is not saying that those who belong to him will never sin, but rather that they will not make sin the practice of their life or their lifestyle. Salt preserves food from spoiling, likewise the Gospel keeps believers from being corrupted by sin. In the same way that salt must be applied to render the Old Testament sacrifices acceptable to God, the Gospel must be applied to the heart by the Holy Spirit for a sinner to be accepted into God's Kingdom. In the following verse the apostle Paul links salt to godly speech:

- Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person. (Col. 4:6).

From this chapter we learn the following two things:

- If the grain offering could be offered to the LORD as an offering of firstfruits, but could not be burned and offered on the altar as a pleasing aroma (v12), it means that it was directly given to the priests and they could eat it without placing any on the altar, which also means that it would not be considered a most holy food offering.
- Every grain offering offered to the LORD was to be seasoned with salt. (v13).

LEVITICUS: 2:14-16

The Grain Offering and the Offering of Firstfruits.

- **Leviticus 2:14-16:** "If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain. (green ears of corn dried by the fire, even corn beaten out of full ears, in KJV).
¹⁵And you shall put oil on it and lay frankincense on it; it is a grain offering. ¹⁶And the priest shall burn as its 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.

Green ears of corn or barley: refer to fresh ears of corn, which are grains that are just-ripe and freshly gathered. Parched and dry grain, such as is spoken of here, is a common source of food in Syria and Egypt and was generally eaten in ancient times. One of the most common ways Eastern people prepared the freshly picked ears of corn was by parching them in a fire and then crushing or grinding them into fine flour ready for use. This was an early offering of thankfulness to the LORD for the earth's increase. For further information concerning the firstfruits see the notes under the title:

- The Grain Offering, the Offering of Firstfruits and Salt, following (v12) (above).

Concerning grain offerings this chapter teaches the following four things:

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1. When a grain offering of firstfruits was offered to the LORD, it was to be offered with fresh ears (green ears in KJV) and crushed new grain of corn roasted with fire. (dried by the fire in KJV). (v14).
2. Oil and frankincense were to be laid on all grain offerings. (v15).
3. The priest was to take a portion (handful) of the grain offering and burn it as a memorial food offering to the LORD. (v16).
4. All grain offerings were to be offered with fresh green ears of corn, crushed new grain and oil and frankincense. (v14-16).

Summary: the people honoured the priests, and the priesthood was dependent upon the people for their food. Every man or woman would give to the priests a grain offering, which was a mixture of fine flour, corn and frankincense. They could shape the mixture as loaves, cakes (i.e., like scones in shape) or as flat wavers (i.e., flat pancakes in shape). They would then cook these in an oven or pan accordingly, once cooked, the person would then take them to the priest, he would take a portion of the whole and put it on the altar and burn it as a food offering and pleasing aroma to the LORD. Burning a portion of the grain offering on the altar not only made that portion a most holy offering, but also made the priests portion most holy. The priests could take the remaining portion and eat it in the court outside the temple.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
