

## **180110-4 Leviticus 2, The Free-will Meat Offering and Firstfruits – Craig Thurman**

The burnt offering of the herd was the most costly sacrifice; of the flock, the most precious; and of the fowls, the least esteemed. In this burnt offering the sacrifice is voluntarily presented before the LORD, killed, and consumed by the fire. It's blood and its body ascends by the fire as sweet savor before the LORD in much the same way as the incense ascended from off of the coals that burned upon the altar of incense. Christ's life and death, His blood and body made satisfaction to God for sin. In this way the sinner is relieved of the guilt, and therefore the punishment due for sin. The clearest point about this burnt offering is that Jesus Christ gave Himself unto God in our place.

Now we come to the meat (meal) offering. This is a bloodless offering, which makes it different from most of the other offerings. A portion of the meal offering was burned upon the brazen altar before the LORD, and that which was reserved from the fire was appointed as a most holy thing for the priests to feast upon as they served in their office. As they eat this bread they live.

*Jn.6.48 I am that bread of life.*

*49 Your fathers did eat manna in the wilderness, and are dead.*

*50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.*

*51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

*52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?*

*53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*

*54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

*55 For my flesh is meat indeed, and my blood is drink indeed.*

*56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

*57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.*

This meat offering emphasizes the life that Christ offered up so that we might live. This *thing most holy* is the life which the believer-priest should emulate by the grace of God.

## Chapter 2

The uncooked meal offering 1-3

**1 ¶ And when any will offer קָרְבַּן a meat offering מִנְחָה unto the LORD,**  
draw near or approach meal -  
*a meat offering, קָרְבַּן מִנְחָה*

*meat, מִנְחָה, min-chah; in Genesis this is tss. as offering (Ge.4.3, 4), and present (9); only this once in Lev. 2.1 is it tss. meat; it is otherwise always tss. meat offering; later gifts, sacrifice and oblation.*

offering, קָרְבַּן, qar-ban, tss. *offering, oblation; the verb, קָרַב, is to draw near, approach, come near.* So, you present your presentation ...

Understood, of his own voluntary will.

‘[T]his ... was a distinct and separate offering, and was left to the offerer’s good will, both for the thing and for the quantity.’ *Matthew Poole’s Commentary on the Bible*, vol. 1, p.204

**his offering קָרְבַּן shall be of fine flour;**

This is the first mention of *fine flour* in Scripture. It is *flour* made of wheat. (cf. Ex.29.2, *of wheaten flour shalt thou make them*; 1Chron.21.23, *and the wheat for the meat offering*) חִטָּה, *chittah*, Hebrew for *wheat flour*. But it might be that could later be made of *barley*. (Ez.45.13, 15, see directly below)

*fine flour, סֶלֶת, so-leth; common noun tss. in the KJV as meal (1, Ge.18.6), flour (16, Ex.29.2), fine flour (35); flour made of grain, either of wheat or barley. Don’t see that rye or flax was ever made*

into fine flour. (Corn as we know it was not original to the middle east. Corn in the KJV means *grain*.)

Copied from the web: 'It is a common misconception that corn was grown by the ancient peoples of Europe and Africa, due in part to Biblical references to corn (especially in Egypt). The word corn, however, is an English word meaning "ears of growth", referring, usually, to Wheat or Barley and not actual Maize or Indian Corn. In fact, Europeans still refer to whatever grain is commonly grown in a certain province as corn, thus adding to the confusion. It is sufficient to say that Europe didn't discover corn until Columbus discovered America.' (which was the end of the 15<sup>th</sup> century)

There are four grains in Scriptures: flax, barley, wheat, and rye. (Jud.15.1, *wheat*; Ex. 9.32; Ru.2.23, *barley*; Is.28.25; flax and barley would be the first to harvest, then the wheat and rye [Ex.9.31, 32]) But it does seem that *wheat* was primarily understood. Barley might have been used too.

*1Ch 21:23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.*

*Ezr 6:9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail ...*

*wheat, חִטָּה, chittah, always tss. wheat (30).*

*Ez.45.13 ¶ This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: ... 15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering,*

and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

**and he shall pour oil upon it, and put frankincense thereon:**

and he shall pour, יִצֹק, Qal pret. of יָצַק; to pour, cast, run out, be molten, et al; **v.6.**

frankincense, לְבוֹנָה, l<sup>e</sup>-vo-nah, a fem. sing. noun (cf. לְבוֹנָה, l<sup>e</sup>-vo-nah); appears to be related to the verb, לָבַן, to make white, and the adjective, לָבָן, white.

Incense is *put* on, or *laid* on.

*Le 2:15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.*

These ingredients, the fine, unleavened (v.11) flour, oil, and salt (v.13) are mixed or mingled together and then frankincense laid upon the top. (unmixed)

**2 And he shall bring it to Aaron's sons the priests:**

and he shall bring it, יָבִיֵא, Hiphil (causative active) pret. 3ps. masc. w/3ps. fem. suff. of the root בָּא, to come, go, go down; **vss.2, 8**

*To Aaron's sons the priests* points out the necessity of mediation.

מֵלֵא

**and he shall take thereout his                      handful of the flour thereof,**  
clasp    complete

shall take, יִקְמֹץ, v<sup>e</sup>-qa-mats; Qal pret. verb only three times in the O.T.; KJV, and ... shall take (2, Lev.2.2; 5.12), and ... shall take an handful (1, Nu.5.26); Benjamin Davidson's Lexicon, *grasp*. Perhaps *clasp*. The noun is handful, יְקֹמֶץ, qo-mets (below).

*handfuls*, קִמְצֵי, qo-mets, a masc. noun only 4 times in Scripture and always tss. with the English *handful*.

***and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar,***

*memorial*, אֶת־אֲזַכְרָתָהּ, fem. sing. noun, w/3ps. fem suff., אֲזַכְרָהּ, az-ka-rah; the masc. noun, זִכְרוֹן, tss. *remembrance, memorial*; the verb root זָכַר, za-kar, *to remember, to mention, recount*.

Perhaps the priest would skim his hand across the top of the mixture so that *all* of the frankincense (v.16; 6.15) could be removed in the *handful*. This handful is then burned on the brazen altar as a memorial of that which is reserved from the fire. That reserved part is constituted *most holy*. (v.10)

*Nu 18:9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.*

Only once is the phrase *most holy* found in the N.T., and that is in the book of Jude. It describes a *living, vital doctrine*.

*Jude 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

***to be an offering made by fire, of a sweet savour unto the LORD:***

calming scent

*sweet savour*, רִיחַ גִּיהָם ,

רֵיחַ, rey-ach, a masc. noun meaning *scent*: Ge.27.27, *he smelled the smell of his raiment*; this is related to the common noun רוּחַ, ruach, tss. *Spirit, spirit, wind, breath, wind, mind, vain*.

sweet, נִיחֻחַ, nee-cho-ach, an adjective tss. *sweet, sweet odour, rest* (perhaps meaning *pleasant*); this is related to the verb נוּחַ, nu-ach, *to rest, be quiet, be confederate, to be down, to remain*.

So the first part is consumed upon the altar.

**3 And the remnant of the meat offering מְנוּחָה shall be Aaron's and his sons':**

*and the remnant, וְהַנּוּחָה, v<sup>e</sup>-han-no-the-reth, and the נוּחָה, Niphal (simple passive) part., sing and pl. fem. of יָתַר, ya-thar; KJV, the rest, remainder, remnant, that left, the residue, to excel, too much, the reserved.*

***it is a thing most holy of the offerings of the LORD made by fire.***

*most holy, קֹדֶשׁ קְדוּשִׁים, qo-desh qa-da-shim, lit. holiness of holinesses;*

In the book of Leviticus the Hebrew phrase, *most holy, קֹדֶשׁ קְדוּשִׁים, qo-desh qa-da-shim, is applied to ten things:*

1. That place beyond the veil in the tabernacle (Ex.26.33, 34);
2. The brazen altar (Ex.29.37; 40.10);
3. The altar of incense (Ex.30.10);
4. To Aaron and his sons (Ex.30.29);
5. The incense (Ex.30.34-36);
6. The meat offering reserved from the fire (Lev.2.3, 10; 6.17; 10.12; Nu.18.9);
7. The sin offering (6.17, 25, 29; 10.17);
8. The trespass offering (Lev.6.17; 7.1, 6; 14.13);
9. The shewbread (Lev.24.9);
10. To every devoted thing (27.28).

Four times the *remaining* portion of the meat offering is called *most holy*. The number four represented the creation or man in his natural state. That which remained was most holy, and it is this that the priests ate. And eating this part affected those around them.

*Lev.6.14 ¶ And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. 15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. 16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. 17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. 18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.*

The priests ate that which was most holy. Particularly, the words *thing most holy* refers to the body of our Lord Jesus. It point to His earthly life among men.

*Lu 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

He spent Himself for us so that we might live. We read that when the priests ate that *thing most holy* that it affected those about them. ... *every one that toucheth them shall be holy.* To say that Christians who partake of Christ's most holy life live holily. And living so has affect upon those who come into contact with them. Christians have a preserving factor in them which affects the world. Isn't this what is meant when it reads that others shall be holy for touching them.

*Mt 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

The oven-baked meal offering: vs.4

**4 And if thou bring an oblation קָרְבַּן of a meat offering מִנְחָה baked in the oven,**

*baked in, מֵאֲפֶה, ma<sup>a</sup>-phey, masc. sing. noun מֵאֲפֶה, ma<sup>a</sup>-phey; only this once; the verb, אָפַח, a-phah, is always tss. to bake, or the participle, a baker.*

*oven, תַּנּוּר, tan-noor, masc. sing. noun; KJV, Gen.15.17, furnace (4), oven (11);*

**it shall be unleavened cakes of fine flour mingled with oil,**

*cakes, חֲלוֹת, chal-loth, fem. pl. noun, חֲלָה, chal-lah; always tss. with the English word cake (14);*

*mingled, בְּלוּלוֹת, b<sup>e</sup>-loo-loth, Qal part. Paul (pass.) of בָּלַל; KJV, confounded, anointed (1, Ps.92.10), **tempered, mingled, mixed.***

*Ps 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.*

There is unleavened bread, unleavened cakes tempered with oil (Ex.29.2), and cakes of oiled bread (Lev.8.26), cakes mingled with oil (Lev.7.12; Nu.6.15).

*Ex 29:2 And unleavened bread (לֶחֶם, le-chem) and cakes unleavened tempered תְּבֻלוֹת with oil, and wafers unleavened **anointed** מְשֻׁחִים with oil: of wheaten flour shalt thou make them.*

*Ex 29:23 And one loaf of bread, and one cake of **oiled** שְׁמֹן bread, and one wafer out of the basket of the unleavened bread that is before the LORD ...*

Lev.7.12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes **mingled** בָּלוּלָת with oil, and unleavened wafers **anoined** מְשֻׁחִים with oil, and cakes mingled בָּלוּלָת with oil, of fine flour, fried. 13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

**or unleavened wafers anoined**

**with oil.**

painted (Green's IGNT, spread over)

wafers, וַרְקִיקֵי, oor-qee-qay, masc. sing. noun, רַקֵּיק, ra-qeeq; always tss. with the English wafer (8, Ex. 29.2, 23; Lev.2.4; 7.12; 8.26; Nu.6.15, 19; 1Chr.23.29).

anoined, מְשֻׁחִים, m<sup>e</sup>-shu-chim, Qal part. pass (Poel) pl. of מָשַׁח, ma-shach; KJV, *anoint, paint*.

The pan-baked [like on a griddle] meal offering (v.5, 6)

**5 And if thy oblation** קָרְבַּן **be a meat offering** מִנְחָה [**baken**] **in** **a pan,** upon marg. 'a flat plate'

*in a pan,* עַל-הַמַּחֲבֵת, upon, עַל, [g]al; הַמַּחֲבֵת, ham-ma-cha-vath; prefixed definite article הַ, ha, *the*; מַחֲבֵת, always tss. *pan* (5); **but is define in Ez. 4.3,**

Eze 4:3 Moreover take thou unto thee an iron pan [or, pan of iron] ...

Perhaps the meat offering is in the form of a *pancake* or *tortilla*.

**it shall be of fine flour unleavened, mingled with oil.**

mingled, v.4. confounded, anoined (1, Ps.92.10), **tempered, mingled, mixed.**

**6 Thou shalt part it in pieces,**  
divide [into] morsels

LXX has *break into fragments* ...

*thou shalt part*, פָּתוּת, pa-thoth, only this once, Qal infin.;

*in pieces*, פֶּת, fem. noun; KJV, *morsel, piece*.

**and pour oil thereon: it is a meat offering** מִנְחָה.

*pour*, וַיִּצְקֵהוּ, Qal pret. 2ps. masc. of יָצַק; to pour, cast, run out, be molten, et al; **v.1**

The fried meal-offering (boiled in oil, v.7)

**7 And if thy oblation** קָרְבַּן **be a meat offering** מִנְחָה [**baken**] **in the fryingpan,**

*in a fryingpan*, מִרְחֶשֶׁת, mar-che-sheth, fem. sing. noun; only twice in O.T. (cf. Lev. 2.7; 7.9); the verb [also only once], רָחַשׁ, certainly lends to the idea of *frying*, or better, *boiling* in oil, Ps.45.1, marg. *bubbleth up*.

*Ps 45:1 « To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. » My heart is inditing [bubbleth up] a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.*

**it shall be made of fine flour with oil.**

This meal offering is to be made of fine wheat flour, *boiled* with oil in a frying pan.

**8 And thou shalt bring the meat offering** מִנְחָה **that is made of these things unto the LORD:**

*and thou shalt bring*, Hiphil (causative active) of the root בָּא, to come, go, go down; **v.2.** ... you shall cause the meat offering to come ... to the LORD.

Bringing the meat offering, though mediated by the priest, was to the LORD. The priest stand in the place of God for Israel. The Israelite by faith must see that the Messiah, Christ is mediator for them to God.

**and when it is presented unto the priest, he shall bring it** **unto the altar.**  
drawn cause it to approach

*when it is presented, וְהִקְרִיבָהּ, Hiphil (causative active) pret. 3ps.masc. w/3ps. fem. suff., of the root, קָרַב; KJV, offered, presented, drawn, brought.*

*he shall bring it, וְהִגִּישָׁהּ, Hiphil (causative active) pret. 3ps. masc. w/3ps. fem. suff. of the root נָגַשׁ; KJV, to come near, draw nigh or near, come near, come hither, to approach, to bring, bring forth.*

**9 And the priest shall take** **from the meat offering** **מִנְחָתָהּ a memorial thereof,**  
lift up

*the priest, הַכֹּהֵן, hak-ko-han, masc. sing noun, כֹּהֵן, w/prefixed article הַ, the.*

*shall take, וְהִרִים, v<sup>e</sup>-hay-reem, Hiphil (causative active) pret., 3ps. masc. of רוּם, room; KJV, the Hiphil preterite is tss. to lift up, take, offer up, to exalt, to give, to set up*

**and shall burn it upon the altar: it is** **an offering made by fire,**  
a fire offering

*offering made by fire, אִשָּׁהּ, ish-shay, construct of אֵשׁ, ish-sheh; of אֵשׁ, eysh, fire; Wigram says fem. noun; Benjamin Davidson has masc. noun; the form certainly appears to be fem. sing. w/the termination הַ; perhaps it could be fire offering.*

**of a** **sweet savour unto the LORD.**  
agreeable scent

sweet savour, רִיחַ נְיִחָהּ, rey-ach niy-cho-ach,

sweet, נְיִחָהּ, a masc. noun (adj.), related to נוּחַ, nuach, to rest, be quiet, be confederate (compacted or mutual); נְיִחָהּ, is always tss. sweet.

savour, רִיחַ, masc. sing. noun related to רוּחַ, ru-ach, Spirit, spirit, wind, breath; רִיחַ, KJV, tss. smell, savour, and scent.

So, there is that which is offered upon the brazen altar and consumed. It rises up before the Lord as a sweet savor, a calming scent. Christ gave Himself for us that we might live.

*1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

*Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

*Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

**10 And that which is left of the meat offering מִנְחָה shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.**

Repeating v.3.

Some clarification about the meat offering:

**11 ¶ No meat offering מִנְחָה, 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.**

Being unleavened refers to the Savior impeccable nature. His doctrine was pure, without hypocrisy. He was both uncorrupt in his doctrine and his doctrine was incorruptible.

**12 As for the oblation קָרְבַּן of the firstfruits, ye shall offer them unto the LORD: offering**

*...them unto the Lord* refers to the firstfruits, which refers to any leaven and honey that might be of the firstfruits. (v.11) Leaven and honey can be offered in the firstfruits, but not burned. (Lev.23.17; 2Chron.31.5)

***but they shall not be burnt on the altar for a sweet savour.***

‘Though presented at the altar, they were not consumed, but assigned by God for the use of the priests.’ J-F-B Commentary, vol. 1, p.435

**13 And every oblation קָרְבַּן of thy meat offering מִנְחָה shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering מִנְחָה: with all thine offerings קָרְבַּן thou shalt offer salt.**

*salt of the covenant* is synonymous with *a statute forever*. (Nu.18.19; 2Chron.13.5); an indissoluble or perpetual covenant. **Salt can be a type for grace**, and so a covenant of grace. Grace operates freely. These offerings were to be presented voluntarily, freely. Grace explains how the offeror came to be voluntary.

Salt was not only put upon the meal offerings, but upon every offering, *...with all thine offerings thou shalt offer salt*. As *salt* enhances the flavor of food, so grace is the *savour* (essence, scent) of the offerings of God’s people.

*Mr 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it (your sacrifice)? \*Have salt in yourselves, and have peace one with another.*

\*have, ἔχετε, 2ppl. pres. imper. of ἔχω, I have.

In this text *salt* carries a three-fold meaning. As a verb, it is a measured application of something, which in this case is *fire* and *salt*. (v.49) As a noun *salt* is interpreted both literally and figuratively; literally *salt*, and figuratively for *grace*. (Col.4.6) By *grace*, is meant the vital principle from which a sacrifice is offered.

*Eph 4:7, But unto every one of us is given grace according to the measure of the gift of Christ; Eph 4:29, Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers; 2Th.1.11, Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ; 1Ti 1:14 , And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus; 2Ti.2.1, be strong in the grace that is in Jesus Christ; He.12.28, let us have grace, whereby we may serve God acceptably with reverence and godly fear; He.3.9, the heart is to be established with grace; 1Pe.3.7, husbands and wives are heirs together of the grace of life; Ja. 4.6; 1Pe.5.5, God ... giveth grace to the humble; 2Pe.3.18, grow in grace;*

Verse 49 is a compound statement: every child of God [by context] shall be salted with testing; every resultant *spiritual* sacrifice shall have *grace* (salt).

Verse 50; if there is no grace in the sacrifices offered up to God they haven't the *savour, scent, essence* of Christ in them, and there is nothing else which will substitute for it. So, Jesus commands his disciples have *grace ...* to what end?

*2Pe.2.1 ¶ 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.*

essentially saying, Wherefore ... if so be ye have tasted that the Lord is gracious ... desire the sincere milk of the word ...

*4 ¶ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

Coming to the Lord ... *as to a living, chosen and precious stone*, (not only as newborn babes) but also as lively stones ... to offer up spiritual sacrifices, acceptable to God by Jesus Christ. That is possible only for those who have tasted of the grace of Christ.

Christ our Lord was *full of grace and truth. Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

It is not enough to omit *leaven and honey*.

*Leaven* is a type for the corruptions of the flesh, hypocrisy and doctrinal error. (1Co.5.9, 10, fornication, malice and wickedness;

Gal.5.9, error of circumcision; Mt.16.12, the doctrine and hypocrisy of the Pharisees and Sadducees) *Honey*, particularly *natural* honey is also a product of the flesh; it is a *natural* sweetness. (Jud.14.9, Samson and the lion carcass; 1Sa.14.29, [Jonathan] reviving the natural man; Pv.25.16, 27)

Doubtless, the believer does put away, deny and forsake things in this life.

*Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ...;*

*Tit 2:12 Teaching us that, denying ungodliness and worldly lusts ...;*

*Lu 14:33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*

But it is not only a life of *denial*, or a life to be emptied, but it is a life that is to be filled. It is to be an *abundant* life; not an abundance of *things*, but an abundance of fruit. It is a life, which apart from Christ is empty, but when abiding in Him it is full.

*Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*2Pe 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*

*6 And to knowledge temperance; and to temperance patience; and to patience godliness;*

*7 And to godliness brotherly kindness; and to brotherly kindness charity.*

*Tit 2:12 Teaching us that ... we should live soberly, righteously, and godly, in this present world;*

The sacrifices of a Christian are to be without leaven and honey. It is not enough for us to omit from our lives things which contribute to hypocrisy

and doctrinal error, but we are to apply the holy character of Christ to our lives.

**14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering מִנְחָה of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.**

*green ears*, אֶבֶב, a-veev, masc. sing. noun; this is the name of the first month of the year which the LORD established for Israel (Ex.13.4); it is also tss. *in the ear*. It is the early fruit which the field will produce. These rules are being given in anticipation of the Israelites coming into the promised land.

*dried*, קָלוּי, qa-luy, Qal part. pass. (Paul) sing. of קָלָה, qa-lah; tss. *Jer.* 29.22, *roasted*; *Jos.* 5.11, *parched*; *P.* 38.7, *loathsome*.

*corn beaten*, גֶּרֶשׁ, ger-res, a masc. noun; v.16, *of the beaten corn thereof*

*full ears*, כַּרְמֶל, car-mel, a masc. noun, tss. *full ears, green ears* [Lev.23.14], *fruitful field, plentiful field*.

**15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering מִנְחָה.**

Meaning a meat offering of the firstfruits.

**16 And the priest shall burn the memorial of it, part of the beaten corn thereof,**

*of the beaten corn thereof*, גֶּרֶשׁ, v.14, *corn beaten*, a masc. noun.

**and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.**

The firstfruits are a type of Jesus Christ.

*1Co 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. ... 1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

Rabbit: Christ is the firstfruit to God raised from the dead; not Enoch or Elijah. This is worth our time to consider.

The beaten corn, the drying by the fire, and the offering upon the fire all speak of the sufferings of Christ. The remainder is for the priests to eat. They, in Christ shall suffer with him in their daily walk.

*1Pe.4.1 ¶ Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased (refrained) from (... habitual) sin; 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*

*hath ceased, πέπαυται, 3ps. perf. ind. pass. of παύω; to leave speaking or beating, to cease teaching or offering, to refrain the tongue.*

Suffering is not the end. It is what marks the rest of our lives the beginning. The end is joy forever more.

Will we walk with Him? Will we pattern our lives after Him? Will we eat of His flesh and drink of His blood? Will we identify with His sufferings? Have we tasted that the Lord is gracious? Every sacrifice of the O.T. was to be salted. And every offering that we will make must have in it the grace of the presence of Jesus Christ.

*Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

Suffering has an end. There is beyond this present veil of flesh a life of joy and peace in the very presence of the Lord.

*Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

So, these two meat offerings are similar, and for that reason they are coupled together in this chapter. From these a handful is withdrawn, or some unspecified portion of that which is prepared into the various unleavened breads, and consumed upon the fire, and the rest is reserved for the priests portion, which is a most holy thing. At this point what we should say in closing tonight's lesson is, 'Eat & live!' Eat his flesh and drink his blood; fellowship in His sufferings until the day we stand in His glorious presence. As His holy priesthood we have the desire and the capacity to fellowship in *this thing most holy*, in the life of Jesus Christ. He gave His life for us, we live by Him. Now, live for Him.