

Leviticus 2

Gill - 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.

offer a meat offering... When...: though some *meat offerings* were required, e.g. Ex 29:40, 41, Lev 6:20, 23:13, this one was not required; rather, it was a freewill offering, offered up with all the heart and soul: the offerer offered up his "soul" to the Lord.

Meat offering does not mean animal food, for it consisted of *fine flower, oil and frankincense*. It consisted of the best flower that could be obtained. This offering, as did all the offerings, prefigured Christ, and His offering put an end to this offering, Ps 40:7, 8, Dan 9:27 & John 6:55.

The *fine flower* spoke of the excellency, purity, dignity and superiority of Christ. The bread of man, the bread that nourishes man, maintains and supports man's life, is made of flower, **but this is *fine flower***, free from any impurities. Christ is the bread of life: Man shall not live by bread alone, but by the every Word of God. Christ is the bread of God *which cometh down from heaven, and giveth live unto the world*, Jn 6:33.

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

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 ½ gallon. A token amount was taken from the total given; the priest took a handful, mixed some oil with it in his hand and added *all the frankincense* to what was in his hand. It was all then burned upon the altar *unto the Lord*.

This offering spoke of the great sacrifice of Christ, who was to be offered for the sins of His people.

This offering was freely given out of the overflow of the heart for the Lord's goodness.

V. 3, after the Lord's portion of this offering was committed to Him through the fire, the remainder was for the priests and their families. Notice this offering was ***of fine flower***. It was not the left-overs, but the best, and it was *a thing most holy*. When the people were right with the Lord, the Lord's men, the priests and Levites, enjoyed the very best of the land.

V. 3, no one could eat of this except the priests, the ones appointed by the Lord to represent Him and serve Him. Note these points.

1) Paul uses this law to show that those 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, 1 Cor 9:13, 14. These offerings, tithes if you please, were, after the Lord's small portion was removed, the personal property of the men of God who ministered for the people to the Lord and for the Lord to the people.

2) this particular offering, the *meat offering*, was not required to be used personally by the priest as was other offerings where the priests were required to eat the offering.

Could the priest, therefore, sell or trade what came in here for something else he might need? Implied is that he could sell or trade what came in to the Lord's house here, e.g. clothing, housing, transportation. This, along with the tithe and firstfruits, was the only means of support given to the priests, and he had to have some way to supply his needs.

V. 12, *the firstfruits*, which would be the very best, were to be brought to the Lord, but not burned. They were,

therefore, for the priests' and levites' use.

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.)