

Leviticus 2

Bringing Tribute to the King

Friday, July 28, 2023 • Read Leviticus 2

Questions from the Scripture text: What does v1 begin regulating (v1)? What should this "tribute" (more literal than NKJ's "grain") begin with? What shall he pour on it and put on it? To whom shall he bring it (v2)? What is the priest to do? What is the result of burning it? Who gets the part that isn't burned (v3)? What is the degree of its specialness? How else might this tribute offering be brought (v4)? What sort of cakes? How else (v5)? What sort of pan bread? How should it be presented (v6)? How else might the tribute offering be brought (v7)? What must they make sure about it? To Whom are they to bring such offerings (v8)? To whom must it be presented that he should bring it where? What should the priest take (v9)? What should they do with it? What does it become? How does YHWH receive it? What do they do of what is left (v10)? What is the degree of its specialness? What two things must not be included in any of these tribute offerings (v11)? What is different about the requirements if the tribute is of the first fruits (v12)? What must be included in every tribute offering (v13)? What else must be done if the tribute offering is the first-fruits (v14)? What are they to do with it (v15)? What must the e priest do with it (v16)? What does it become?

How can a sinner come near to God and be pleasing to Him? Leviticus 2 looks forward to the evening sermon on the coming Lord's Day. In these sixteen verses of Holy Scripture, the Holy Spirit teaches us that **the Lord provides a substitute, consecrated by blood and transformed by fire, in which the worshiper ascends unto heaven, and by whose blood the worship on earth is consecrated as well.**

After the ascension (1:3–17), the next offering made by fire is the "tribute." That is a more literal translation of the word behind NKJ's "grain offering" (v1, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 15). A tribute, or gift, is brought by the lesser one to the greater one. It is an acknowledgement that it is a mercy and honor just to be permitted into the other's presence. Obviously, the greater one does not need anything from the lesser one. Much less does the living God need bread!

Everything in v2 aims at making the offering by fire into a sweet aroma. The finest flour is used. Oil has recently been used to set things apart as holy (cf. Ex 30:25–28). Frankincense is (as the name implies) an incense, a substance whose purpose is to produce a pleasing aroma by way of fire.

There's a handful that gets burned (v2), and the rest is (literally) "the Holy of holies" (v3). Only Aaron's house is permitted into the holy place, and only Aaron himself into the holy of holies. The tribute goes to the holy household; it cannot be shared with those who are not consecrated for it.

In addition to this uncooked tribute, the tribute can come cooked in one of several ways: oven (v4), griddle (v5), or pan (v7). What cannot be done in the cooking is the addition of yeast or honey (v11). And first-fruits are not to be cooked at all (v12).

But all must be offered with salt (v13), which has the opposite effect of the yeast or the honey. It slows down fermentation or putrefaction. The salt is specifically called "the salt of the covenant" because it is the covenant that keeps the people holy; God keeps His people holy, consecrated to Him, separated from the world.

vv14–16 pick up where v12 left off, with the offering of the first-fruits. The fresh heads of grain are not ground into flour and cooked but roasted in the full heads (v15). These, too, the priest burns a memorial portion that goes up to the Lord.

YHWH sets the terms of the tribute because He is the greater One. They belong to Him. He has given them all that they have. Now, when they ascend to Him with the ascension (1:3–17), they must bring with them also tribute that will become smoke ("offering made by fire" in v3, 9, 10, 11, 16) and go up. Not all of it goes up; much of it, indeed, actually stays with the priesthood whom the Lord employs in bringing the people near. But the focus is on what goes up.

Today, our Lord Jesus has gone on our behalf into the Holy of Holies in glory. He is our great tribute. It is He Whom we bring, in the hand of faith, as we ascend to the Lord in Him (Who is also our ascension, cf. 1:3–17). There is still a principle of taking care of the material needs of those through whom He ministers to us on earth. But He is our great tribute. There is nothing else that will please God as He does; we must never come to God without Him. And if we are coming to God with Him, let us see to it that we bring no leaven of sin, but always bring the salt of the covenant that is righteousness.

To Whom do you belong? From Whom have you received all that you have? What can you bring Him as tribute that will actually reach Him and actually please Him?

Sample prayer: Lord, thank You for taking us to be Your very own and giving to us all that we have. Thank You especially for giving Your Son, our Lord Jesus, to be the Bread of Life, who has come down from heaven for us. And who now has ascended in our behalf as well. Grant that Your Spirit would always remind our hearts that we cannot appear before You without Him. And grant that we would only ever appear with Him "in-hand" by faith, we ask in His Name, AMEN!

Suggested songs: ARP73C "Yet Constantly I Am with You" or TPH73C "In Sweet Communion, Lord, with Thee"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus Chapter 2. These are God's words. When anyone offers a grain offering to YALV has offering shall be a fine flower. You shall pour oil on it and put frankincense on it. He shall bring it to Aaron's sons. The priests one of him shall take from it. His hand full of fine, flower and oil with all the frankincense.

And the priest shall burn it as a memorial on the altar. And offering made by fire a sweet aroma to Yahwe. The rest of the grain offering shall the errands unto sons. That is most holy of the offerings to alpine 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 you're offering is a grain offering in a pan, It'll be a fine flower unleavened mixed with oil. You so break it in pieces and pour oil on it. It is a green offering if you're offering is a grain offering and a covered panic.

So be made of fine flower with oil. We shall bring the grain offering that is made of these things to your way. And when it is presented to the priest, he shall bring it to the altar. Than the priests shall take from the grain offering a memorial portion. And burn it on the altered, as an offering made by fire.

Let's switch aroma to yahweh. What is left to the grain offering shall be errands and his sons. It is most holy, Of the offerings to yahoo made by fire. No grain offering. What you bring to your place, will be made with leaven For yourself burn. No, leaven nor any honey.

And any offering to y'all, they made by fire. That's for the offering of the first roots. These will offer them to yahweh, 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 to the covenant of your god to be lacking.

From your grain offering. With all your offerings, you shall offer. Salt. If you offer a great offering of your first fruits, to your way, You sell offer for the grain offering of your first fruits. Green heads of grain roasted on the fire. Grain beaten from full heads, then you shall put oil on it.

I'd like frankincense on it. It is a great offering. And then the priest shall burn the memorial portion part. With its beaten grain and part of its oil. With all the frankincense. As an offering made by fire, To your place.

So, for the reading of god's, Inspired. And And they're into it.

Uh, once israel was settled up with the lord, if the sin, if a sin had been committed, Then depending on who had committed. What kind of sin there were two types of sin offerings? And we are going to get to those. In. When we? Get to chapter 4. But once israel was settled up with the lord, if there wasn't a particular sin, that was being repented of, you'd go straight to Uh, the three main offerings, the one that we heard about last time in Chapter 1 verses 3 3 17 was the is the ascension.

And then there is Now, this one, the tribute And then there is the, the fellowship Offering in the next chapter. But the tribute, Is a more literal translation of what is being called here. The grain offering it's actually doesn't have the word grain in it at all. Um, just like the whole burnt offering.

Didn't mean whole or burnt at all, it was just the word for ascension. And so, This offering is the tribute. It is brought to a king. By a subject. It is a recognition. That he is our king. So, if you put your hand down, And just Pay attention. And an honoring way.

Thank you.

You bring it and recognition. That he is the king and you are the subject and you bring it in rejoicing that you belong to him. It's a way of saying. I am so glad that i belong to you, making Everything that i have is due to your good rule and your protection.

And, I would give everything back to you except you are the king and are not needy. I am the subject and i am needy. And so, the tribute comes, As a memorial then of the fact that he is our own king and we are his own subjects, it is a recognition that we are in covenant with him.

And, it is brought by the lesser than To the greater one. As an acknowledgment that it is a mercy into honor just to be permitted into his Into his presence. Now, everything in verse 2, The oil actually. Can't see. That far away. Well already. In verse 1, the oil and the frankincense, and then Um, The this handful of oil and with and all of the frankincense because aaron and his sons, don't want to eat the frankincense.

So the all of the frankincense and then a handful of the fine flower and a little bit of the oil. Those go into the parts that has burned as the memorial portion as the real tribute portion. But the rest. Since it belongs to the king, it has been brought near to the king actually becomes.

A. Uh, fine, flower and oil, representative of the holy of holies. Every time it says most holy throughout this chapter, it's actually a reference. Uh, to the holy of holies. That was, especially where Yahwei was, and it's a reminder that the lord has come and And he has come near to his people made his presence among them.

In such glorious fashion in that, there is in their President's a holy of holies. Even though the rest of the people cannot go in there, the priest's skin go in there. The priests who are serving in these copies and shadows. Of that great redemption to come in the lord jesus, in, which we will ascend, and we will, Have direct experience of of god as him being our own covenant, god and us being his own covenant people, and we will have fellowship with him.

But for now, the priests Minister. This to the people. And so when the rest of the the tribute the part that is not burned, the part that is not the pleasing aroma by way of fire. Um when it becomes the holy of holies, then it becomes The exclusive. Uh, property.

Of the priests. Now, the uncooked portion, then of the tribute, Um, Is burned. Uh, this handful and so forth. But then, it can come cooked. In one of several ways. Uh, verse 4 describes, it being cooked. In an oven. Um, verse 5 and something like a griddle. In verse 7, something more like a covered pan.

So, there's several ways that they are permitted to cook it, which Uh, you can think of and we can see Perhaps many different things in it, but at least this one, the cooked portion is it's for Aaron and his sons. He permits that there would be some variety. And how it is prepared.

And it is a kindness. Of god on the one hand. Um, to those servants who are going to serve the tabernacle. And then it also is giving the people the opportunity to show a kindness and appreciation. Not only for the king to whom they bring the tribute the memorial person.

Portion. But also, Uh, there's some selection on their part. Isn't there? Uh, for How they're going to cook it for the priestly family. The holy Um, Of holies. The one thing that cannot be done, although that might have sounded tasty. For Aaron. And his sons is adding yeast or honey.

Yeast. And and honey making the the bread. Yes. Perhaps more appetizing and fluffy. But also, Yeast and honey making the bread more quick to mold. Uh, rather than being Cracker, you wouldn't have yeast or Sugar in the bread if it was going to be mrees and have to spend time and field.

Also, this is the idea behind the salt that must always be added. Salt has the opposite effect of the yeast and honey, it slows decay. And so there's something here. Of. The lastingness. That that is communicated in the bond between king and subject. When the tribute is brought to the king, you don't bring him something.

Just as when we were thinking about the ascension offering, you don't bring him something with any blemishes in it. So also the tribute to offering signifying the bond Between the two. You don't bring something that. Is going to be unlasting. But something that will persevere. And so the saltier is called the salt of the covenant.

Um, And, Which indicates the strength of Of the bond between the two. Now, the first fruits. Really starting in verse 12. With the exception of verse 13, which is the salt portion the first fruits, Would have been the very first portion. Of what they bring to the lord. And these would be fred fresh heads of grain, not ground into flower.

And, and then cooked, but roasted full heads. These two. From these as well. A memorial portion. Is burned and goes up to the lord. Now. It is y'all say it is the lord who sets the terms of the tribute. Because he is the greater one, the people. Belong to him.

He has given them all that they have. And now when they ascend to him with the ascension, And what is sometimes called the whole burnt offering. From chapter 1, they must come with tribute. That will also become smoke and offering made by fire. Remember that? That's the language of transferring to smoke so they go up in the Um, In their representative, their substitute to his transformed to smoke so that he may ascend to the lord.

And now his tribute is also transformed to smoke so that it may ascend to the lord and they would not appear their sovereign. Appear before they're sovereign. Uh, without the tribute. Today, our Lord jesus. Is not only our substitute to has gone and our behalf into the holy of holies in glory, but in addition to being our substitute, he is our tribute.

He It is he him we bring to god in the hand of faith. When we come to worship god in the public worship, we must always come with the lord. Jesus christ, trusting in him coming through Him. Um, Offering everything that we offer. Uh, not only in our union with him who has ascended.

But by faith, In him. So the The singing you offer, trusting in jesus, to be the The representative on your side who offers it to god he is the great singer in the congregation. The prayers. You offer you trust in jesus to present the prayers and glory. You trust jesus to present your reading and hearing of his word in glory just like hebrews to describes using that language for isaiah.

Um, I will put my trust in him. Here, am i. And the children whom God has has given me. Uh, we come bringing christ. As our tribute. There is still on earth the principal. Of taking care of the material needs of those through whom. The lord ministers to us on earth, but jesus of course does not haven't eats.

He's not like Aaron and his sons, he doesn't He doesn't need bread. Even though he uses men who need bread, On the earth. But he is our great tribute. There's nothing else. That will please God as he does. So god. Uh, said at one time. When you come, And when you ascend here is the tribute that you will bring You're going to bring fine flour.

Mixed with oil. And frankincense. This is what will please the solver and you don't get to decide to bring roses instead. Well. Now, that we come. And we are represented already in heaven by jesus. He says, this is what you bring in tribute, you bring the lord jesus christ.

And, There are other things that we offer in christ. That come through him, particularly the sacrifice of praise. The sacrifice of prayers. That go up as sweet. Smelling incense like the frankincense that is burned. Well, on the tribute. No offering. But this is what the lord wants us to bring in our hand and faith.

Of course, as the hand, you don't bring jesus in your hand, you come laying, hold of him by faith. He says bring my son. He is the bread of life who came down from heaven for us. And now he is the one. That we bring. To god, we come to god with him.

We come to god through him. And just like first Corinthians 5 teaches us, we must not bring any leaven of sin. But instead we must bring the salt of the covenant. Which is. That commitment to him, that love for him, that obedience to his law, that righteousness, that he is producing in us, that shows the lasting nature.

Of the bond. Between us and god. So, let us See to it. That whenever we come to god and worship, we can bring in jesus and end. For god is the king and we are the happy subjects and we bring what he loves. And he loves jesus. Let's pray.

Our father in heaven, we Pray that you would help us. To remember and rejoice. Over the fact that you Or our king and you've taken us. As your subjects that we belong to you. You are our patreon. And we are your glad dependence. And so grant that whenever we come in worship, we would come With that in hand, which pleases you as the required tribute, even jesus christ to you have provided in the first place.

And then his name, we ask it. Amen.