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Leviticus chapter 2. These are god's words. When anyone offers a grain offering to Yahweh his offering shall be a fine flower. And he shall pour oil on it and put frankincense on it.

He shall bring it to Aaron's sons the priests One of whom shall take from it. His hand full of fine, flower and oil with all the frankincense. And the priests shall burn it as a memorial on the altar. And offering made by fire a sweet aroma to Yahweh. The rest of the grain offering shall be errands and his sons.

It is most holy, Of the offerings to yahai 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 baked in a pan.

It shall be a fine flower unleavened mixed with oil. You shall break it in pieces and pour oil on it. It is a grain offering. If you're offering as a grain offering baked in a covered pan, It's so, It shall be made of fine flower with oil. You shall bring the grain offering that is made of these things to yahweh.

And when it is presented to the priest, he shall bring it to the altar. Then the priests shall take from the grain offering. A memorial portion. And burn it on the altar. There's an offering made by fire a sweet aroma to yahai. And there's what is left of the grain offering shall be errands into sons.

It is most holy of the offerings to yahweh made by fire. No grain offering, which you bring to your place shall be made with leaven For you shall burn. No. Leaven nor any honey. In any offering to Yahweh made by fire. As for the offering of the first fruits, You shall offer them to yahweh but they shall not be burned on the altar for a sweet aroma.

Every offering of your grain offering you shall season with salt, So not allow the salt of the covenant of your god to be lacking from your grain offering with all your offerings. You shall offer? Salt. If your grain, if you offer a grain offering of your first fruits, yahweh you shall offer the green offering of your first fruits.

Green heads of grain roasted On the fire. Grain, beaten from full heads. And you shall put oil on it. And lay frankincense on it, it is a great offering. Then the priest shall burn the memorial portion. Part of its beaten grain and part of its oil with all the frankincense.

As an offering made by fire, To your way. So far, the Reading of god's inspired and inherent worked. He starts out here when anyone offers a grain offering to Yahweh, it's Similar. But an important difference in words and the vocabulary that's used, With any one of when any one of you brings an offering In chapter 1 and verse 2.

The any one of you in chapter 1 and verse 2 was a man, and Adam literally And the idea is. Connecting the man who was been shut out from the presence of god, but being welcomed into the presence of god and ascending in the ascension offering, And you remember, i hope from last week that the whole burnt offering is actually the word for ascension that god gives to man to ascend in his substitute to substitute, who is transformed into smoke.

Quite literally. And if you don't remember all those things, Then i encourage you to go back and listen to the sermon from verse 3, through 17 of chapter 1. But when he comes to, when anyone offers a grain offering to yahweh and it's not unusual to use the word adam, Or the word man.

Adam As in chapter 1 verse 2. And it's not that unusual here except for the variation is intentional. It's a soul a person. Um, When a soul. Offers. And then the word is just tribute. It is that gift, which a sovereign who rules over another Uh, receives from them when one nation conquered another nation, the king of the conquering nation would decide what the concurred nation is supposed to give each year as tribute.

And here. The idea is that the lord is asserting his kingship over the people and giving them the thing that they bring to acknowledge to joyfully, recognize him as their king and themselves as a subjects, whenever a nation or subjects were going to reject being the subjects of a king.

The the first great indication of that was they would stop giving the tribute and that's the That's the offended kings or the sovereign, the rejected kings q to invade and re-subjugate. The people, but here it is. Something that comes in grace, something that comes as welcome something, in which god has now, not just given his people away that.

He, they can approach him in a substitute that ascends, but he tells them the tribute to bring the word actually doesn't have anything to do with grain. Except that what you always has chosen to be the thing that we bring as tribute is grain and Leviticus chapter 2, And so, just like the whole burnt offering, the word was just ascension, but we get its english translation from the fact that the whole animal was burnt in the ascension offering.

So also this is not so much a grain offering as a tribute. It is what the king says to bring with you. And wherever you see the ascension offering or in your English translations. Many of our English translations at least the whole burnt offering. The grain offering or More accurately, the tribute was to be done with it and there are these three, the ascension, the tribute and the piece.

Uh, and then we will hear about The sin offering the trespass. Offering the two offerings, that if there was a particular sin of a particular kind, it would fall under one of those two. And that would have to be offered before. You would get these three. Uh, together the The ascension and the tribute are sending to god in the substitute and bringing with you.

A portion that recognizes that you are coming as recognized by the king welcomed. By the king we have seen that language recent, we have seen that idea recently and isaiah under the language of banner Or i think maybe even in the same in the psalms, the psalm passages, and the isaiah passages have been lining up so closely together, but god, planting a banner and you can see your nation's name on that.

You know, that you are welcome, you're being invited. Well, the tribute idea is the same, the king as is giving you to come near and telling you with what To come near. He is our sovereign and he hasn't asked here for tribute of silver or gold. He's asked for tribute to bread.

And in three ways. Uncooked bread or cooked bread or first fruit first fruits. Uncooked cooked. Or first fruits. Uh, first there is the uncooked. Uh, the lord needs nothing, he's not hungry for bread, he is the one who gives it to us and the great purpose here. Is that it is an offering made by fire to yahweh.

And that it will be a sweet aroma particularly in the first two, the uncooked portion and the cooked portion which get burned. If it's uncooked. Uh, or if it's first fruits. The uncooked, a handful of it gets presented with all of the frankincense. Now you remember frankincense. As you can see, the word incense that in the word frankincense and it's used to burn for a pleasant smell.

In fact, there was a specific incense that we have already heard commanded for the tabernacle service. That was especially just for the incense, ultra. No one was allowed to make it or use it for any other purpose than for the incense altar. This is not that particular formula, but it's a similar thing.

The Lord. Giving us that which burns and smells good and is a sweet aroma emphasizes, the pleasure of God, and receiving his people. Just as he is pleased to receive us ourselves in the substitute that ascended in. He receives with pleasure that which we offer to him.

It is a memorial portion. And as we see with both, especially the memorial portion and the first fruits, which will come to in a moment, the Lord act, the Lord actually requires of us, everything that we are in fact what he requires of us is Christ, his provided Christ, that we might come in him that we might come.

Not just in him himself but with him and the hand of our faith, as it were and in Christ, he's required everything that we are. That we take up our cross daily. And follow him that we offer our bodies. As living sacrifices, but the memorial portion, then reminds us in that.

That we are entirely the Lord's and it gives us something to offer in recognition of that and the fact that it's covered with the incense, all of the incenses on it. It confirms even to our noses. God makes us to smell that he's pleased with what we offer to him.

What a mercy from your God. That he not only receives the ascension as a pleasing aroma to him so that, you know, that you are pleasing to him in Christ, but he also receives the tribute as pleasing to him. Dear Christian. Have you ever wondered if your service to God?

That's poorly intended and poorly, executed. And poorly done, and often. It feels fruitless. For it can really honor God, or be pleasing to God, and the answer is yes. Because it comes in Christ and is consecrated by him. And it was God's design for our good works to come before Him that way, for our offerings of the praise of our hearts and of our prayers to come before Him.

That way, the Lord affirming for us that by what Christ has done in atoning for our sin and enduring all of the wrath of God, that was due for any of our guilt that even those things that we offer. So poorly, they are offered by faith in Christ and what is good in them as come from Christ.

And it is pleasing. To God. Now the, the memorial portion reminds us that the whole thing is consecrated and so the handful Uh, would go to Yahweh whether Uh, you know, particularly in this Uh, this uncooked portion you have the handful of flour. Whereas, in the cooked offering there is also a memorial portion.

Uh, but a handful would go to your way. And then the rest would be for his priests and the reason is because it is consecrated unto the Lord. It says the rest of the grain offering verse 3 or the rest of the tribute shall be Aaron's and his sons, it actually uses the language of the holy of holies except the article is missing.

So instead of it is the holy of holies And offering to yahoo made by fire. It says it is a holy of holy so it isn't entirely exactly identified with that. Part of the tabernacle that they couldn't enter. But it is. It is saying how the lord receives that which is offered to him.

In fact, it has been so consecrated by its use in the tribute offering. That only the priests now are allowed to eat what remains it is for them. After the memorial portion is Is taken out. So that's uncooked. Uh, the cooked portion. Uh, you can see. Well, first several things that he gives by way of preparation that can be Cooked just in an oven, it can be cooked on a griddle.

It can be cooked in an uncovered pan. Um, Uh, you know, think about maybe. The way some of you do cornbread in a cast iron, And then it can be cooked in a covered pan. Here. You see that the lord even as he is. Receiving. That which we give him again.

There's this principle of him giving us to enter into choosing desiring intending. To do something for the lord. And this is something. Perhaps. That some of our wives are well, acquainted with Want to give their husband, something that The that he will enjoy. And, They include even. Variety. And they make one thing on one day.

And another thing on another day And here, the lord gives both the worshiper the opportunity to give cheerfully from the heart that which they've had to make a decision about out of love for the lord. And so he gives some options here but there's also something of a mercy here to the priests isn't there.

If they're going to be receiving all these cooked, Cooked grain offerings or these cooked tributes which are made of of grain cooked and one way or another. What a mercy. If you're, if you're from the family of Aaron, that there are four different varieties and the whole nation of israel aren't all bringing you the same bread every all day, every day.

Um, But there is that, that preparation which again, Ministers to us, communicates to us just as we are thinking last week about choosing from the herd or from the flock, or from the the doves and having to examine and make sure and how god was bringing his people to him with an intentional heart with a A heart of love and this.

You know, this heart, religion of cheerfully giving that, which is best into the lord, is something that is not new. In the, in the new testament is something that was built in to even the procedure here. But there's not just the variety of preparation. There's also an emphasis on purity.

That of course, is why no yeast. And that also is why, no honey, it's not. Anything against the sweetness of the bread per se. But, Honey would feed any yeast, you know, any molecules that were there. And if And you know without microscopes and sanitation and all that you wouldn't be able to absolutely zero out the molecular or the yeast at a Um, At an invisible level.

So if you keep honey out of it, you don't feed the yeast. And it maintains purity. Uh what the what the yeast would do, the salt would inhibit and so it's helpful to us Uh that when he gets to the third, you know, there's the uncooked, the cook and then the first fruits when he gets to the first fruits, he reminds also to make sure Uh, that every offering is offered with the salt of the covenant.

That is that which prevents The, the corruption that prevents the breakdown, it would prevent the leavening of the bread. Um, if there was Is the salt slows down the leavening of the bread but here it's called the salt of the covenant. So that there's preservation here. The idea it's all is that it's a lasting bond.

It's a lasting connection between god, the king and his people, the subjects who are joyfully, recognizing one, another don't you rejoice to have Jesus, as you're king to have god as your king and doesn't it. Doesn't it encourage you? Isn't it sweet to you to hear that god rejoices to have you as a subject?

To. To be your king. I know that often. Uh, when I pray for my children. And I thank god that I have the privilege of being his daddy, or her daddy. And thank god the gift for the gift that it is to have him as my son or her as my daughter and often.

These prayers are in the context of discipline of chastening Uh, but But yet how sweet to rejoice in being bound to one another. And that's what the tribute is doing. The tribute is. Is something that is offered that is rejoicing in this king and subject relationship that god has taken Israel into with himself, in the covenant.

And so the salt being a preservative is called here. The salt of the covenant emphasizing that this is a lasting bond that god has, god does not intend for relations to break down. Between himself and his people. And so, he has provided Uh, for his people, spiritually by the ministry of the priests, who are ministering, all of all of these rights.

All of these have habitual practices, these rituals Of. Of the covenant. And while the lord preserve provides for the people spiritually by the work of the priest, he's also providing then for the priest's materially by the worship of the people and providing for them. Bread. And so there's not only the offering of a tribute of an uncooked portion and the offering of attribute of a cooked portion.

There's also the offering of the tribute Of the first fruits and this would have been very special. It would have been in the first month of their year when the grain was Was ripening. And the word used for first fruits. Here is also the word for firstborn. If you're referring to people, or if you're a few referring to animals, And you remember that it was, especially with the firstborn who opened the womb that the lord reminded them that he lays claim to all of us and he lays claim to all that we are.

And so, he even changed the ripening month, the month of ripening to the first month of their calendar. You remember an Exodus 13 and the name of the month. That is given there. An Exodus 13 is The name for ripe or fresh. As. As we have it. In verse 12, with the The language of first fruits when it's referred to, When it refers to grain, it means fresh or ripe.

And here the whole thing is not burned with fire. It is instead roasted or parched and you make sure that you include the salt and you include the oil and you put all the frankincense on it and as it toasts and it has that different smell being a whole grain.

That is freshly ripened and it hasn't been ground up. It communicates two things, especially one Uh that all belongs to Yahweh and therefore the first part is especially given to indicate that the whole is given just like the lord wants the the best of our time. The first and And best of our week.

Now he takes from us and we want to give him the first part of our life. You little children. Who are still in that season where you can give the lord the first part of your life. That which those of us who have walked with him for some time.

Often. Grieve over not having given him that part of our life and part of us, although we are content with god's good providence to us. We are discontent with our own, unfaithfulness to god. And in that aspect not rejecting or grumbling against god, but we do have the, this sort of wish that we could go back.

And give the first part to god. And here you are. And the first part of your life. You don't have to go back. You're there. And you can give it to god and he reminds us even by the offering of the first fruits that he wants the whole, and you begin giving him the whole by giving him.

The first part. And so, As far as the tribute goes, you could bring the uncooked portion or you could bring the cooked portion but for a few weeks, a year. At the time, the grain was coming, right? You could give the first fruits And it had its It wasn't completely burned up, it had its own unique procedure, and it was toasted and had It was its own.

Uh, unique part. That happened in the first month. At the same time around the Passover. And so it was also for them. Excuse me, there's also for them something of a new year's celebration. It was the first of the year to them with the first fruits of the grain.

And they would give the tribute. Offering of the first fruits and it would be an opportunity for renewal and refreshing. Of rejoicing over the fact that they are gods, they belong to god, they are his and he is theirs, just like the lord has given. You hasn't he every single week to start with a new day, that's consecrated on unto him in his worship and his assemblies to rejoice over the fact that you are your beloved and your beloved is yours, and his banner over.

You is love, he welcomes you to himself, and he has not only made you pleasing in christ, but he gives you to bring with you something in your hand, all that you are for sure, but something in your hand, first of all, as a tribute, and he's pleased, even with that, it's pleasing to him.

What you give him. Is pleasing to him for christ's sake. And so the great thing that he has commanded us to bring with him is also bread isn't an interesting He asked for bread and then he gives us christ. Who is the living bread and we come with christ in hand, but there are other things That he instructs us to bring along with it things that he describes in various places.

As spiritual sacrificer, a pleasing aroma to him. Things like our praise, which is spiritual, sacrifice and prayers, and they're even places where he describes the fellowship or the sharing and those are the same words. Um, Or the same word can mean either one of those things and the new testament and the greek that is Referred to to god as a as an acceptable sacrifice.

Uh, but especially We come with christ in hand. The one in whom we ascend to god, like we heard about last week in the ascension offering, Or what is sometimes? Called the whole burnt offering is also the one in him we ascend is also the one whom we bring in our hand to God.

And we present christ because he is ours. And we belong to him. And, We come with christ in hand. This is all we have is what we have been given. But we have been given him. And everything else that we do. Uh, we do. Trusting in him offering ourselves to him.

So here we have Leviticus 2. The tribute that we bring rejoicing to belong to the king who is glad to have us as his very own as well and he tells us what to bring in hand. And what we bring? Uh ultimately as christ. Let's pray. We thank you lord for what you have taught us so far in leviticus we thank you.

Um, Even for the way, you worded it and presented it to them. At that time. Resolving. The problem of being, shut out, making it possible for them to ascend. Giving them attribute to bring with when they ascend to you by way of their substitute. Lord. How gracious, how generous you are.

Are redeemer. Our king. Are God. And we thank you that we can see these things, all the more Knowing christ to be. The ones for all sacrifice. Christ to be our ascension christ to be our

tribute. Christ to be our peace. The one who takes away our sin. And we pray that as you proclaim him to us, weak by weak, In this wonderful book from your word.

That your spirit would write its truth on our hearts. And that you would increase our confidence and joy and belonging to you. And that you would especially increase our joy and increase the sweetness of drawing near in worship. And, And then from that of living our whole life and fellowship with you as an assignment from you As a gift from you and as an assignment for you, Grant that we would see Jesus and all of these things.

And know you to be bringing us near yourself in him. By the work of your spirit which we ask in his name, amen.