

The Meat Offering

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Mike Miller

Straight Paths Bible Church

Leviticus 2

- I. The burnt offering and the meat offering are expressions of devotion.
 - A. Most of the sacrifices represent primarily the attitude and disposition of the heart and mind of the giver.
 - B. God is, and always has, sought those who would love and worship Him.

Deuteronomy 10:12-13 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

- 1. This is the desire and goal of God in all that He does with man; it is to bring man into union and fellowship with God.
- C. The sacrifices are tokens and public displays of the person's commitment to God of their entire heart, mind, soul, and body.
- D. This performance of the ceremonial law is referred to elsewhere in the Bible as making "vows."
 - 1. A vow is a solemn promise made to God; it means also to give, consecrate, or dedicate to God by a solemn promise.
 - 2. 35 times in the books of the law the word "vow" or "vows" is used in reference to the making of sacrifices and offerings.

Psalm 22:25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Psalm 66:13 I will go into thy house with burnt offerings: I will pay thee my vows,

Psalm 116:14 I will pay my vows unto the LORD now in the presence of all his people.

- 3. So this also gives us more evidence that the offerings were to reflect the heart of the giver toward God.
- 4. It is what the sacrifices meant, not the sacrifices themselves, that was the issue.
- 5. However, the sacrifices had to be exactly as God had instructed or they were not acceptable.
- 6. Man's professed "love" did not overrule the commandments of God, even if someone called it "legalism."

- II. The meat offering represents the consecration of our whole being to God.
 - A. The burnt offering speaks of the doing away with the old man who walked with the world and not with God
 - B. The meat offering speaks of the dedication to God of the new man and all that sustains him.
 - C. This offering is made by fire, but only a handful is burnt up, while the rest is given to the service of God - it is for the priests.

- D. It had to be FINE flour – the best, not anything common or unclean, or inferior in any way.
 - 1. FINE flour - well sifted – free of impurities and foreign matter.
 - 2. We do not give to God our leftovers, or inferior things so we can keep the best.
- E. Oil had to be a part of the meat offering – either poured on or mingled in it.
 - 1. Oil represents the Spirit of God always.
 - 2. It speaks of unction and power to live for God by his grace.
- F. FRANKINCENSE was added to the meat offering – it was known for its whiteness and its fragrance.
 - 1. This is identified with the Savior and it is there for the fragrance that it gives. (The wise brought frankincense to Jesus)
 - 2. The fragrance from the meat offering filled the atmosphere with the knowledge and declaration that all I am or hope to be I owe to the Lord who has bought me.
- G. No meat offering could not contain, or have any contact with leaven or honey.

Leviticus 2:11 No meat offering, 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.

- 1. Leaven speaks of sin and corruption; it is a putrefying agent by which something is defiled and corrupted.
 - 2. It represents the ugly, offensive, sour things that corrupt.
 - 3. Honey is sugar, which is also a corrupting agent.
 - 4. It represents the sweet and attractive things that also corrupt the heart and mind and destroy the soul.
- H. The meat offering is not a sin offering or a burnt offering – it is an offering of consecration, and things that corrupt or tend to corrupt cannot be dedicated to God.
 - 1. This is good enough reason right here for a person who has given themselves to God not to drink liquor or take up with other habits and company that do not glorify and honor God.
 - I. Salt was to be used in all the meat offerings.

Leviticus 2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

- 1. Salt is the opposite of leaven.
- 2. One corrupts – the other preserves.
- 3. The one taints and hastens putrefaction, the other purifies and keeps wholesome.
- 4. In ancient times salt was regarded as a symbol of agreement and pure abiding friendship, and was used to ratify and confirm agreements made between parties. (salt of the covenant)

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

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

- 5. So we cannot be an acceptable sacrifice if we do not have salt in ourselves when we present ourselves to God.

6. Having unfaltering principles of righteousness.