

LEVITICUS 2

Written and compiled by Gary Kukis

Leviticus 2:1–16

Directions for the Bloodless (Grain) Offerings

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Leviticus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Leviticus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Leviticus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Leviticus 2 is all about the specifics of the grain offerings; what God expected Israel to do and what the offerings meant.

The Bible Summary of Leviticus 2 (in 140 characters or less): *A grain offering should be fine flour with oil and incense. The priest shall burn a portion. The rest belongs to Aaron and his sons.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 2, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Introduction	

¹ From <http://www.biblesummary.info/leviticus> accessed July 5, 2020.

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Addendum		Josephus' History of this Time Period
Addendum		A Complete Translation of Leviticus 2
Addendum		Doctrinal Teachers Who Have Taught Leviticus 2
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Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Exodus 40		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Covenant of God	God made a number of covenants (contracts) with Israel and with various Jews—which covenants often related to Israel as a nation. In these covenants, God made specific promises to Abraham, to David, and to the Jewish people. See the Abrahamic Covenant (HTML) (PDF) (WPD). Psalm 89 (the Davidic Covenant) (HTML) (PDF) (WPD). In many ways, the Law of Moses is a lengthy covenant.
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a T. The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Davidic Covenant	A covenant (contract, agreement) which God makes with David which include the promise that David would have a Son Who would rule over Israel forever and that Israel would occupy a huge chunk of land (today, the equivalent of Israel, Jordan, Syria and Iraq, as well as portions of the Sinai Peninsula and Saudi Arabia). This covenant is eternal and unconditional. ² For details on this covenant, see 2Samuel 7 (HTML) (PDF) (WPD) 1Chronicles 17 (HTML) (PDF) (WPD) Psalms 89 (HTML) (PDF) (WPD).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).

² This covenant is unconditional with respect to its fulfillment in Jesus Christ. No matter what any of David's sons do, this covenant will be ultimately fulfilled in the Person of Jesus Christ. However, there will be conditions placed on David's sons and their behavior.

Definition of Terms	
Filling of the Spirit; Filling of the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Righteousness; Imputed Righteousness	<p>Righteousness is having the perfect character of God. We obtain the righteousness of God through imputation. That is, when we believe in Jesus Christ, His righteousness is imputed to us, so that when God looks at us, He sees the righteousness of His Son. After salvation, experiential righteousness is potential but not guaranteed. Ken Reed's Doctrine of Righteousness (PDF) (Word).</p>
Righteousness; Relative Righteousness	<p>This is the arbitrary view of a believer or unbeliever that his righteousness is better or worse than the righteousness of someone else. Often, a person who sees himself as being more righteous than someone else has more refined sins or fewer overt sins. The only righteousness which God accepts is His Own perfect righteousness, which we can only attain through imputation. Ken Reed's Doctrine of Righteousness (PDF) (Word).</p>
Righteousness of God; God's righteousness	<p>God's righteousness is the absolute moral perfection of God. His righteousness is the principle of Divine Integrity, whereas the justice of God is the application or function of God's integrity (together, God's righteousness and justice make up His integrity). The point of reference between man and God is God's justice. Because our righteousness is not equivalent to God's righteousness, God's justice automatically rejects us and condemns us. However, when we believe in Jesus Christ, Who died for our sins, God is able to impute righteousness to us (Genesis 15:6).</p>
Soul, Human Soul, Souls	<p>The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul; PDF).</p>
Spiritual, Spirituality	<p>Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God or that which cannot be seen. Unbelievers would use this word in a nontechnical sense. See Christian Mechanics (HTML) (PDF) (WPD), and the Spiritual Life (HTML) (PDF) (WPD).</p>

Definition of Terms	
Spiritual Death, Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
Spiritual Life, Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Supergrace; the Supergrace life	<i>Supergrace</i> is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual maturity and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series 769 (12 lessons). There was a booklet from R. B. Thieme, Jr. ministries, but it is now out of print (the terminology is original with Thieme)
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

Chapter Outline

Charts, Graphics and Short Doctrines

Introduction: God began speaking to Moses from the **Tent of Meeting**, which would be the **Tabernacle** which Moses just oversaw the construction of. Since God manifested Himself in and around the Tabernacle in **Exodus 40** ([HTML](#)) ([PDF](#)) ([WPD](#)), it is reasonable to assume that God is speaking to Moses from that same tent.

Leviticus 2 covers the grain offerings seem to have two purposes. The offering of the grain suggests gratitude for the blessings given by God; but the manner in which the grain is offered still suggests the judgment of the Lord on **the cross** for our sins.

The general instructions are, these offerings are to be made without honey and without leaven; but salt must be added. They will be brought to the **High Priest**, who will take out a portion that is burned on the altar; and what remains goes to Aaron and his sons (as food).

This short chapter could have easily been a part of chapters 1 or 3. There will be further regulations regarding offerings of fine flour in Leviticus 6:14–23 7:9–10.

Titles and/or Brief Descriptions of Leviticus 2 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Leviticus 2 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Leviticus 2

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It is important to understand what has gone before.

The Prequel of Leviticus 2

Leviticus 2 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Leviticus 2

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Leviticus 2

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Duration; size

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

Timeline for Leviticus

There is very little narrative in the book of Leviticus; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Leviticus 2:

A Synopsis of Leviticus 2

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline	Charts, Graphics and Short Doctrines
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Outlines of Leviticus 2 (Various Commentators)
Kretzmann's Commentary: ³
<i>Verses 1-11</i> The Various Kinds of Meat-offerings.
<i>Verses 12-16</i> The Meat-offering of the First-Fruits.

Chapter Outline	Charts, Maps and Short Doctrines
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³ From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-2.html> accessed February 18, 2024.

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Leviticus 2 from the Summarized Bible

Contents:	Meat offering and first-fruits laws.
Characters:	God, Moses, Aaron's sons.
Conclusion:	Leaven, typifying malice, wickedness and human pride is not accepted in spiritual sacrifices. Take heed of those sins which will certainly spoil the acceptableness of worship.
Key Word:	Fine flour offering, Leviticus 2:1. First-fruits, Leviticus 2:12.
Strong Verses:	Leviticus 2:11. "No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the LORD."
Striking Facts:	Fine flour speaks of the balance of the character of Christ; fire of His testing by suffering; frankincense of the fragrance of His life to God; absence of leaven, His character as "The Truth;" absence of honey—His life was not mere natural sweetness which may exist apart from God; oil mingled, Christ as born of the Spirit; oil upon, Christ baptized with the Spirit.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Leviticus 1–5)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
Leviticus 1	Large livestock burnt offering; burnt offering from the flock of lambs or goats; burnt offering of birds.
Leviticus 2	The grain offering to be offered with the meat offerings.
Leviticus 3	Peace offering from the heard; peace offering from the flock.
Leviticus 4	Offerings for unknown sins.
Leviticus 5a	Trespass offerings.
Leviticus 5b	Guilt offerings.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 2): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text,

and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Leviticus, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

God Gives Instructions for Grain Offerings

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And a soul that brings near a qorban of a [bloodless] offering to Y^ehowah—a fine flour is his offering. And he has poured upon her oil; and he has given upon her frankincense. And he has taken her unto sons of Aaron, the priests. And he has grabbed from there a fulness of his closed fist from her flour and from her oil upon all her frankincense. And has caused to burn the priest her memorial offering upon the altar, a fire-offering, a scent of soothing to Y^ehowah. And that remaining from the [bloodless] offering for Aaron and his sons, a holiness of holy things from a fire-offering of Y^ehowah.

Leviticus
2:1–3

Kukis mostly literal translation:

[These are the instructions for] whoever brings a [bloodless] offering—a qorban—to Y^ehowah: his offering will be [made from] fine flour. He will pour oil upon it and he will place frankincense in it. He will take it to the sons of Aaron, the priests. He will take from it a complete handful from [lit., grabbed a full fist of] its flour, its oil and its frankincense. The priest will cause [this] memorial offering to be burned upon the altar [as] a fire-offering, a soothing odor to Y^ehowah. What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah.

Kukis not-so-literal paraphrase:

These are the instructions for bringing a bloodless offering—an oblation—to Jehovah: the offering will be made from fine flour, and offerer will pour oil upon it and include some frankincense with it. He will take this offering to the priests, the sons of Aaron. From the offering, the priest will grab a handful and then offer this as a memorial offering to be burned upon the altar—a fire-offering which will be a pleasant smell to Jehovah. What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

From http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)

And a soul that brings near a qorban of a [bloodless] offering to Y^ehowah—a fine flour is his offering. And he has poured upon her oil; and he has given upon her frankincense. And he has taken her unto sons of Aaron, the priests. And he has grabbed from there a fulness of his closed fist from her flour and from her oil upon all her frankincense. And has caused to burn the priest her memorial offering upon the altar, a fire-offering, a scent of soothing to Y^ehowah. And that remaining from the [bloodless] offering for Aaron and his sons, a holiness of holy things from a fire-offering of Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

.
When a person brings a meal-offering to [before] Adonoy, his offering shall be of fine flour; he shall pour oil upon it and place frankincense upon it. He shall bring it to the sons of Aharon, the kohanim; from there, [a kohein] takes his fistful—from its flour and oil—with all its frankincense. The kohein shall burn its memorial portion on the altar, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy. Whatever remains of the meal-offering belongs to Aharon and his sons; [it is] holy of holies of the fire-offerings [offerings] of Adonoy. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

Targum (Pseudo-Jonathan)

But when a man will offer the oblation of mincha before the Lord, his oblation shall be of flour, and he shall pour oil upon it, and put incense thereon, and bring it to the priests the sons of Aharon; and he shall take from thence his band full of the meal and of the best of the oil, with all the frankincense; and the priest shall burn the goodly memorial at the altar, an oblation to be accepted with grace before the Lord.

Douay-Rheims 1899 (Amer.)

When any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour: and he shall pour oil upon it, and put frankincense, And shall bring it to the sons of Aaron the priests. And one of them shall take a handful of the flour and oil, and all the frankincense; and shall put it a memorial upon the altar for a most sweet savour to the Lord. And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

Aramaic ESV of Peshitta	"When anyone offers an offering of a meal offering to Mar-Yah, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron's sons, the priests; and he shall take his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn its memorial on the altar, an offering made by fire, of a pleasant aroma to Mar-Yah. That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy thing of the offerings of Mar-Yah made by fire.
Lamsa's Peshitta (Syriac)	"And when a soul shall bring an offering of fine flour to LORD JEHOVAH his offering shall be fine flour and he shall pour oil upon it and he shall put frankincense upon it: And he shall bring it to the Priest, son of Ahron, and he will take a handful from there, his hand full of fine flour and of oil with all the frankincense and the Priest shall offer up his memorial on the altar, a gift for a pleasing savor to LORD JEHOVAH. And of that remaining of the fine flour, it is Holy of Holy things for Ahron and for his children, from the offerings of LORD JEHOVAH.
Samaritan Pentateuch	And when any will offer a meat offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon: it is a present And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, [to be] an offering made by fire, of a sweet savour unto the LORD: And the remnant of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.
Updated Brenton (Greek) ⁵	And if a soul bring a gift, a sacrifice to the Lord, his gift shall be fine flour; and he shall pour oil upon it, and shall put frankincense on it: it is a sacrifice. And he shall bring it to the priests the sons of Aaron. And having taken from it a handful of the fine flour with the oil, and all its frankincense, then the priest shall put the memorial of it on the altar: it is a sacrifice, an aroma of sweet savor to the Lord. And the remainder of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	And when anyone makes a meal offering to the Lord, let his offering be of the best meal, with oil on it and perfume: And let him take it to Aaron's sons, the priests; and having taken in his hand some of the meal and of the oil, with all the perfume, let him give it to the priest to be burned on the altar, as a sign, an offering made by fire, for a sweet smell to the Lord. And the rest of the meal offering will be for Aaron and his sons; it is most holy among the Lord's fire offerings.
Easy English	Moses tells Israel's people what to do with gifts that are grain A person may want to give grain as a gift to the Lord. He must make it into flour. He must put oil and incense on the flour. He must take it to Aaron's sons, the priests. The priest will take some of the flour and oil and all the incense in his hand. He will burn them on the altar as a gift to the Lord. The smell of them while they are burning will give the Lord pleasure. The flour that he did not burn is for the priests. It is very holy. That is because it is part of an offering to the Lord.
Easy-to-Read Version–2008	"When you give a grain offering to the LORD, your offering must be made from fine flour. You must pour oil on this flour and put frankincense on it. Then you must bring it to Aaron's sons, the priests. One of them will take a handful of the fine flour

⁵ I am using the Complete Apostles Bible, available through e-sword.

⁶ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

with oil and frankincense in it. He will bring this part, which represents the whole grain offering, to the altar. There it will be burned up as a sweet-smelling gift to the LORD. The rest of that grain offering will belong to Aaron and his sons. This gift to the LORD is very holy.

Good News Bible (TEV)

When any of you present an offering of grain to the LORD, you must first grind it into flour. You must put olive oil and incense on it and bring it to the Aaronite priests. The officiating priest shall take a handful of the flour and oil and all of the incense and burn it on the altar as a token that it has all been offered to the LORD. The odor of this food offering is pleasing to the LORD. The rest of the grain offering belongs to the priests; it is very holy, since it is taken from the food offered to the LORD.

The Message

Grain-Offering

“When you present a Grain-Offering to GOD, use fine flour. Pour oil on it, put incense on it, and bring it to Aaron’s sons, the priests. One of them will take a handful of the fine flour and oil, with all the incense, and burn it on the Altar for a memorial: a Fire-Gift, a pleasing fragrance to GOD. The rest of the Grain-Offering is for Aaron and his sons—a most holy part of the Fire-Gifts to GOD.

Names of God Bible

Uncooked Grain Offerings

The LORD continued, “Now, if any of you bring a grain offering to **Yahweh**, your offering must be flour. Pour olive oil on it, and put incense on it. Then bring it to Aaron’s sons, the priests. Take from this a handful of flour with olive oil, and all the incense. The priest will burn it on the altar as a reminder. It is an offering by fire, a soothing aroma to **Yahweh**. The rest of the grain offering will belong to Aaron and his sons. It is very holy, set apart from **Yahweh**’s offering by fire.

NIRV

Rules for Grain Offerings

“ ‘Suppose anyone brings a grain offering to the LORD. Then their offering must be made out of the finest flour. They must pour olive oil on it. They must also put incense on it. They must take it to the priests in Aaron’s family line. A priest must take a handful of the flour and oil. He must mix them with all the incense. Then he must burn that part on the altar. It will be a reminder that all good things come from the Lord. It is a food offering. Its smell pleases the LORD. The rest of the grain offering belongs to Aaron and to the priests in his family line. It is a very holy part of the food offerings presented to the LORD.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Leviticus 2

How to make a grain offering

Flour offering

If you want to bring an offering of grain, [1] one way to do it is to grind the grain into fine flour. Then pour in some olive oil and frankincense. [2] Take it to Aaron’s sons the priests. They’ll take a handful of the moistened flour and burn it on the altar—a sweet smell to God. The rest of the offering goes to Aaron and his sons. The LORD considers this part of the offering, used by the priests, as especially sacred.

¹2:1 Grain offerings were an expression of gratitude for a harvest and for the way God takes care of the Israelites. People offered the grain in several ways: ground to fine flour, presented as baked, fried, cooked, or roasted with olive oil.

²2:1 Frankincense was one of the most exotic and expensive fragrances available, along with myrrh. Both come from sap of small trees and shrubs growing in what are now Saudi Arabia, northern Africa, and India. People would grind up the dried sap and put it in perfumes. They also burned it as a woody fragrance, and a sweet-smelling incense. They burned the incense in religious services. They also burned incense in homes as air fresheners in the days before soap and deodorants.

Contemporary English V.	When you offer sacrifices to give thanks to me, you must use only your finest flour. Put it in a dish, sprinkle olive oil and incense on the flour, and take it to the priests from Aaron's family. One of them will scoop up the incense together with a handful of the flour and oil. Then, to show that the whole offering belongs to me, the priest will lay this part on the bronze altar and send it up in smoke with a smell that pleases me. The rest of this sacrifice is for the priests; it is very holy because it was offered to me.
The Living Bible	“Anyone who wishes to sacrifice a grain offering to the Lord is to bring fine flour and is to pour olive oil and incense upon it. Then he is to take a handful, representing the entire amount, ^[a] to one of the priests to burn, and the Lord will be fully pleased. The remainder of the flour is to be given to Aaron and his sons as their food; but all of it is counted as a holy burnt offering to the Lord. [a] <i>take a handful, representing the entire amount</i> , literally, “shall burn the memorial portion thereof upon the altar, an offering made by fire.”
New Berkeley Version New Life Version	. Grain Gifts ‘When anyone gives a grain gift to the Lord, it should be of fine flour. He should pour oil on it and put special perfume on it. Then he will take it to Aaron’s sons, the religious leaders. The religious leader will fill his hand with the fine flour, oil and special perfume and will burn it on the altar as a part to be remembered. It will be a gift by fire, a pleasing smell to the Lord. The rest of the grain gift will belong to Aaron and his sons. It is a most holy part of the gifts by fire to the Lord. [Kukis: the NLV uses the term <i>religious leader</i> (s) in a favorable way. Often, I do not.]
New Living Translation	Procedures for the Grain Offering “When you present grain as an offering to the Lord, the offering must consist of choice flour. You are to pour olive oil on it, sprinkle it with frankincense, and bring it to Aaron’s sons, the priests. The priest will scoop out a handful of the flour moistened with oil, together with all the frankincense, and burn this representative portion on the altar. It is a special gift, a pleasing aroma to the LORD. The rest of the grain offering will then be given to Aaron and his sons. This offering will be considered a most holy part of the special gifts presented to the LORD.
Unfolding Bible (simplified) ⁷	If you bring to Yahweh an offering of flour, it must consist of finely ground flour. You must pour olive oil on it, as well as some incense, and take it to one of the priests. The priest will take a handful of it and burn it on the altar. That part will symbolize how our prayers go up to Yahweh as we give him thanks for his goodness. The part of that flour offering that is not burned will belong to Aaron and his sons. It is something set apart for the priests out of the offerings that you will give to Yahweh..

Partially literal and partially paraphrased translations:

American English Bible	‘If a person brings fine flour as a gift to sacrifice to Jehovah, he must pour oil over it and put frankincense on it, before offering it as a sacrifice. He must carry it to the Priests (the sons of Aaron) and take a handful of the fine flour with the oil and the frankincense, and then a Priest must put it on the Altar as a sacrifice and as a sweet odor to Jehovah. The rest of the sacrifice must then be [given to] Aaron and his sons as their holy portion from the sacrifices to Jehovah.
Beck’s American Translation Common English Bible	. The grain offering When anyone presents a grain offering to the LORD, the offering must be of choice flour. They must pour oil on it and put frankincense on it, then bring it to Aaron’s sons, the priests. A priest will take a handful of its choice flour and oil, along with all

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

New Advent (Knox) Bible	<p>of its frankincense, and will completely burn this token portion on the altar as a food gift of soothing smell to the LORD. The rest of the grain offering belongs to Aaron and his sons as a most holy portion from the LORD's food gifts.</p> <p>If anyone would bring the Lord a bloodless offering,[1] his gift must be of flour; over this he will pour oil, and lay incense on it, and so he will bring it to the priests of Aaron's line; one of whom will take up a handful of the wheat and oil, with all the incense, and cast it on the altar as a token-sacrifice,[2] acceptable to the Lord in its fragrance. All that is left of this sacrifice shall belong to Aaron and his sons; the remnant of the Lord's own offering, it is set apart for holy uses.</p> <p>[1] 'A bloodless offering'; literally, in the Latin, 'an offering (by way) of sacrifice', in the Hebrew text simply, 'a gift'. The word is technically used to distinguish offerings made of vegetable things from those which involved the destroying of animal life.</p> <p>[2] Literally, 'as a memorial'. The use of the word in this connexion is obscure, but it is always used of these (less expensive) vegetable offerings.</p>
Translation for Translators	<p style="text-align: center;">The grain offering</p> <p>'If you bring to Yahweh an offering of grain, it must consist of finely-ground flour. You must pour olive oil on it, and put some incense on it, and take it to one of the priests. The priest will take a handful of the flour and the oil with the incense and burn it on the altar. That part will symbolize <i>that all of the offering truly belongs to Yahweh</i>. And the aroma will be pleasing to Yahweh. The part of that offering that is not burned will belong to Aaron and his sons. It is a very holy part of the offerings that are given to Yahweh by <i>burning them</i> in a fire.</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>When anyone brings a grain offering to the LORD, his offering must consist of fine flour. He is to pour olive oil on it, put frankincense on it, and bring it to Aaron's sons the priests. The priest shall take a handful of the flour and oil, together with all the frankincense, and burn this as a memorial portion on the altar, an offering made by fire, a pleasing aroma to the LORD. The remainder of the grain offering will belong to Aaron and his sons; it is a most holy part of the offerings made by fire to the LORD.</p>
Conservapedia	<p>The Conservapedia did not appear to continue with the translation of Leviticus. They appear to have done the first chapter only. They did a few verses here or there in chapter 11 and after.</p>
Ferrar-Fenton Bible	<p>And the soul that gives a present to the EVER-LIVING, let it be of fine flour, and pour oil upon it, and put frankincense on it and bring it to the sons of Aaron, the priest; and the priest shall grasp a handful from the fine flour and the oil, with all the frankincense, and shall burn as a remembrance on the altar;—a sweet perfume delightful to the EVER-LIVING. But the rest of the offering shall be for Aaron and his sons, holy of holies from the fire of the EVER-LIVING.</p>
International Standard V	<p>Grain Offerings</p> <p>"When a person brings an offering—that is, a grain offering to the Lord, his offering is to consist of fine flour. He is to pour olive oil mixed with frankincense over it. Then he is to bring it to Aaron's sons, the priests. He is to take a handful of fine flour, the olive oil, and all of the frankincense. Then the priest is to offer a memorial offering by fire, an aroma pleasing to the Lord. The remnants from the grain offering is for Aaron and his sons—the holiest [Or most holy] of the offerings made by fire to the Lord."</p>
Unfolding Bible Literal Text ⁸	<p>When anyone brings a grain offering to Yahweh, his offering must be fine flour, and he will pour oil on it and put incense on it. He is to take the offering to Aaron's sons the priests, and there the priest will take out a handful of the fine flour with the oil</p>

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

and the incense on it. Then the priest will burn the offering on the altar as a representative offering. It will produce a sweet aroma for Yahweh; it will be an offering made to him by fire. Whatever is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

Urim-Thummim Version

And when any will present a Gift-Offering to YHWH, his offering will be of fine flour and he will pour oil on it and issue frankincense on it too. He will bring it to Aaron's sons, the priests, and they will take a handful of the flour and oil, with the issue of frankincense and the priest will burn the Memorial-Offering of it on the Altar. It will be an offering made by fire, of a tranquilizing aroma unto YHWH. And the leftovers of the Gift-Offering will belong to Aaron and his sons. It is a separated sacred portion from the Burnt-Offerings of YHWH made by fire.

Wikipedia Bible Project

And a soul that brings a comfort offering to Yahweh, of fine flour will his sacrifice be, and he will pour oil upon it, and placed upon it frankincense. And he will bring it to the sons of Aaron, the priests, and he will pinch from there his fill of pinches of its fine flour and its oil, complete with its frankincense, and the priest will raise the memorial altarward, a fiery comfort smell for Yahweh. And the remainder from the offering, for Aaron and for his sons, holy of holies among Yahweh's men.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The grain offering**

If anyone offers Yahweh a grain offering, his offering is to be fine flour on which he is to pour oil and put incense. He shall bring it to the sons of Aaron, the priests; he is to take a handful of the fine flour and oil and all the incense, and the priest shall burn it on the altar as a memorial, a burnt offering whose sweet-smelling odor will please Yahweh. The remainder of the grain offering belongs to Aaron and his sons; this is a most holy share for it comes from the burnt offerings of Yahweh.

Num 15: 1-16

Mt 16:6; 1Cor 5:6

The Heritage Bible

And when any soul brings near an offering, a food offering to Jehovah, his offering shall be of flour; and he shall pour oil on it, and put frankincense on it; See

Note Leviticus 1;3

And he shall bring it to Aaron's sons, the priests, and he shall take his hand full of its flour out of it, and of its oil, with all its frankincense; and the priest shall burn it as perfumed incense, a memorial offering upon the altar; it is a burnt offering of a restful fragrance to Jehovah;

And the rest of the food offering shall be Aaron's and his sons'; it is a thing holy holy of the burnt offerings of Jehovah.

New American Bible(2011)⁹

Grain Offerings.

* ^aWhen anyone brings a grain offering to the LORD, the offering must consist of bran flour. The offerer shall pour oil on it and put frankincense^b over it, and bring it to Aaron's sons, the priests. A priest shall take a handful of the bran flour and oil, together with all the frankincense, and shall burn it on the altar as a token of the offering,* a sweet-smelling oblation to the LORD.^c

The rest of the grain offering belongs to Aaron and his sons,^d a most holy^e portion from the oblations to the LORD.

* [2:1] Grain offerings are used as independent offerings (those in this chapter and cf. 6:12–16; 8:26–27; 23:10–11), as substitutes for other offerings in a case of poverty (5:11–13), and as accompaniments to animal offerings (cf. Nm 15:1–12; 28:1–29:39; Lv 14:20; 23:12, 18, 37). Chapter 2 describes two basic types of grain offering: uncooked (vv. 1–3) and cooked (vv. 4–10). The flour (sōlet) used was

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

made of wheat (Ex 29:2) and Jewish tradition and Semitic cognates indicate that it is a coarse rather than a fine flour.

* [2:2] Token of the offering: lit., “reminder.” Instead of burning the whole grain offering, only this part is burned on the altar.

a. [2:1] Lv 5:11–13; 6:7–16; 7:9–14; 24:5–9; Nm 15:1–21; cf. Gn 4:3–5.

b. [2:1] Cf. Ex 30:1–10; Lv 16:11–13; Prv 27:9.

c. [2:2] Lv 1:9.

d. [2:3] Lv 6:9; 7:9–10.

e. [2:3] Lv 6:10, 18, 22; 10:12, 17; 24:9.

The Catholic Bible

Grain Offerings.^[a] “When anyone brings a grain offering as a sacrifice to the Lord, it is to be an offering of fine flour. He shall pour oil upon it and put incense on it and bring it to the sons of Aaron, the priests. He shall take a handful of the flour and the oil and all of the incense. The priest shall burn it on the altar as a memorial portion, a burnt offering, a pleasing fragrance to the Lord.^[b] The rest of the grain offering will be for Aaron and his sons, the most holy part^[c] of the burnt offering to the Lord.

[a] Leviticus 2:1 This chapter deals with the offering no longer of animals but of food; in addition, one section is addressed to priests. No yeast was allowed because it would corrupt the food.

[b] Leviticus 2:2 The memorial portion was the part more suited to emitting a pleasing fragrance as it was burned; the ascent of the aroma was meant to make God mindful of the offerer.

[c] Leviticus 2:3 Most holy part: this was the part of the people’s offering reserved for the priests who were not to share it with family members and only eat it in the sanctuary.

New Jerusalem Bible

“If anyone offers Yahweh a cereal offering, his offering must consist of wheaten flour on which he must pour wine and put incense. He will bring it to the priests descended from Aaron; he will take a handful of the wheaten flour, some of the oil and all the incense, and this the priest will burn on the altar as a memorial, as food burnt as a smell pleasing to Yahweh. The remainder of the cereal offering will revert to Aaron and his sons, an especially holy portion of the food burnt for Yahweh.

Revised English Bible–1989

When someone presents a grain-offering to the LORD, his offering must be of flour. Having poured oil on it and added frankincense, he must bring it to the Aaronite priests, one of whom is to scoop up a handful of the flour and oil with all the frankincense. The priest must burn this as a token on the altar, a food-offering of soothing odour to the LORD. The remainder of the grain-offering belongs to Aaron and his sons: it is most holy, taken from the food-offerings of the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Anyone who brings a grain offering to *ADONAI* is to make his offering of fine flour; he is to pour olive oil on it and put frankincense on it. He is to bring it to the sons of Aharon, the *cohanim*. The cohen is to take a handful of fine flour from it, together with its olive oil and all its frankincense, and make this reminder portion go up in smoke on the altar as an offering made by fire, a fragrant aroma for *ADONAI*. But the rest of the grain offering will belong to Aharon and his sons; it is an especially holy part of the offerings for *ADONAI* made by fire.

Hebraic Roots Bible

And when a person brings near an offering, a food offering to YAHWEH, his offering shall be of flour. And he shall pour oil on it; and he shall put frankincense on it. And he shall bring it to the sons of Aaron the priest, and he shall take from it the fullness of his handful from its flour, and from its oil, with all its frankincense. And the priest shall burn it as incense on the altar, a memorial offering, a fire offering, a soothing fragrance to YAHWEH. And the rest of the food offering is for Aaron and for his sons, most holy, of the fire offerings of YAHWEH.

Israeli Authorized Version

And when any will offer a meat offering unto YY , his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aharon's sons the kohanim: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the kohen shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto YY : And the remnant of the meat offering shall be Aharon's and his sons': it is a thing most holy of the offerings of YY made by fire..

Kaplan Translation

[4. The Meal Offering]

If an individual presents a meal offering* to God, his offering must consist of the best grade of wheat meal* On it, he shall pour olive oil* and place frankincense* He shall bring it to the priests who are Aaron's descendants, and [a priest] shall scoop out three fingers full* of its meal and oil, [and then take] all three fingers full. The priest scooped out the flour with the three middle fingers of the hand, using the thumb and pinky to rub off any flour sticking out at the ends [Menachoth 11a. Rashi; Radak, Sherashim). According to others, however, the kemxtzah was a complete handful [Yad, Maaseh HaKorbanoth 13:13, see Kesef Mishneh ad loc .; Ralbag). The priest would have to scoop up at least an amount the size of two olives (around 100 c.c. or 3[^] fluid ounces) [Yad, loc.at.). The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

2:1 meal offering. Minchah in Hebrew. See Genesis 4:3. Some say that it comes from the root nachah denoting lowness, and thus translating it "homage gift" (Hirsch; HaKethav VeHaKabbalah ; cf. Genesis 32:14). It can also be related to the word ntcho'ach, see above 1 :g. Or, it can come from the root nachah in the sense that it denotes rest; hence a minchah can denote an "inanimate offering," an offering taken from the vegetable kingdom.

— **wheat meal.** Soleth in Hebrew. This was wheat meal (Si/ra ; Rashi; from Exodus 29:2). It was the best grade of meal, perfectly clean of all bran (Saadia; Ibn Ezra; cf. Ktdushtn 69b). The soleth used for meal offerings was a coarsely ground meal (Rashi, Menachoth 66a, s.v. Shel Gerosoth\ Radak, Sherashim, from Avoth 5:15, cf. Meiri ad loc.). It had to be carefully sifted to remove all the fine flour [Menachoth 85a; Yad, Issurey Miibeach 6:12). The amount of such an offering was 1/10 ephah or around 2 quarts (Rashi; Yad, Maaseh HaKorbanoth

— **olive oil.** At least 1 log (300 cc. or 10 fl. oz.) [Menachoth 51a, 88a; Yad, Maaseh HaKorbanoth 13:7, Ralbag).

— **frankincense.** Levonah in Hebrew. See Exodus 31:134. The amount of frankincense placed on the offering was one handful (Sifra; Yad, Maaseh HaKorbanoth 13:7).

2:2 three fingers full. The priest scooped out the flour with the three middle fingers of the hand, using the thumb and pinky to rub off any flour sticking out at the ends [Menachoth 11a. Rashi; Radak, Sherashim). According to others, however, the kemxtzah was a complete handful [Yad, Maaseh HaKorbanoth 13:13, see Kesef Mishneh ad loc .; Ralbag). The priest would have to scoop up at least an amount the size of two olives (around 100 c.c. or 3[^] fluid ounces) [Yad, loc.at.). Before scooping up the flour, the frankincense would be put to the side, so that only flour and oil would be scooped up [Sotah 14b; Yad, Maaseh HaKorbanoth 13:12).

If your sacrifice is a meal offering prepared in a deep pot* it shall be made of wheat meal in olive oil.*

Scooping the portion from a meal offering was in place of slaughter of an animal (Rambam on Mena- choth 1:1).

— **and then take . . .** The frankincense would then be removed separately, and placed on the scooped flour [Ibid.; Rashi; Sifra).

— **memorial portion** (Ibn Ezra; Radak, Sherashim). Azkarah in Hebrew. Or, "burned portion" (Saadia, from Psalms 20:4; cf. Ibn Janach).

The Scriptures—2009

‘And when anyone brings a grain offering to יהוה, his offering is to be of fine flour. And he shall pour oil on it, and put frankincense on it, and he shall bring it to the sons of Aharon, the priests, and he shall take from it his hand filled with fine flour and oil with all the frankincense. And the priest shall burn it as a remembrance portion on the slaughter-place, an offering made by fire, a sweet fragrance to יהוה. ‘And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה by fire.

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:Alpha & Omega Bible¹⁰

AND IF A SOUL BRING A GIFT, A SACRIFICE TO JESUS, HIS GIFT SHALL BE FINE FLOUR; AND HE SHALL POUR OIL UPON IT, AND SHALL PUT FRANKINCENSE ON IT: IT IS A SACRIFICE.

AND HE SHALL BRING IT TO THE PRIESTS THE SONS OF AARON: AND HAVING TAKEN FROM IT A HANDFUL OF THE FINE FLOUR WITH THE OIL, AND ALL ITS FRANKINCENSE, THEN THE PRIEST SHALL PUT THE MEMORIAL OF IT ON THE ALTAR: IT IS A SACRIFICE, AN SMELL OF SWEET SCENT TO JESUS.

AND THE REMAINDER OF THE SACRIFICE SHALL BE FOR AARON AND HIS SONS, A MOST HOLY PORTION FROM THE SACRIFICES OF JESUS.

Awful Scroll Bible

Was a breather to bring near a tribute offering, to Sustains To Become an offering of fine flour, he is to have poured oil on it, and is to have put on it frankincense. Even is he to have brought it in to he of the sons of Aaron, a priest, and he is to have taken out from there, a handful full of the fine flour with the oil and frankincense, and the priest is to have made a smoky burning of the memorial offering, on the altar of fire, a soothing aroma to Sustains To Become That remaining of the tribute offering is for Aaron and his sons, a set apart set apart fire offering to Sustains To Become even an offering by fire.

Concordant Literal Version

When a soul brings near a cereal approach present to Yahweh, of flour shall his approach present be; and he will pour oil on it and put frankincense on it. It is an approach present.

And he will bring it to the sons of Aaron, the priests. He will extract from there his full fistful of its flour and its oil along with all its frankincense. Then the priest will cause this memorial portion of it to fume on the altar; it is a fire offering of fragrant odor to Yahweh.

Yet the rest from the approach present is for Aaron and for his sons, a holy of holies from the fire offerings of Yahweh.

exeGesés companion Bible

FLOUR QORBANS

And when a soul oblates a qorban to Yah Veh,

his qorban is of flour;

and he pours oil thereon

and gives frankincense thereon:

and he brings it to the sons of Aharon, the priests:

and he handles his handful of the flour and of the oil

with all the frankincense;

and the priest incenses the memorial thereof

on the sacrifice altar

- a firing of a scent of rest to Yah Veh:

and what remains of the offering

is for Aharon and his sons:

- a holy of holies of the firings to Yah Veh.

¹⁰ The A&O Bible follows the Greek text.

Orthodox Jewish Bible

And when a nefesh will offer a korban minchah unto Hashem, his korban shall be of fine flour; and he shall pour shemen upon it, and put incense thereon; And he shall bring it to the Bnei Aharon the kohanim; and he shall take thereout his handful of the flour thereof, and of the shemen thereof, with all the incense thereof; and the kohen shall burn the memorial portion of it upon the Mizbe'ach, to be an offering made by eish, of a re'ach nicho'ach unto Hashem; And the remnant of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the offerings of Hashem made by eish.

Expanded/Embellished Bibles:

The Expanded Bible

The Grain Offering

“When anyone offers a grain [^L gift; tribute; C this offering of grain, called a gift offering, was not considered an atonement for sin] offering to the Lord, that offering [gift] must be made from fine [choice] flour. The person must pour oil on it, put incense [frankincense] on it, and then take it to Aaron's sons, the priests. The priest must take a handful of the fine [choice] flour and oil and all the incense, and burn it [^L turn it into smoke] on the altar as a memorial portion. It is an offering made by fire, and its smell is pleasing to the Lord. The rest of the grain [^L gift; tribute] offering will belong to Aaron and the priests; it is a most holy [sacred] part of the offerings made by fire to the Lord.

Kretzmann's Commentary

Verses 1-11

The Various Kinds of Meat-offerings.

And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour. This also was an oblation, or gift, brought near to the Lord with the purpose of establishing true fellowship, and could be made by any member of the congregation, no matter whether man or woman. Only the finest wheat flour was to be used in these oblations. And he shall pour oil upon it, and put frankincense thereon. The incense was not mixed with the flour and the olive-oil, but added in such a manner as to permit its entire removal from the vessel in which it was offered.

And he shall bring it to Aaron's sons, the priests; and he (the officiating priest) shall take thereout his handful of the flour thereof and of the oil thereof with all the frankincense thereof, as much as the hand would hold of flour and oil; and the priest shall burn the memorial of it upon the altar, to cause Jehovah to remember the worshiper in His mercy, to be an offering made by fire, of a sweet savor unto the Lord, well-pleasing and acceptable to the Lord, as the burnt offering had been, Exodus 1:9-13.

And the remnant of the meat-offering shall be Aaron's and his sons; all of it was offered to the Lord, who, in turn, bestowed the bulk of it upon the priests as a part of the emoluments due them; it is a thing most holy of the offerings of the Lord made by fire. This is said of all sacrificial gifts which were wholly devoted to God, but of which portions were hallowed to Him by being given to the priests. These gifts the priests used for food in a place in the court of the Tabernacle of the Congregation, near the altar of burnt offering, Exodus 6:26; Exodus 10:12.

Lexham English Bible

“ ‘When a person [Or “a soul”] brings a grain offering to Yahweh, his offering must be finely milled flour, and he must pour out oil on it and place frankincense on it. And he shall bring it to the sons of Aaron, the priests, and he [That is, the priest—see v. 9] shall take his handful from its finely milled flour [Literally “from there his handful from its finely milled flour”] and from its oil in addition to all its frankincense. The priest [Or “And the priest”] shall turn its token portion into smoke on the altar as an offering made by fire, as an appeasing fragrance for Yahweh.

Syndein/Thieme

{Leviticus 2 - Gift Offering Reveals Propitiation with Emphasis on the Person of Christ.}

"When the soul {nephesh} {RBT says this means that these rituals are for believers only} will offer the 'gift/grain offering' {minchah -Sounds like Min -Ka) - means a grain gift offering} unto Jehovah/God, his offering shall be of fine flour {refers to the perfect humanity of Jesus Christ};

and he shall pour oil upon it {here RBT says oil represents God the Holy Spirit being poured out on Him in His 1st Incarnation - as with all believers in Christ in the Church Age},

and put frankincense thereon {a fantastic perfume - represents Jesus Christ living His life unto God - Walking in the Righteous Way of God - and the 'smell' was acceptable/pleasing to God}."

"And he shall bring it to Aaron's sons the priests and he shall take there out his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor {represents 'acceptance'} unto Jehovah/God."

"And the remnant/remainder of the 'gift/grain offering' {minchah} shall be Aaron's and his sons' {represents the fact that even the priests share in the offering}. It is a thing most holy of the offerings of Jehovah/God made by fire."

The Voice

Eternal One: Any time one of you brings a grain offering to Me, it should be the finest flour mixed with olive oil and frankincense. Give it to Aaron's sons, the priests. One of the priests will take a handful of the fine flour mixed with olive oil and frankincense and offer up a memorial portion on the altar, and the smoke of the offering will rise and be a pleasant aroma to Me. The rest of the grain offering is for Aaron and his sons. It is a most holy part of the fire-offerings dedicated to Me. *No one other than the priests may eat it.*

The sacrifices and offerings not only please God but they provide for the physical and spiritual needs of the people. All the priests are from the tribe of Levi and participate in the spiritual heritage of Aaron, Moses' brother. With some of the offerings, God prescribes that the priests must share in the food brought by the people. By eating from their sacrifices, the priests participate in the lives of those who wish to approach God. Some sacrifices are described as "memorial" offerings to God. These are offerings that ask God to remember His people and keep them in His good favor.

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it.

And if a person brings: [literally, "And if a soul brings."] Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word שָׁפָךְ "soul" is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: "I account if for him as if he has sacrificed his very soul!" - [Men. 104b]

his offering shall be from fine flour: If a person says, "I hereby take upon myself to bring a meal-offering," without specifying which type of meal-offering, then he shall bring תַּלְסַּת תִּרְחֻמָּה, a meal-offering of fine flour, which is the first of the meal-offerings [mentioned in this chapter] (Men. 104b), and חֲמֵק [fistful of the offering] is scooped out while it is [still in the form of] flour, as is explained in this passage. Since five kinds of meal-offerings are enumerated here, all of which had to be brought ready-baked before the חֲצִימָק [scooping took place], with the exception of this one, it is, therefore, called תַּלְסַּת תִּרְחֻמָּה, "a meal-offering of fine flour."

fine flour: תַּלְסַּת. [The term] תַּלְסַּת always denotes [fine flour of] wheat, as the verse says,

¹¹ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

“fine flour (תֵּלֶס) of wheat” (Exod. 29:2). - [Torath Kohanim 2:96] No meal-offering consists of less than one וִנְשֹׁט [“one tenth” of an ephah of flour], as it is said, “one tenth measure for a meal-offering (וִנְשֹׁט)” (Lev. 14:21), [implying that] one tenth measure [shall be used] for each meal-offering. — [see Men. 89a]

He shall pour oil over it: Over all of it. [However,]

and place frankincense upon it: Upon part of it; the kohen places a fistful of frankincense upon it at one side [of the offering]. Now what makes you say this? Because an inclusion after an inclusion in the Torah means only to exclude. [Now, here, the expression הִילַע upon it or over it, is inclusive in nature, for its assumed meaning is “upon all of it,” i.e., the kohen shall pour the oil over all of the offering. In the continuation of the verse, “and place frankincense upon it (הִילַע),” however, the second mention of the word הִילַע represents a יוֹבֵר after a יוֹבֵר, and so, the second הִילַע becomes preclusive, meaning that the frankincense is to be placed only upon part of the offering.] Another explanation: Oil [is poured] over all of it, because it [the oil] has to be mixed with it and scooped with it, as it is said, “[scoop out a fistful] from its fine flour and its oil.” However, the frankincense because it is neither mixed nor scooped with it, as it is said, “in addition to] all its frankincense” (verse 2), for, after he has completed the הִצִּימָק procedure, he collects all the frankincense from the meal-offering and makes it go up in smoke. — [Torath Kohanim 2:98]

He shall pour [oil]...and place [frankincense] ...and he shall bring [it to...the kohanim]: [Because Scripture mentions the “pouring” of the oil before the individual “brings” it to the kohanim,] this teaches [us] that pouring and mixing may be performed [even] by a non- kohen. [And how do we know this concerning the mixing? Because in verses 5-6 below, Scripture states of a meal-offering, “mixed with oil,” before the pouring procedure is to take place, thus, if pouring may be performed by a non- kohen, then mixing, which precedes pouring, may surely be performed by a non- kohen]. — [Torath Kohanim 2:100] [However,]

And he shall bring it to Aaron's descendants, the kohanim, and from there, he [the kohen] shall scoop out his fistful of its fine flour and its oil, in addition to all its frankincense. Then, the kohen shall cause its reminder to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord.

[And he shall bring it to...] the kohanim, and he [the kohen] shall scoop out: From the הִצִּימָק scooping procedure and onwards, it is exclusively the priesthood who is commanded [to perform these remaining procedures]. — [Torath Kohanim 2:100]

And from there, he [the kohen] shall scoop out: [From where?] From the place where the feet of the non- kohen were standing. — [Torath Kohanim 2:104] This teaches us that scooping may be performed any place within the courtyard of the Holy Temple, even within the eleven cubits [span of courtyard grounds] in which ordinary Israelites [i.e., non- kohanim were permitted] to walk. — [Yoma 16b]

his fistful: One might think [that the fistful may be] full to overflowing, bursting through his fist and coming out on every side! Scripture, therefore, states in another passage, “And from it, he shall lift up in his fist” (Lev. 6:8), [i.e., only what is contained within his fist is valid to be burnt]. But since [we now know that the amount shall be only] what is contained within his fist, one might suggest that it means less than a fistful. Scripture, therefore, states here, מֵלֵא, “full” [i.e., it shall be a full fist]. How then [does the kohen scoop out exactly a fistful, not more and not less]? He covers the palm of his hand with his three fingers, [and then, with the remaining thumb from above and little finger from below, he levels off any overflowing mixture, so that exactly a full measure of “three fingers” is attained]. — [Torath Kohanim 2:105; Men. 11a] This is the definition of מֵלֵא, a “fistful” in the Hebrew language [while in other languages, a “fistful” of something might mean four fingers full of something].

in addition to all its frankincense: In addition to all the frankincense, the fist shall be full.

its frankincense. Then, [the kohen] shall cause...to [go up in] smoke: The frankincense is also to be burnt. — [Torath Kohanim 2:107]

his fistful of its fine flour and its oil: but if he scooped, and a grain of salt or a particle of frankincense went up into his hand, it is unfit. - [Torath Kohanim 2:107]

its reminder: The fistful offered up to the Most High [God], is the “reminder” of the meal-offering, because through it, its owner [who brought that sacrifice] is remembered for the good, [causing God] contentment

And what remains of the meal offering shall belong to Aaron and to his descendants; [it is] holy of holies from the fire offerings of the Lord.

to Aaron and his descendants: The Kohen Gadol [signified by “Aaron” here,] takes a portion [of what remains of the meal-offering] first, without having to take part in the equal division of the meal offering, while [after this,] the ordinary kohen [signified by “and his descendants” here,] takes his share in the equal division of the meal-offering. — [Torath Kohanim 2:112]

[it is] holy of holies: for the Kohanim.

from the fire-offerings of the Lord: They may take their share in it only after the offerings to the fire [i.e., only after the fistful has been scooped out and burnt, thereby becoming a fire-offering to God. Before this, however, they may not partake of the meal-offering]. — [Torath Kohanim 2: 113]

NET Bible®

Grain Offering Regulations: Offering of Raw Flour

“When a person presents a grain offering¹ to the Lord, his offering must consist of choice wheat flour,² and he must pour olive oil on it and put frankincense³ on it. Then he must bring it to the sons of Aaron, the priests, and the priest⁴ must scoop out from there a handful of its choice wheat flour and some of its olive oil in addition to all of its frankincense, and the priest must offer its memorial portion⁵ up in smoke on the altar – it is⁶ a gift of a soothing aroma to the Lord. The remainder of the grain offering belongs to Aaron and to his sons⁷ – it is⁸ most holy⁹ from the gifts of the Lord.

^{1sn} The “grain offering” (הֶחֱנֶה [minkhah]; here הֶחֱנֶה וּבִרְקָה, [qorbban minkhah], “an offering of a grain offering”) generally accompanied a burnt or peace offering to supplement the meat with bread (the libation provided the drink; cf. Num 15:1-10), thus completing the food “gift” to the Lord. It made atonement (see the note on Lev 1:4) along with the burnt offering (e.g., Lev 14:20) or alone as a sin offering for the poor (Lev 5:11-13).

^{2tn} The Hebrew term for “choice wheat flour” (סֶלֶת, selet) is often translated “fine flour” (cf. KJV, NAB, NIV, NCV), but it refers specifically to wheat as opposed to barley (B. A. Levine, Leviticus [JPSTC], 10). Moreover, the translation “flour” might be problematic, since the Hebrew term may designate the “grits” rather than the more finely ground “flour” (see J. Milgrom, Leviticus [AB], 1:179 as opposed to Levine, 10, and J. E. Hartley, Leviticus [WBC], 30).

^{3sn} This is not just any “incense” (תְּרִיקָה, qytoret; R. E. Averbeck, NIDOTTE 3:913-16), but specifically “frankincense” (הֶנְבֵּל, lyvonah; R. E. Averbeck, NIDOTTE 2:756-57).

^{4tn} Heb “and he”; the referent has been specified in the translation for clarity. The syntax is strange here and might suggest that it was the offerer who scooped out a handful of the grain offering for the memorial portion (G. J. Wenham, Leviticus [NICOT], 66), but based on v. 9 below it should be understood that it was the priest who performed this act (see, e.g., NRSV “After taking from it a handful of the choice flour and oil...the priest shall...”; see also J. Milgrom, Leviticus [AB], 1:177, 181 and J. E. Hartley, Leviticus [WBC], 30).

^{5sn} The “memorial portion” (הֶזְכָּרָה, ’azkharah) was the part of the grain offering that was burnt on the altar (see the previous clause), as opposed to the remainder, which was normally consumed by the priests (v. 3; see the full regulations in Lev 6:14-23[7-16]). It was probably intended to call to mind (i.e., memorialize) before the

Lord the reason for the presentation of the particular offering (see the remarks in R. E. Averbeck, NIDOTTE 1:335-39).

^{6th} The words “it is” have been supplied. See the notes on Lev 1:9 and 2:3. There is no text critical problem here, but the syntax suggests the same translation.

^{7th} Heb “...is to Aaron and to his sons.” The preposition “to” (ל, lamed) indicates ownership. Cf. NAB, NASB, NIV and other English versions.

^{8th} The words “it is” (הוא, hu’) are not in the MT, but are supplied for the sake of translation into English. The Syriac also for translational reasons adds it between “most holy” and “from the gifts” (cf. 1:13, 17).

^{9th} Heb “holy of holies”; KJV, NASB “a thing most holy.”

Rotherham’s *Emphasized B.* **ii. The Meal-offering (A.V. “Meat-offering”: Heb. *min.ah.*)**

a. Of fine Meal.

But ≤when ||any person|| would bring near as an oblation, a meal-offering^b unto Yahweh ≥ <of fine meal> shall be his oblation,—and he shall pour out thereon, oil, and place thereon, frankincense; so shall he bring it in unto the sons of Aaron, the priests, and he shall grasp therefrom a handful of the fine meal thereof, and of the oil thereof, besides all the frankincense thereof,—and the priest shall make a perfume with the memorial thereof, at the altar, an altar-flame of a satisfying odour, unto Yahweh. But ||the remainder of the meal-offering|| pertaineth unto Aaron, and unto his sons,—||most holy, from among the altar-flames of Yahweh||.

^b “Cereal-offering”—P.B. “Grain-offering”—O.G.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and a soul that will bring near a donation of deposit for YHWH, flour will exist as his donation, and he will pour down upon her oil, and he will give upon her frankincense, and he will bring her to the sons of Aharon, the administrators, and he will grasp from there, filling his handful from her flour and from the oil upon all for her frankincense, and the administrator will burn her memorial as incense upon the altar, a fire offering, a sweet aroma to YHWH, and from the deposit being left behind, it belongs to Aharon and to his sons, it is a special of specials[706] from the fire offerings of YHWH,...

Charles Thomson OT¹² 706. The phrase “special of specials” means a “very special thing, one or place.” And when any person shall bring a sacrificial gift to the Lord, his gift shall be fine flour, and he shall pour oil on it and lay frankincense on it. It is a sacrifice; and he shall carry it to the sons of Aaron, the priests; and the priest having taken out a handful of the flour with the oil, and all the frankincense thereof shall lay this memorial of it on the altar. It is a sacrifice, a smell of fragrance for the Lord. And the rest of the sacrifice shall be for Aaron and his sons, a most holy portion from the sacrifices of the Lord.

Context Group Version And when any one offers an offering of a tribute [offering] to YHWH, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense on it: and he shall bring it to Aaron's sons the priests; and he shall take out his handful of the fine flour, and of the oil, with all the frankincense; and the priest shall burn [it as] the memorial on the altar, an offering made by fire, of a sweet aroma to YHWH: and that which is left of the tribute [offering] shall be Aaron's and his sons': it is a thing most special of the offerings of YHWH made by fire.

Legacy Standard Bible **The Statutes of Grain Offerings**

‘Now when anyone brings near a grain offering as an offering to Yahweh, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. He shall then bring it to Aaron’s sons the priests; and he shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall

¹² Thompson’s translation follows the Greek text.

Literal Standard Version	<p>offer it up in smoke as its memorial portion on the altar, an offering by fire of a soothing aroma to Yahweh. And the remainder of the grain offering belongs to Aaron and his sons: a thing most holy of the offerings to Yahweh by fire.</p> <p>“And when a person brings an offering near, a present to YHWH, [and] his offering is of flour, then he has poured oil on it, and has put frankincense on it; and he has brought it to the sons of Aaron, the priests, and one [of the priests] has taken from there the fullness of his hand of its flour and of its oil, besides all its frankincense, and the priest has made incense with its memorial on the altar, a fire-offering of refreshing fragrance to YHWH; and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YHWH.</p>
Modern Literal Version 2020	<p>And when anyone offers an offering of a food-offering to Jehovah, his offering will be of fine flour and he will pour oil upon it and put frankincense on it. And he will bring it to Aaron's sons the priests and he will take out of it his handful of the fine flour of it and of the oil of it, with all the frankincense of it. And the priest will burn the memorial of it upon the altar, a fire-offering, of a sweet aroma to Jehovah. And what is left of the food-offering will be Aaron's and his sons'. It is a thing most holy of the fire-offerings of Jehovah.</p>
Young's Updated LT	<p>“And when a person brings near an offering, a present to Jehovah, of flour is his offering, and he has poured on it oil, and has put on it frankincense; and he has brought it in unto the sons of Aaron, the priests, and he has taken from there the fulness of his hand of its flour and of its oil, besides all its frankincense, and the priest has made perfume with its memorial on the altar, a fire-offering of sweet fragrance to Jehovah; and the remnant of the present is for Aaron and for his sons, most holy, of the fire-offerings of Jehovah.</p>

The gist of this passage: The details for a non-meat offering are laid out.
1-3

Leviticus 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
A full set of BDB definitions (without the 3 called dubious by BDB): 1) <i>soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion</i> ; 1a) <i>that which breathes, the breathing substance or being, soul, the inner being of man</i> ; 1b) <i>living being</i> ; 1c) <i>living being (with life in the blood)</i> ; 1d) <i>the man himself, self, person or individual</i> ; 1e) <i>seat of the appetites</i> ; 1f) <i>seat of emotions and passions</i> .			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person feminine singular, Hiphil imperfect	Strong #7126 BDB #897
qorbân/qurbân (זֶבֶחַ/זִּבְחָה) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #899

Leviticus 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun	Strong's #4503 BDB #585
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [These are the instructions for] whoever brings a [bloodless] offering—a qorban—to Y^ehowah:...

When an offering is bloodless, then there is something that we are to focus upon rather than the payment for sins on the cross (the blood represents the **spiritual death** of the Lord).

This offering, a qorban (or oblation) will speak of the person of Jesus Christ.

<i>The Amplified Bible</i>	When anyone offers a cereal offering...
<i>The Emphasized Bible</i>	But when any person would bring near as an oblation, a meal-offering,...
KJV	And when any will offer a meat offering...
NASB	Now when anyone presents a grain offering...
<i>Young's Lit. Translation</i>	And when a person bringeth near an offering, a present...

We have already examined the word qorbân (קֹרְבָן) [pronounced *kor-BAWN*], which is used as a freewill offering; one which is not required (that is, volition is involved). Similarly, we have examined the word min^echâh (מִנְחָה) [pronounced *min-HAWH*], which does not mean *cereal offering* or *meal offering*, but properly is a present or a tribute (see Gen. 4:3–5 32:13, 18 2Sam. 8:2). Young is one of the few translators to see it this way. We are told in context just what kind of an offering this is. Çôleth (תִּלְשׁ) [pronounced *SOH-lehth*] is consistently rendered *flour* or *fine flour* in Scripture. Min^echâh became so closely identified with this offering of fine flour that it became the word for a *grain offering*; however, this is not its original meaning, nor should we necessarily take it for the meaning here in context. We can allow the context of the passage to guide us in the type of min^echâh, or tribute or present, that is alluded to.

Leviticus 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çôleth (תִּלְשׁ) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #899

Translation: ...his offering will be [made from] fine flour.

The fine flour speaks of the Lords humanity and His perfection.

Leviticus 2:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i>]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 rd person masculine singular, Qal perfect	Strong's #3332 BDB #427
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032

Translation: He will pour oil upon it...

The oil is the **filling of the Holy Spirit**. Jesus depended upon the Holy Spirit much as we, in the **Church Age**, depend upon God the Holy Spirit.

Leviticus 2:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
lebônâh/lebôwnâh (לֵבֹנָה/לְבֹנָה) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun	Strong's #3828 BDB #526

Translation: ...and he will place frankincense in it.

The idea here is, we have something which smells good. You and I, before God, smell like crap. Jesus Christ, because He is sinless, smells good to God. He is the last Adam; the member of the human race who will turn

things around for the human race. Jesus does not come to God the Father with the same stink on Him that we have.

Leviticus 2:1 [These are the instructions for] whoever brings a [bloodless] offering—a qorban—to Y^ehowah: his offering will be [made from] fine flour. He will pour oil upon it and he will place frankincense in it. (Kukis mostly literal translation)

This is the offering of a believer. A bloodless sacrifice does not save. **Without the shedding of blood, there is no forgiveness** (Heb. 9:22b). This is a believer who is bringing near to God an offering which speaks of his thankfulness to God. The offering is a tribute to Y^ehowah and His provision.

Leviticus 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אָב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person feminine singular suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463

Translation: He will take it to the sons of Aaron, the priests.

He will take this oblation to the **priests**, who are the sons of Aaron. At this point, they seem to be handling most or all of the Tabernacle service.

The sons of Aaron, at this point in time, are four men.

Leviticus 2:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâmats (קָמַט) [pronounced <i>kaw-MAHTS</i>]	<i>to enclose with the hand, to grasp, to take a handful</i>	3 rd person masculine singular, Qal perfect	Strong's #7061 BDB #888

Leviticus 2:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
m ^e lô' (מְלֵא) [pronounced <i>m^elow</i>]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571
qômets (קֶמֶץ) [pronounced <i>KOH-mets</i>]	<i>a closed hand, a fist; a handful</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7062 BDB #888
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
çôleth (שֶׁלֶת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #5560 BDB #701
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8081 BDB #1032
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
lebônâh/lebôwnâh (לֶבְנֹנֶה/לֶבְנֹנֶה) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3828 BDB #526

Translation: He will take from it a complete handful from [lit., grabbed a full fist of] its flour, its oil and its frankincense.

In some sort of container (not really mentioned) this combination of flour, oil and frankincense is brought before the priests. The man who brings it will take a handful of it.

This represents the man taking salvation to himself; this represents his faith in Jesus Christ (in the Old Testament, his faith in the **Revealed God**).

Leviticus 2:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’azkârâh (אֶזְכָּרָה) [pronounced ahz-kaw-RAW]	<i>memorial-offering, a reminder; specifically remembrance offering; this is the portion of the meal (food) offering which is burned</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272
This is the portion of the meal (food) offering which is burned. This word occurs only in Leviticus (6x) and in Numbers (once). Leviticus 2:2, 9, 16 5:12 6:15 24:7 Numbers 5:26.			
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			

Translation: The priest will cause [this] memorial offering to be burned upon the altar...

The word which I translated *burn* is not really *burn*; it is the 3rd masculine singular, Hiphil perfect of qâṭar (קָטַר) [pronounced kaw-TAR] and it is the word used to burn incense. In other words, whatever is burned is caused to smoke. It might not really catch fire and burn, but it can be caused to decompose, the smoke being a sign of that chemical decomposition.

This portion that the man takes out with his hand will be put upon the altar and burned. That represents the judgment of Jesus Christ.

Leviticus 2:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular construct	Strong's #801 BDB #77
This is said to be equivalent to Strong's #800, although a vowel point is different. One source says this word occurs 65 in the OT; another says none. These two same sources have #800 not occurring at all.			
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular noun	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[as] a fire-offering, a soothing odor to Y^ehowah.

When this is burned, it is a fire offering—an offering which speaks of the future judgment of our Lord. It is a soothing odor to Y^ehowah God. When a person exercises faith in Jesus Christ, that faith is credited to him as righteousness. God no longer looks upon us as stinking; but we take upon ourselves the righteousness of Jesus Christ. Therefore, we do not smell to God. We are no longer abhorrent to Him.

Even though the Bible tells us that God loves us, that is an **anthropopathism**. God is love and God loves Himself, and He loves the other Members of the Godhead. God loves **His perfect righteousness**. God does not actually love us and He certainly does not love our self-righteousness or our **relative righteousness**. But when we believe in Jesus, His **righteousness is imputed** to us. At that point, God loves us with His perfect love. God loves us because we have His righteousness.

Listen, now and again, you and I do some stuff which we think is pretty good. We might even think to ourselves, *boy, I hope that God is looking so He can see me do this!* But God is unimpressed by our **human good**. He does not like human righteousness any more than He likes sin. **All our righteousnesses are as filthy rags in His sight** (Isaiah 64:6) Now, when we operate within the confines of the **filling of the Spirit**; and we produce **divine good** based upon the **Bible doctrine** in our **souls**, then God likes that and God will reward that.

Leviticus 2:2 He will take it to the sons of Aaron, the priests. He will take from it a complete handful from [lit., grabbed a full fist of] its flour, its oil and its frankincense. The priest will cause [this] memorial offering to be burned upon the altar [as] a fire-offering, a soothing odor to Y^ehowah. (Kukis mostly literal translation)

All of the flour along with the oil and frankincense represent God's blessing and graciousness to the believer. This believer brings back some of this to God, recognizing the source of his blessing.

Leviticus 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>the one remaining, the one left over, the one who is left behind</i>	feminine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: What remains of [this bloodless] offerings [is] then for Aaron and his sons,...

The man has taken a handful of flour, oil and frankincense from what he brought. Aaron and his sons will be table to cook what remains and they will be able to eat it.

Each individual, when taking the righteousness of Jesus Christ onto himself through faith in Christ, does not use up all of the salvation. Salvation is available to all mankind.

It appears that the **priesthood** would be sustained by the food and meat brought before them to be offered to God. These priests also needed God's forgiveness; they almost must believe in the Revealed God for their salvation.

Leviticus 2:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871

Leviticus 2:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdâshîym (קֹדָשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...a most holy thing from this fire-offering of Y^ehowah.

Now that you understand what this bloodless offering is all about, you can see what it is so holy; why it is set apart to God.

Leviticus 2:3 What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah. (Kukis mostly literal translation)

Aaron and his sons worked full-time in service to God. They required food and clothing and shelter, as did anyone else. They had to be remunerated for their time and dedication. We will later learn that the priests were to eat this only in the tent of meeting, the Tabernacle, and were not to use this to feed their families (Leviticus 6:16–18). Quite frankly this surprises me. Perhaps the idea is, salvation has to be individually acquired.

Leviticus 2:1–3 [These are the instructions for] whoever brings a [bloodless] offering—a qorban—to Y^ehowah: his offering will be [made from] fine flour. He will pour oil upon it and he will place frankincense in it. He will take it to the sons of Aaron, the priests. He will take from it a complete handful from [lit., grabbed a full fist of] its flour, its oil and its frankincense. The priest will cause [this] memorial offering to be burned upon the altar [as] a fire-offering, a soothing odor to Y^ehowah. What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah. (Kukis mostly literal translation)

Leviticus 2:1–3 These are the instructions for bringing a bloodless offering—an oblation—to Jehovah: the offering will be made from fine flour, and offerer will pour oil upon it and include some frankincense with it. He will take this offering to the priests, the sons of Aaron. From the offering, the priest will grab a handful and then offer this as a memorial offering to be burned upon the altar—a fire-offering which will be a pleasant smell to Jehovah. What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

God Gives Instructions for Burned Grain Offerings

And that you will cause to bring near a qorban of a [bloodless] offering, baked of an oven, of fine flour of cakes—unleavened bread [= matzah]; being mixed in oil and wafers of unleavened bread, being smeared with the oil.

Leviticus
2:4

When you bring near a qorban [or, **oblation**], a [bloodless] offering, baked in an oven, [as] cakes [made with] fine flour [but] unleavened [= matzah]. Oil will be mixed in and the wafers of unleavened bread will be smeared with the oil [as well].

When you bring near an oblation, a bloodless offering, which has been baked in the oven and made into cakes, you will use high quality flour, but you will not add any yeast. You will mix oil into the flour and you will smear oil on the unleavened wafers as well.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And that you will cause to bring near a qorban of a [bloodless] offering, baked of an oven, of fine flour of cakes—unleavened bread [= matzah]; being mixed in oil and wafers of unleavened bread, being smeared with the oil.
Dead Sea Scrolls	.
Targum (Onkelos)	And when you bring a meal-offering that has been baked in an oven, [it shall be unleavened] matzoh-loaves of fine flour mixed with oil, or [unleavened] matzoh wafers smeared with oil.
Targum (Pseudo-Jonathan)	And what remaineth of the mincha shall be Aharon's and his sons, most holy among the oblations of the Lord. And when thou wilt offer the oblation of a mincha of that which is baked in the oven, it shall be cakes of flour, unleavened and mixed with oil, and wafers unleavened, which are anointed with oil. [JERUSALEM. And wafers unleavened.].
Douay-Rheims 1899 (Amer.)	But when thou offerest a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil:...
Aramaic ESV of Peshitta	"When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.
Lamsa's Peshitta (Syriac)	And when you will bring a gift of fine flour baked in an oven, it shall be pounded unleavened cakes sprinkled with oil, and unleavened cakes of flour and oil, sprinkled with oil.
Samaritan Pentateuch	And if thou bring an oblation of a meat offering baken in the oven, [it shall be] unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
Updated Brenton (Greek)	And if he bring as a gift a sacrifice baked from the oven, a gift to the Lord of fine flour, he shall bring unleavened bread kneaded with oil, and unleavened cakes anointed with oil.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when you give a meal offering cooked in the oven, let it be of unleavened cakes of the best meal mixed with oil, or thin unleavened cakes covered with oil.
Easy English	A person must not use yeast if he bakes his gift of grain. He must make cakes or biscuits with flour and oil.
Easy-to-Read Version—2008	"If you give a grain offering that was baked in the oven, it must be unleavened bread made from fine flour mixed with oil, or it must be wafers with oil poured over them.

God's Word™	"If you bring a grain offering which has been baked in an oven, it must be rings of unleavened bread made of flour mixed with olive oil or wafers of unleavened bread brushed with olive oil.
Good News Bible (TEV)	If the offering is bread baked in an oven, it must be made without yeast. It may be thick loaves made of flour mixed with olive oil or thin cakes brushed with olive oil..
The Message	"When you present a Grain-Offering of oven-baked loaves, use fine flour, mixed with oil but no yeast. Or present wafers made without yeast and spread with oil.
NIRV	" 'If you bring a grain offering baked in an oven, make it out of the finest flour. It can be thick loaves of bread made without yeast. Mix them with olive oil. Or it can be thin loaves of bread that are made without yeast. Spread olive oil on them

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Baked and fried grain offerings If you want to bring a grain offering that's baked, don't use yeast. Bake it into yeast-free cakes or wafers made with the best flour and with olive oil.
Contemporary English V.	If you bake bread in an oven for this sacrifice, use only your finest flour, but without any yeast. You may make the flour into a loaf mixed with olive oil, or you may make it into thin wafers and brush them with oil.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	"If your offering is a grain offering baked in an oven, it must be made of choice flour, but without any yeast. It may be presented in the form of thin cakes mixed with olive oil or wafers spread with olive oil.
Unfolding Bible Simplified	If you bring an offering that is made from flour, something that is baked in an oven, it must be made from finely ground flour. You may bring loaves made from flour mixed with olive oil but without yeast, or you may bring wafers with olive oil smeared on them, but also made without yeast
.	.

Partially literal and partially paraphrased translations:

American English Bible	'And if he brings [bread] that has been baked in an oven as a gift sacrifice to Jehovah, it must be fermentation free and kneaded with oil into fermentation-free cakes.
Beck's American Translation	.
Common English Bible	When you present a grain offering baked in an oven, it must be of choice flour: unleavened flatbread mixed with oil or unleavened wafers spread with oil.
Translation for Translators	'If you bring an offering that is made from grain, something that is baked in an oven, it must be made from finely-ground flour. You may bring loaves made from flour mixed with olive oil but without yeast, or you may bring wafers with olive oil smeared on them, but also made without yeast.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Now if you bring an offering of grain baked in an oven, it must consist of fine flour, either unleavened cakes mixed with oil or unleavened wafers coated with oil.
Revised Ferrar-Fenton Bible	"But if he would offer a present baked in the oven, let it be of fine ground flour, biscuits mixed with oil, or wafer biscuits buttered with oil.
International Standard V	Burnt Offerings of Grain "When you bring an offering—that is, a grain offering baked in an oven, it is to consist of fine flour baked into unleavened bread mixed with olive oil or of wafers made of unleavened bread and smeared with olive oil..

Lexham English Bible	“ ‘But if you bring a grain offering of something oven-baked, it must be of finely milled flour as ring-shaped unleavened bread mixed with oil or wafers of unleavened bread smeared with oil.
Unfolding Bible Literal Text	When you offer a grain offering without yeast that is baked in an oven, it must be soft bread of fine flour mixed with oil, or hard bread without yeast, which is spread with oil.
Urim-Thummim Version	And if you bring a Gift-Offering of a gift baked in the oven, it will be unleavened cakes of fine flour mixed with oil, or unleavened wafers smeared with oil.
Wikipedia Bible Project	And if you will bring a comfort offer oven baked, loaves of fine flour, crackers mixed with oil, and cracker bits spread with oil.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	When you offer a grain offering baked in an oven, it must be in the form of unleavened cakes made of bran flour mixed with oil, or of unleavened wafers spread with oil. ^f f. [2:4] 1 Chr 23:29.
The Catholic Bible	“When someone brings a cereal offering that has been baked in the oven, it is to be unleavened cakes made of fine flour mixed with oil or unleavened wafers sprinkled with oil.
New Jerusalem Bible	"When you offer a cereal offering of dough baked in the oven, the wheaten flour must be prepared either in the form of unleavened cakes mixed with oil, or in the form of unleavened wafers spread with oil.
Revised English Bible—1989	When you present as a grain-offering something baked in an oven, it is to take the form either of unleavened cakes of flour mixed with oil or of unleavened wafers smeared with oil.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	““When you bring a grain offering which has been baked in the oven, it is to consist of either unleavened cakes made of fine flour mixed with olive oil or <i>matzah</i> spread with olive oil.
Hebraic Roots Bible	And when you bring near an offering, a food offering baked in an oven, it shall be of fine flour, unleavened cakes mixed with oil, or unleavened thin cakes anointed with oil.
The Israel Bible Israeli Authorized Version	. And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
Kaplan Translation	[5. The Baked Offering] If he brings a meal offering that was baked in an oven, it shall consist [either] of unleavened loaves* made of wheat meal mixed with olive oil,* or* flat matzahs saturated* with olive oil. 9:4 loaves . Challoth in Hebrew. This denotes thick, and possibly round, loaves (Ibn Ezra). See note on 9:6. — mixed with olive oil . Together with warm water [Yad, Maaseh HaKorbanoth 13:8). All meal offerings were kneaded with warm water (Menachoth 55a; Yad, Maaseh HaKorbanoth 12:21) Some say that this made a bet ^{ter} quality loaf (Tifereth Yisrael, Menachoth 5:8), especially since the offerings were made with coarse meal. According to others, warm water was used so that additional care would be taken that the offering not begin to ferment [Likutey Halakhoth, Zevach Todah, Menachoth, p. 2 2a,b; Metzafeh Ethan on Menachoth 53a; cf. Rashi, Menachoth 53a, s.v. Menayin). — or . . . [Menachoth 63a; Rashi). Literally “and.”

— **saturated**. Literally, “anointed.” A log (10 oz.) of oil was taken, and rubbed on the unperforated matzahs until it was all absorbed [Yad, Maaseh HaKorbanoth 13:9]. According to others, the matzahs were anointed with the oil in the form of an X (see Exodus 29:7), and the rest of the oil could be consumed by the priests (cf. Rashi; Menachoth 74b, 75a).

Some say that the matzahs were oiled after they were baked [Yad, Maaseh HaKorbanoth 13:8], but others question this and state that they may have been oiled before baking (Ralbag).

The Scriptures—2009
Tree of Life Version

“When you bring a sacrifice offering of grain baked in the oven, it is to consist of matzah cakes of fine flour mixed with oil or matzah wafers anointed with oil.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF HE BRING AS A GIFT A SACRIFICE BAKED FROM THE OVEN, A GIFT TO JESUS OF FINE FLOUR, HE SHALL BRING UNLEAVENED BREAD KNEADED WITH OIL, AND UNLEAVENED CAKES ANOINTED WITH OIL.
Awful Scroll Bible	Was he to bring near an offering, a tribute offering, that baked in an oven, it is to be unleavened cakes of fine flour, being mixed with oil, or unleavened wafers being smeared with oil.
Concordant Literal Version	When you bring near an approach present, baked in the stove, it shall be unleavened perforated cakes of flour mingled with oil or unleavened wafers anointed with oil.
Darby Translation exeGeses companion Bible	And when you oblate a qorban of an offering baked in the oven, work it of matsah cakes of flour mingled with oil or matsah wafers anointed with oil.
Orthodox Jewish Bible	And if thou bring a korban minchah baked in an oven, it shall be matzot cakes of fine flour mixed with shemen, or matzot wafers anointed with shemen.
Rotherham's <i>Emphasized B.</i>	b. From the Oven. Moreover ≤when thou wouldst bring near as an oblation of a meal-offering, something baked in an oven≥ <round unleavened cakes of fine meal overflowed with oil> [shall it be], or unleavened wafers anointed with oil.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	‘When you bring an offering of grain baked in the oven, it shall be unleavened [Leaven (yeast) symbolized corruption and sin.] cakes of fine flour mixed with oil, or unleavened wafers spread with oil.
The Expanded Bible	“‘If you bring a grain [^L gift; tribute] offering that was baked in the oven, it must be made from fine [choice] flour. It may be loaves made without yeast [unleavened cakes] and mixed with oil, or it may be wafers made without yeast [unleavened wafers] that have oil poured [spread] over them.
Kretzmann's Commentary	And if thou bring an oblation of a meat-offering baken in the oven, a small portable earthen oven in the form of a pot or jar, it shall be unleavened cakes of fine flour, mingled with oil, or unleavened wafers, anointed with oil. The unleavened dough used in making these cakes was mixed with olive-oil, and the thick, biscuitlike cakes were pierced with holes.
The Pulpit Commentary Syndein/Thieme	{Verses 4-7: Categories of the Gift Offering} "And if you bring an oblation/offering {qorban} . . . {be} of a 'gift/grain offering' {minchah} . . . 'a thing baked' in the oven/'closed furnace' {tannuwr} {a gift offering baked in an oven is hidden from sight - the unseen Jesus Christ hanging on the

cross in complete supernatural darkness for the three hours when all the sins of the world were imputed to Him and judged - normal darkness is merely the 'absence of light' - this was not that - this was a complete supernatural darkness not man nor angel could see through} . . .

{it shall be} **unleavened cakes** {matstsah chalah} {leaven represents the old sin nature and all that comes from the old sin nature - unleavened means Christ was without sin when He went to the cross and qualified to be the perfect sacrifice} **of fine flour mingled with oil** {perfect Christ sustained by God the Holy Spirit all His 1st Incarnation}, **or unleavened wafers anointed with oil.**"

{Note: Only the offering goes in the oven. The offeror does NOT go in the oven with the offering. There is no room on the cross for anyone but Jesus Christ! All you do is accept His work for your salvation - you can NOT help Him!}.

The Voice

Eternal One: Any time one of you brings a grain offering that was prepared in an oven, it should be bread made without yeast from the finest flour mixed with oil or a wafer made without yeast spread with oil.

Bible Translations with Many Footnotes:

The Complete Tanach

And if one brings a meal offering baked in an oven, it shall consist of [either] unleavened loaves [made] of fine flour mixed with oil, or unleavened wafers anointed with oil.

And if you bring [a meal-offering which was baked in an oven]: [Namely: If a person] said, "I hereby take upon myself to bring a meal-offering baked in an oven." Scripture teaches [us] that he may bring either loaves or wafers. — [Torath Kohanim 2:115] The loaves are to be mixed up (תִּלְוֹלָב) [with olive oil], while the wafers are to be anointed (מִיֶּחֱשֵׁם) [with olive oil]. — [Torath Kohanim 2:117; Men. 74b] Now, our Rabbis (Men. 75a) differ regarding the anointing procedure (מִיֶּחֱשֵׁם) [for the wafers]: Some say that one must anoint them and again anoint them until all the oil in the log [a volume of liquid] has been used up, for all meal-offerings require one log of oil [each]. Others say that [some of] the oil was smeared [on the wafer] in the form of a Greek "chi" [shaped like the Hebrew כ, see Rashi Exod. 29:2], while the remaining oil was eaten separately by the kohanim. [Now, the verse here says, "mixed with oil...anointed with oil."] What does the repetition of the word "oil" come to teach us? [It teaches us that for meal-offerings, oil used need not be only from the initial extract from the olives, but] may also be from the second and third extract out of the olives. The only case where the initial extract of oil is required, is the menorah, because regarding it, Scripture says (Exod. 27:20), טָהוֹר וְנֶחֱשֵׁם, "clear olive oil." - [Torath Kohanim 2:118] And we learned in Men. (76a): All meal-offerings baked before the הֶצִימָה [scooping out] procedure, and consequently whose הֶצִימָה is performed by breaking the offering into pieces (see verse 6), all shall be offered in [parcels of] ten loaves [regarding those about which Scripture says תִּלְוֹלָב, "loaves," and parcels of] ten wafers, for those offerings about which Scripture says וְיִקְרָא, "wafers."

Kaplan Translation
NET Bible®

Processed Grain Offerings

"When you present an offering of grain baked in an oven, it must be made of¹⁰ choice wheat flour baked into unleavened loaves¹¹ mixed with olive oil or¹² unleavened wafers smeared¹³ with olive oil.

^{10tn} The insertion of the words "it must be made of" is justified by the context and the expressed words "it shall be made of" in vv. 7 and 8 below.

^{11sn} These "loaves" were either "ring-shaped" (HALOT 317 s.v. הֶלֶל) or "perforated" (BDB 319 s.v. הֶלֶל; cf. J. Milgrom, Leviticus [AB], 1:184).

^{12tn} Heb "and." Here the conjunction vav (ו) has an alternative sense ("or").

^{13tn} The Hebrew word מִיֶּחֱשֵׁם (mÿshukhim) translated here as "smeared" is often translated "anointed" in other contexts. Cf. TEV "brushed with olive oil" (CEV similar).

New American Bible (2011) .

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and, given that you will bring near a donation of deposit, oven baked, flour of unleavened pierced breads mixed with the oil and unleavened thin breads smeared with the oil,...
Charles Thomson OT	And if he bring a gift, a baked sacrifice from the oven, his gift to the Lord shall be of fine flour; he shall bring unleavened loaves tempered with oil or unleavened cakes anointed with oil.
C. Thompson (updated) OT	.
Context Group Version	.
Legacy Standard Bible	.
Literal Standard Version	And when you bring an offering near, a present baked in an oven, [it is of] unleavened cakes of flour mixed with oil, or thin unleavened cakes anointed with oil.
Modern Literal Version 2020	And when you offer an offering of a food-offering baked in the oven, it will be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
Modern KJV	.
Young's Updated LT	"And when you bringest near an offering, a present baked in an oven, it is of unleavened cakes of flour mixed with oil, or thin unleavened cakes anointed with oil.

The gist of this passage: Instructions for a baked bread from the oven.

Leviticus 2:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
qârab (קָרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun	Strong's #4503 BDB #585
ma'âpheh (מַעֲפֶה) [pronounced <i>mah-awf-EH</i>]	<i>that which is baked, a baked good</i>	masculine singular construct	Strong's #3989 BDB #66

Leviticus 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tannûwr (תַּנּוּר) [pronounced <i>tahn-NOOR</i>]	<i>oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath</i>	masculine singular noun	Strong's #8574 BDB #1072
çôleth (תֹּלֵת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
challâh (חֻלֵּל) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural noun	Strong's #2471 BDB #319
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595

Translation: When you bring near a qorban [or, *oblation*], a [bloodless] offering, baked in an oven, [as] cakes [made with] fine flour [but] unleavened [= matzah].

A bloodless offering, called a qorban here, must be baked in the oven and made with fine flour, but without leavening.

Leavening represents corruption. This is like yeast; a bit of yeast in part of the bread finds its way throughout all of the bread. Yeast or leavening can represent impurity and/or sin. 1Corinthians 5:8 **So we must not celebrate our festival with the old yeast of sin or with the yeast of vice and wickedness. Instead, we must celebrate it with the bread of purity and truth that has no yeast.** (God's Word™)

Leviticus 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâlal (לָלַב) [pronounced <i>baw-LAHL</i>]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine plural, Qal passive participle	Strong's #1101 BDB #117
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râqîyq (רֻקֵּי) [pronounced <i>raw-KEEK</i>]	<i>a thin cake, wafer</i>	masculine plural construct	Strong's #7550 BDB #956

Leviticus 2:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>being anointed, being smeared, spread; inaugurated, consecrated</i>	masculine plural, Qal passive participle	Strong's #4886 BDB #602
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article; pausal form	Strong's #8081 BDB #1032

Translation: Oil will be mixed in and the wafers of unleavened bread will be smeared with the oil [as well].

Oil would be mixed into the flour; and this oil would also be used to spread over the wafers as well.

The oil represents the Holy Spirit.

Leviticus 2:4 When you bring near a qorban [or, *oblation*], a [bloodless] offering, baked in an oven, [as] cakes [made with] fine flour [but] unleavened [= matzah]. Oil will be mixed in and the wafers of unleavened bread will be smeared with the oil [as well]. (Kukis mostly literal translation)

The fine flour is an evenness and stability in ones life; a balance of character. There is no quality in excess and no quality of character which is missing. The oil is the Holy Spirit and the frankincense is the fragrance of his life.

As we read in 2Corinthians 2:14–16a But I thank God, who always leads us in victory because of Christ. Wherever we go, God uses us to make clear what it means to know Christ. It's like a fragrance that fills the air. To God we are the aroma of Christ among those who are saved and among those who are dying. To some people we are a deadly fragrance, while to others we are a life-giving fragrance. (God's Word™)

That there is no leaven speaks of impurities (false doctrine) and there is no honey mixed in (honey speaks of sweetness; and, in this context, it would be unbearable human sweetness.

Because so many olives were produced in **Israel**, olive oil would become a staple ingrediend for many foods. Because olive oil had so many uses in the ancient world, it can take on a whole new persona of meaning.

What was olive oil a symbol of in the Bible? (From Got Questions?)

In the Bible olive oil is mentioned several times as the oil used for lighting lamps (Leviticus 24:2; Exodus 27:20). Olive oil was also used for anointing oil (Exodus 30:23–25) and as part of the grain offerings (Leviticus 2:1–10). Kings were anointed with olive oil as a sign that they were chosen by God to rule (1Samuel 16:1). As an important ingredient in the recipe for anointing oil, olive oil was used to sanctify priests (Exodus 29:7), the tabernacle, and all its furnishings (Exodus 40:9). Olive oil was also used in cooking. Olive trees grew in Israel (Deuteronomy 8:7–8), and the people in that region used the oil from pressed olives as people in other cultures might have used butter or animal fats.

Olive oil was an important part of Jewish culture because of its many uses. Because of its centrality to much of Jewish life, olive oil was sometimes used as a symbol of richness, joy, and health (Jeremiah 31:12; Hebrews

What was olive oil a symbol of in the Bible? (From Got Questions?)

1:9). Times of judgment were described as a season when “the olive oil fails” (Joel 1:10).

Olive oil can also be seen as a symbol of the Holy Spirit (or possibly of faith) in Jesus’ parable of the ten virgins (Matthew 25:1–13). The five wise virgins in the wedding party had made sure they had olive oil for their lamps as they waited for the bridegroom to come. The five foolish virgins did not think ahead and had brought no oil. As the bridegroom drew near, the five foolish virgins begged the wise ones for some of their oil. But the wise virgins could not spare any. While the foolish virgins were out buying more oil, the bridegroom came, and their chance to join the wedding celebration was gone forever.

Jesus gave the point of the parable: “Therefore keep watch, because you do not know the day or the hour” (Matthew 25:13). At the end of the age, when Jesus comes back, some will be ready for His arrival (illustrated by the wise virgins who had olive oil); others will not be ready (symbolized by the foolish virgins who had no oil). Considering the olive oil as a symbol of the Holy Spirit (or of faith), we could say that only those who have the Spirit (or faith in Christ) are truly ready for Jesus’ second coming.

Not every reference to olive oil in the Bible is symbolic, of course. But there are passages in which olive oil can be a picture of the Holy Spirit, the One who sanctifies us, fills us, readies us to see Christ, and brings us light, joy, and spiritual health.

From <https://www.gotquestions.org/olive-oil-symbol.html> accessed February 17, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Leviticus 2:4 When you bring near an oblation, a bloodless offering, which has been baked in the oven and made into cakes, you will use high quality flour, but you will not add any yeast. You will mix oil into the flour and you will smear oil on the unleavened wafers as well. (Kukis paraphrase)

I must admit some confusion here. God is speaking to Moses. Properly, Moses would be the 2nd person masculine singular suffix found here. Is God speaking to the 2nd person of just some offering being made by another, addressing that person? Are these directions being given to Moses, and the 2nd person masculine singular is going to be the offerer?

And if a [bloodless] offering upon the griddle, your qorban [of] fine flour being mixed in the oil; unleavened bread she is. Breaking her [into] pieces and you have poured upon her oil; a [bloodless] offering she [is].

Leviticus
2:5–6

If [it is to be] a [bloodless] offering in the griddle, your qorban [or, *oblation*] [of] fine flour will be mixed with oil. It is [to be] unleavened. [After] breaking it up [into] pieces, you will pour oil upon it. It [is] a [bloodless] offering.

If your oblation is a grain offering made in a griddle, using fine flour mixed with oil, you will not add in yeast. You will break it into pieces and pour oil over it. This is a grain offering.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if a [bloodless] offering upon the griddle, your qorban [of] fine flour being mixed in the oil; unleavened bread she is. Breaking her [into] pieces and you have poured upon her oil; a [bloodless] offering she [is].

Dead Sea Scrolls

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Targum (Onkelos)	If your offering is a pan-baked meal offering, it shall be of fine flour mixed with oil; it shall be [unleavened] matzoh. Break it into pieces and pour oil on it; it is a meal-offering.
Targum (Pseudo-Jonathan)	And if thy oblation of a mincha be from the pan, it shall be of flour mingled with oil, unleavened shall it be. He shall break it in pieces, and pour oil thereupon. It is a mincha. [JERUSALEM. And he shall break it in pieces, and pour oil thereon.]
Douay-Rheims 1899 (Amer.)	If thy oblation be from the fryingpan, of flour tempered with oil, and without leaven: Thou shalt divide it into little pieces, and shalt pour oil upon it.
Aramaic ESV of Peshitta	If your offering is a meal offering of the griddle, it shall be of unleavened fine flour, mixed with oil. You shall cut it in pieces, and pour oil on it. It is a meal offering.
Lamsa's Peshitta (Syriac)	And if your offering is fine flour upon a griddle, it shall be fine flour, unleavened, sprinkled with oil. And break it up into morsels and pour oil upon it; it is on fine flour.
Samaritan Pentateuch	And if thy oblation [be] a meat offering [baken] in a pan, it shall be [of] fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it [is] a meat offering.
Updated Brenton (Greek)	And if your gift be a sacrifice from a pan, it is fine flour mingled with oil, unleavened offerings. And you shall break them into fragments and pour oil upon them: it is a sacrifice to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if you give a meal offering cooked on a flat plate, let it be of the best meal, unleavened and mixed with oil. Let it be broken into bits, and put oil on it; it is a meal offering.
Easy English	He must not use yeast if he cooks his cake on a flat plate. He must make it with flour and oil. He must break the cake into pieces. He must pour oil on it. It is a gift to God.
Easy-to-Read Version–2008	If you bring a grain offering cooked in a baking pan, it must be made from fine flour without yeast and mixed with oil. You must break it into pieces and pour oil over it. It is a grain offering.
God's Word™	If your grain offering is prepared in a frying pan, it, too, will be unleavened bread made of flour mixed with olive oil. Break it into pieces and pour olive oil over it. It is a grain offering.
Good News Bible (TEV)	If the offering is bread cooked on a griddle, it is to be made of flour mixed with olive oil but without yeast. Crumble it up and pour the oil on it when you present it as an offering.
The Message	"If you bring a Grain-Offering cooked on a griddle, use fine flour mixed with oil but without yeast. Crumble it and pour oil on it—it's a Grain-Offering.
NIRV	If your grain offering is cooked on a metal plate, make your offering out of the finest flour. Mix it with oil. Make it without yeast. Break it into pieces. Pour oil on it. It is a grain offering.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	If you want to bring a grain offering fried like a pancake on the griddle, use the best flour. Mix in some with olive oil, but don't use yeast. Tear your offering into pieces and pour olive oil on it. There you have it, a grain offering.
Contemporary English V.	If you cook bread in a shallow pan for this sacrifice, use only your finest flour. Mix it with olive oil, but do not use any yeast. Then break the bread into small pieces and sprinkle them with oil..

The Living Bible	If the offering is something from the griddle, it shall be made of finely ground flour without yeast, and mingled with olive oil. Break it into pieces and pour oil upon it—it is a form of grain offering.
New Berkeley Version	.
New Life Version	If your gift of grain has been cooked on top of the stove, it should be of fine flour without yeast and mixed with oil. Break it into pieces and pour oil on it. It is a grain gift.
New Living Translation	If your grain offering is cooked on a griddle, it must be made of choice flour mixed with olive oil but without any yeast. Break it in pieces and pour olive oil on it; it is a grain offering.

Partially literal and partially paraphrased translations:

American English Bible	But if the gift of fermentation-free fine flour is brought in a pan, it must be broken into pieces and then oil must be poured over it as a sacrifice to Jehovah.
Beck's American Translation	.
New Advent (Knox) Bible	If this bloodless offering of thine is cooked in the oven, it shall be of unleavened wheaten loaves, kneaded with oil, and unleavened cakes with oil poured over them; if it is cooked in the pan, it shall be of unleavened flour kneaded with oil, cut up into small pieces, with oil poured over them; if it is cooked on the gridiron, it must still be of flour mingled with oil. Vv. 4 & 8 are included for context.
Translation for Translators	If your offering is cooked «on a griddle/in a shallow pan», it must be made from finely-ground flour mixed with olive oil and without yeast. You must crumble it and pour olive oil on it. That will be your offering made from grain.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"If, however, your gift is a present of baked bread, it shall be of fine flour with oil, unfermented and broken in pieces with oil poured upon it. It is a present.
International Standard V	"If your grain offering has been prepared on [The Heb. lacks has been prepared on] a griddle, then it is to consist of fine flour mixed with olive oil. Crumble it into morsels of bread and then pour olive oil on it. It's a grain offering.
Lexham English Bible	" 'But if you bring a grain offering of something oven-baked, <i>it must be of</i> finely milled flour as ring-shaped unleavened bread <i>mixed</i> with oil or wafers of unleavened bread smeared with oil. If your offering <i>is</i> a <i>grain</i> offering <i>baked</i> on a [Hebrew "the"] flat baking pan, it must be finely milled flour, unleavened bread mixed with oil; break it into pieces and pour out oil on it; it is a grain <i>offering</i> . V. 4 is included for context.
Unfolding Bible Literal Text	If your grain offering is baked with a flat iron pan, it must be of fine flour without yeast that is mixed with oil. You are to divide it into pieces and pour oil on it. This is a grain offering.
Urim-Thummim Version	And if your Gift-Offering is a gift baked in a pan, it will be of fine flour unleavened and mixed with oil. You will part this Gift-Offering in pieces and pour oil on it.
Wikipedia Bible Project	And if a pan grilled comfort offer is your sacrifice, it will be of fine flour mixed with oil, crackers. crumble it to crumbs, and pour oil upon it, it is a comfort offer.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	If your offering is a grain offering that is fried on a griddle, ⁹ it must be of bran flour mixed with oil and unleavened. Break it into pieces, and pour oil over it. It is a grain offering. g. [2:5] Lv 6:14.
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New Jerusalem Bible "If your offering is a cereal offering cooked on the griddle, the wheaten flour mixed with oil must contain no leaven. You will break it in pieces and pour oil over it. It is a cereal offering.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And if your offering is a food offering baked in a pan, it shall be of unleavened fine flour, mixed with oil. You shall divide it into bits, and you should pour oil on it; it is a food offering.

Israeli Authorized Version And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

Kaplan Translation [6. The Pan Offering]
If the sacrifice is a pan fried offering* it shall be made of wheat meal mixed with olive oil, and it shall remain unleavened.
Break it into little pieces* and pour olive oil on it. [In this respect] it is [like every other] meal offering*.
2:5 **pan fried** . . . Literally, "meal offering on a pan" (see Menachoth 63a; Rashi.) Machbath in Hebrew. Cf. Ezekiel 4:3. The oil was first placed in the pan (2:7), and then the meal was placed on it. More oil was then mixed with the meal, and it was kneaded with warm water [Yad, Maaseh HaKorbanoth 13:6; cf. Rashi, Menachoth 74b, s.v. Matan Shemen].
2:6 **break it** ... In all these offerings, the 1/10 ephah of flour was baked into ten loaves [Menachoth 76a; Yad, Maaseh HaKorbanoth 13:10; Rashi]. Each of these loaves would then be broken into four pieces, each approximately the size of an olive [Sifra; Menachoth 75a,b; Yad, loc. at.]. Some say that any pieces larger than olive size must be broken up further (Rashi, Menachoth 75b; Rambam on Menachoth 6:4).
— **In this respect.** . . This was done to all meal offerings that were baked or fried [Menachoth 75a; Rashi; Yad, Maaseh HaKorbanoth 13:6].

Tree of Life Version If your sacrifice is a grain offering from the pan, it is to consist of fine flour, mixed with oil, matzah. You should cut it in pieces and pour oil on it. It is a grain offering.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND IF YOUR GIFT BE A SACRIFICE FROM A PAN, IT IS FINE FLOUR MINGLED WITH OIL, UNLEAVENED OFFERINGS.
AND YOU SHALL BREAK THEM INTO FRAGMENTS AND POUR OIL UPON THEM: IT IS A SACRIFICE TO JESUS.

Awful Scroll Bible He offering a tribute offering, that from a griddle, it is to be of unleavened fine flour, being mixed with oil. He is to crumble it into morsels, and is to have poured oil on it, for his tribute offering.

Concordant Literal Version If an approach present on a pan is your approach present of flour, it shall be unleavened cakes mingled with oil. You are to morsel it into morsels, and you will pour oil on it; it is an approach present.

exeGesés companion Bible And if your qorban is an offering on a griddle,
work it of matsah flour mingled with oil:
part it in morsels and pour oil thereon:
- an offering.

Orthodox Jewish Bible And if thy korban minchah be on a pan, it shall be of fine flour matzot, mixed with shemen.
Thou shalt break it in pieces, and pour shemen thereon; it is a minchah.

Rotherham's *Emphasized B.* **c. From the Girdle.**

But ≤if <a meal-offering on a girdle> be thine oblation≥ <of fine meal, overflowed with oil, unleavened> shall it be; 6 <parting it into pieces> then shalt thou pour thereon oil,—<a meal-offering> it is'.

Expanded/Embellished Bibles:

The Expanded Bible	If your grain offering is cooked on a griddle, it must be made, ·without yeast [unleavened], of ·fine [choice] flour mixed with oil. ·Crumble it [Break it in pieces] and pour oil over it; it is a ·grain [^l gift; tribute] offering.
Kretzmann's Commentary	And if thy oblation be a meat-offering baked in a pan, it shall be of fine flour unleavened, mingled with oil, the only difference between this sacrifice and the preceding one being this, that it was fried in an open pan. Thou shalt part it in pieces and pour oil thereon; it is a meat-offering. The finished cakes were to be broken into small fragments and then saturated with olive-oil.
Syndein/Thieme	"And if your oblation/offering {qorban} . . . {be} a 'gift/grain offering' {minchah} baked in a pan/'flat plate' {machabath - baked in full view} it shall be of fine flour unleavened, mingled with oil {the offering is the same - it is the same Jesus Christ - notice though there is no mention of Frankincense because that speaks of Propitiation - God the Father was satisfied/propitiated after the sacrifice on the cross}." {Note: For the first three hours Jesus was observed (before the three hours in darkness) He was tortured horribly before the cross but He did not cry out once nor die - this was a great witness to those who saw Him and many were saved right then and there. His first 3 hours of human suffering were visible.} "You shall crumble it into crumbs {totally and completely broken up and destroyed} and pour oil thereon is a 'gift/grain offering' {minchah}." {Note: This is a second and different use of 'oil'. This is not the oil IN the cake - the filling of God the Holy Spirit this is an anointing - God's appointment of Jesus Christ AFTER the cross. In eternity past, He, as the 2nd member of the Godhead, was appointed to go to the cross (Psalm 2:7 and Ephesian 1:4) by the Father. Only Christ was elected to do this. Only Christ had the destiny to go to the cross. The believer is in Union with Christ and shares in His election. Only the believer is said to be 'elected'. The opposite is NOT true if not stated in the Bible. The unbeliever is NOT predestined to the lake of fire - HE brings it upon himself by the lack of faith all his life - of his OWN volition. Free will is the main difference of all men. Either we choose for God or against Him.}
The Voice	Eternal One: Any time one of you brings a grain offering that was prepared on a griddle, it should be made without yeast from the finest flour mixed with oil. Separate it into pieces, pour oil on it, and present it as a grain offering.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>And if a meal offering on a pan is your sacrifice, it shall be [made] of fine flour, mixed with oil; it shall be unleavened.</p> <p>And if a meal-offering on a pan [is your sacrifice]: תְּבַחְמָה לֵעַ הַחֵנֶם Namely: If one said, "I hereby take upon myself to bring תְּבַחְמָה תְּחִנֶּה, a pan-fried meal offering." (תְּבַחְמָה) was a vessel in the Holy Temple, in which [certain] meal-offerings were baked in oil upon the fire. This vessel is not deep, but shallow. And therefore, meal-offerings made in it were hard, for since the pan was shallow, [the oil spread thin and consequently,] the fire consumed the oil [causing the product to become hard]. — [Men. 63a] And all [meal-offerings] require three applications of oil: הִקְיָץ [pouring], הִלִּיב [mixing] and placing oil in the vessel before their preparation. — [Torath Kohanim 2: 121, Men. 75a]</p> <p>fine flour, mixed with oil: [This] teaches [us] that he must mix them while they are [still] fine flour [and not mixing the oil with the already-fried cakes]. — [Torath Kohanim</p>
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2:122]

Break it into pieces, and you shall [then] pour oil over it. It is a meal offering.

Break it into pieces, [...It is a meal-offering]: [The clause at the end of this verse, “It is a meal-offering,” appears superfluous. However, it] comes to include all meal-offerings baked before the הַצִּימָק procedure, to [have their הַצִּימָק performed by] הַתִּיתָם, breaking them into pieces. — [Men. 75a]

and you shall [then] pour oil over it. It is a meal-offering: This includes all meal-offerings for הַקִּיץ, “pouring of the oil.” One might think that this applies also to a meal-offering baked in an oven. Scripture, therefore, says, “[You shall then pour oil] הַלֵּל, over it,” [but not over that baked in an oven.] Perhaps we should exclude תֹּחַ, loaves [of oven-baked meal-offerings only], while not excluding the וַיִּקְרַח wafers [of oven baked meal-offerings]? Scripture, therefore, says, אִיה [i.e., “It,” to have both cases of loaves and wafers of an oven-baked meal-offering excluded from הַקִּיץ]. — [Men. 75a]

NET Bible®

If your offering is a grain offering made on the griddle, it must be choice wheat flour mixed with olive oil, unleavened. Crumble it in pieces¹⁴ and pour olive oil on it – it is a grain offering.

^{14th} There is no vav (ו, “and”) in the MT at the beginning of v. 6 and the verb is pointed as an infinite absolute. The present translation has rendered it as an imperative (see GKC 346 §113.bb) and, therefore, the same for the following vav consecutive perfect verb (cf. NIV “Crumble it and pour oil on it”; cf. also NRSV, NEB, NLT, and J. Milgrom, Leviticus [AB], 1:185, but note the objections to this rendering in J. E. Hartley, Leviticus [WBC], 26). The LXX seems to suggest adding a vav (“and”) and pointing the verb as a consecutive perfect, which yields “and you shall break it in pieces” (cf. the BHS textual note; Hartley, 26, prefers the LXX rendering).

Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	And if thy gift be a sacrifice from the pan, it must be of fine flour tempered with oil, without leaven. And having broken it to pieces thou shalt crumble the fragments and pour oil thereon. It is a sacrifice to the Lord.
Context Group Version	And if your offering is a tribute [offerings] of the baking-pan, it shall be of fine flour unleavened, mingled with oil. You shall part it in pieces, and pour oil on it: it is a tribute [offerings].
Literal Standard Version	And if your offering [is] a present [made] on the griddle, it is of flour, mixed with oil, unleavened; divide it into parts, and you have poured oil on it; it [is] a present.
New King James Version	But if your offering is a grain offering <i>baked</i> in a pan [<i>flat plate</i> or <i>griddle</i>], <i>it shall be</i> of fine flour, unleavened, mixed with oil. You shall break it in pieces and pour oil on it; it is a grain offering.
Revised Mechanical Trans.	... and if your donation is a deposit upon the pan, flour mixed with the oil, she will be unleavened bread. Crumble her fragments, and you will pour down upon her oil, she is a deposit,...
Young's Updated LT	“And if your offering is a present made on the griddle, it is of flour, mixed with oil, unleavened; divide you it into parts, and you have poured on it oil; it is a present.

The gist of this passage:

5-6

Directions are given for the offering made on the griddle.

Leviticus 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun	Strong's #4503 BDB #585
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
machăbath (מַכְבֵּת) [pronounced <i>mah-khah-VAHTH</i>]	<i>flat plate, pan, griddle (for baking)</i>	feminine singular noun	Strong's #4227 BDB #290

Translation: If [it is to be] a [bloodless] offering in the griddle,...

Please note the questions I posed at the outset of this passage.

I would assume that these are directions which Moses is to give to the people in general. Let's say that someone has an offering which was cooked on a griddle. The previous offering appears to have been brought uncooked; and this one appears to be cooked. In both cases, the offering is bloodless, so the emphasis is upon the Person of Jesus Christ.

Leviticus 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קִרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7133 BDB #898–899
çôleth (תֵּלֶשׁ) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
bâlal (לָלַב) [pronounced <i>baw-LAHL</i>]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine singular, Qal passive participle	Strong's #1101 BDB #117
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032

Translation: ...your qorban [or, oblation] [of] fine flour will be mixed with oil.

The flour should have been mixed with oil. My assumption has been that this grain was already cooked. Obviously (to a baker), the oil was added to it before baking.

Leviticus 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine singular noun	Strong's #4682 BDB #595
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224

Translation: It is [to be] unleavened.

What is being offered must be unleavened. This looks backward to when Israel left Egypt in a hurry—they had no time to allow their bread to rise. However, we understand leaven in the New Testament to stand for corruption.

Leviticus 2:5 If [it is to be] a [bloodless] offering in the griddle, your qorban [or, oblation] [of] fine flour will be mixed with oil. It is [to be] unleavened. (Kukis mostly literal translation)

The pan mentioned here was a clay pan which sat on top of a stone which was heated by a fire; not unlike our frying pans today. According to the NIV notes, iron pans were used later.

The difference here is in the cooking. When baked in the oven, the oil goes on top and when baked upon the griddle, the oil is used actually in with the bread. Even though the church age is well hidden from those in the Old Testament, it sounds an awful lot like v. 4, with the oil spread on top of the unleavened cakes, deals with the enduement of the Holy Spirit, which is Old Testament **spirituality**. In v. 5, the oil is mixed i with the cakes, deals with the filling of the Holy Spirit, which is New Testament spirituality.

All of the symbolism was not understood by those in the Old Testament. I assume that they saw this as gratitude expressed towards God.

Leviticus 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pâthath (פָּתַת) [pronounced paw-THAHTH]	<i>to break up, to crumble</i>	Qal infinitive absolute	Strong's #6626 BDB #837
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
path (פַּת) [pronounced pahth]	<i>a fragment, a morsel, a piece [of bread]</i>	feminine plural noun	Strong's #6595 BDB #837

Translation: [After] breaking it up [into] pieces,...

It would be a fully baked item which would be broken up into pieces.

Since this is a bloodless offering, it would not be related to Jesus dying for our sins. I see it as a reference to divine good production. Each individual (the original loaf) produces (ideally speaking) many acts of divine good, which are represented by the crumbled up pieces.

Leviticus 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsaq (יָצַק) [pronounced yaw-TSAHK]	<i>to pour (out), to cast, to flow (out), to empty</i>	2 nd person masculine singular, Qal perfect	Strong's #3332 BDB #427
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun, pausal form	Strong's #8081 BDB #1032

Translation: ...you will pour oil upon it.

Oil is poured on the final product, which we understand today to be a dousing with the Holy Spirit.

Leviticus 2:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun	Strong's #4503 BDB #585
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

Translation: It [is] a [bloodless] offering.

It is reemphasized that this is a bloodless offering to God; a grain offering.

Leviticus 2:6 [After] breaking it up [into] pieces, you will pour oil upon it. It [is] a [bloodless] offering. (Kukis mostly literal translation)

Another possible understanding is, the breaking of the bread into pieces is the scattering of Israel. It could refer to any body of believers (even the church, the body of Christ), which is broken into pieces and spread out throughout the world, as is must be for any evangelism to take place.

Leviticus 2:5–6 If [it is to be] a [bloodless] offering in the griddle, your qorban [or, *oblation*] [of] fine flour will be mixed with oil. It is [to be] unleavened. [After] breaking it up [into] pieces, you will pour oil upon it. It [is] a [bloodless] offering. (Kukis mostly literal translation)

This is the kind of offering that we can make. We as people cannot offer up a blood sacrifice—that is, a sacrifice which is efficacious for us or for anyone else. But we can offer our bodies up as a living sacrifice. The offering here is one of divine good performed as a believer. It is mixed with oil, meaning that we must be empowered by God the Holy Spirit. There is no leaven, meaning that our work is uncorrupted.

Each piece of work that we do that is legitimate is considered by God for giving us a reward. It comes from one whole life, but there is a piece from here and a piece from there.

Leviticus 2:5–6 If your oblation is a grain offering made in a griddle, using fine flour mixed with oil, you will not add in yeast. You will break it into pieces and pour oil over it. This is a grain offering. (Kukis paraphrase)

Some saw v. 7 as freestanding, beginning a new paragraph with v. 8 (God's Word™, Berean Study Bible, Unfolding Bible Literal Text); others saw vv. 7–10 as a single unit (ISV, LEB, LST, Rotherham, Young). In the first case, vv. 4, 5 & 7 are seen as three possible options with vv. 8–10 indicating what is done with all three. In the second case, vv. 8–10 simply tell us what is done with the offering in v. 7. I tried to match up the correct formatting below with the translation (beginning a new paragraph in v. 8, if that was their interpretation).

These various options will make more sense when many translations are read.

In my examination of those three options, I might be missing some of the practicalities of these offerings (practicalities for the participants of that era).

<p>And if a [bloodless] offering of a pan—your qorban—fine flour in the oil she is made.</p>	<p>Leviticus 2:7</p>	<p>If your qorban [or, <i>oblation</i>] [is] the [bloodless] offering of a pan, [then] it is made [with] fine flour and oil.</p>
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If your oblation is a bloodless offering made in a pan, it will be made with fine flour and oil.

Here is how others have translated this verse:

Ancient texts:

<p>Masoretic Text (Hebrew) Dead Sea Scrolls Targum (Onkelos)</p>	<p>And if a [bloodless] offering of a pan—your qorban—fine flour in the oil she is made. . If your offering is a deep-pan [which appears as if it has been ploughed out] meal offering, you shall make it with fine flour and oil. Whatever remains of the meal-offering belongs to Aharon and his sons; [it is] holy of holies [most holy] of the fire-offering [offerings] of Adonoy.</p>
<p>Targum (Pseudo-Jonathan)</p>	<p>And if thy oblation be a mincha from the gridiron, it shall be made of flour broiled with oil.</p>
<p>Douay-Rheims 1899 (Amer.)</p>	<p>And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil.</p>
<p>Aramaic ESV of Peshitta Lamsa's Peshitta (Syriac)</p>	<p>If your offering is a meal offering of the pan, it shall be made of fine flour with oil. And if your offering is fine flour of a gridiron, a fine meal flour offering with oil shall be made.</p>
<p>Samaritan Pentateuch</p>	<p>And if thy oblation [be] a meat offering [baken] in the fryingpan, it shall be made [of] fine flour with oil.</p>
<p>Updated Brenton (Greek)</p>	<p>And if your gift be a sacrifice from the hearth, it shall be made of fine flour with oil.</p>

Significant differences:

Limited Vocabulary Translations:

<p>Bible in Basic English</p>	<p>And if your offering is of meal cooked in fat over the fire, let it be made of the best meal mixed with oil.</p>
<p>Easy English Easy-to-Read Version—2008</p>	<p>A person must use flour and oil to cook the cake in a pot. If you bring a grain offering cooked in a frying pan, it must be made from fine flour mixed with oil.</p>
<p><i>God's Word</i>™ Good News Bible (TEV) <i>The Message</i> NIRV</p>	<p>If your grain offering is prepared in a skillet, it will be made of flour with olive oil. If the offering is bread cooked in a pan, it is to be made of flour and olive oil. "If you bring a Grain-Offering deep-fried in a pan, make it of fine flour with oil. If your grain offering is cooked in a pan, make your offering out of the finest flour and some olive oil.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

<p>Casual English Bible</p>	<p>Cooked grain offering If you want to bring a grain offering cooked in a pot, use the best flour and mix in some olive oil.</p>
<p>Contemporary English V.</p>	<p>If you cook your bread in a pan with a lid on it, you must also use the finest flour mixed with oil.</p>
<p>The Living Bible</p>	<p>If your offering is cooked in a pan, it too shall be made of fine flour mixed with olive oil.</p>
<p>New Berkeley Version New Life Version</p>	<p>. If your gift of grain has been cooked in a pot, it should be made of fine flour with oil.</p>

New Living Translation	If your grain offering is prepared in a pan, it must be made of choice flour and olive oil.
Unfolding Bible Simplified	If your offering that is made from flour is cooked in a pan, it must be made of finely ground flour mixed with olive oil.

Partially literal and partially paraphrased translations:

American English Bible	'However, if the gift of fine flour with oil that is to be offered as a sacrifice to Jehovah [consists of whole loaves] that were baked in an oven, they must be brought to the Priest, and the Priest must take it to the Altar and offer a portion of it as a burnt offering and as a sweet odor to Jehovah. Vv. 7–9 in the AEB.
Beck's American Translation	.
Common English Bible	If your offering is grain prepared in a pan, it must be made of choice flour with oil.
Translation for Translators	If your offering that is made from grain is cooked in a pan, it must be made of finely-ground flour mixed with olive oil.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	If your offering is a grain offering cooked in a pan, it must consist of fine flour with oil.
Revised Ferrar-Fenton Bible	"But if you give a boiled present, let it be made of fine flour with oil.
International Standard V	"When your grain offering has been prepared in [The Heb. lacks has been prepared in] a stew pan, it is to consist of fine flour mixed with olive oil.
Unfolding Bible Literal Text	If your grain offering is cooked in a pan, it must be made with fine flour and oil.
Urim-Thummim Version	If your Gift-Offering is a gift baked in the saucepan then it will be made of fine flour with oil.
Wikipedia Bible Project	And if your comfort offering is a pot sacrifice, make it fine flour in oil.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And if your offering is a food offering baked in the frying pan, it shall be made of flour with oil.
New American Bible (2011)	If your offering is a grain offering that is prepared in a pan, it must be made of bran flour, fried in oil.
New Jerusalem Bible	"If your offering is a cereal offering cooked in the pan, the wheaten flour must be prepared with oil.
Revised English Bible—1989	If your offering is a grain-offering cooked in a pan, the flour is to be prepared with oil.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(iii) If your offering is a grain offering cooked in a pot, it is to consist of fine flour with olive oil.
Hebraic Roots Bible	And if your offering is a food offering on a griddle, your offering shall be fine flour mixed with oil;...
Israeli Authorized Version	And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.
Kaplan Translation	[7. The Deep Fried Offering] If your sacrifice is a meal offering prepared in a deep pot* it shall be made of wheat meal in olive oil.* 2:7 deep pot (Rashi; Menachoth 63a; Saadia). Marchesheth in Hebrew. — in olive oil . Oil was placed in the pot first (Menachoth 74b, 75a).
The Scriptures—2009	'And if your offering is a grain offering, in a stewing-pot, it is made of fine flour with oil.

Tree of Life Version “Now if your sacrifice is a grain offering of the pan, it is to be made of fine flour with oil.

Weird English, Weird English, Anachronistic English Translations:

Alpha & Omega Bible	· AND IF YOUR GIFT BE A SACRIFICE FROM THE HEARTH, IT SHALL BE MADE OF FINE FLOUR WITH OIL.
Awful Scroll Bible	He offering a tribute offering, that from a pan, it was to be made of fine flour, with oil, and is to have brought in the tribute offering, that were prepared to Sustains To Become even is he to have brought it to the priest. V. 8 is included for context.
Concordant Literal Version	If an approach present of the kettle is your approach present, of flour with oil shall it be made.
exeGeses companion Bible	And if your qorban is an offering on a cauldron, work it of flour with oil:...
Orthodox Jewish Bible	And if thy korban minchah be in a deep pan, it shall be made of fine flour with shemen.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now if your offering is grain cooked in a lidded pan, it shall be made of fine flour with oil.
The Expanded Bible	If your grain [gift; tribute] offering is cooked in a pan, it must be made from fine [choice] flour and oil.
Kretzmann's Commentary	And if thy oblation be a meat-offering baken in the frying-pan, boiled in a pot, it shall be made of fine flour with oil, apparently cooked in the oil. The olive-oil, which figures so prominently in these sacrifices, is a symbol of the Holy Ghost. The good works of the believers are done in the power of the Holy Ghost. If these sacrifices are accompanied with the incense of prayer, they will be wellpleasing in the sight of the Lord.
Lexham English Bible	“ ‘If [Or “And if”] your offering is a grain offering prepared in a cooking pan, it must be with finely milled flour in oil.
Syndein/Thieme	"And if your oblation/offering {qorban} {be} a 'gift/grain offering' {minchah} baked in the 'frying pan/' 'partly open and partly closed pan' {marchesheth} {both seen and unseen - God being satisfied is unseen - Man sees the work on the cross also}, it shall be made of fine flour with oil {same offering again - perfect offering (Jesus) with oil - filling of God the Holy Spirit}."
The Voice	Eternal One: Any time one of you brings a grain offering that was prepared in a pan, it should be made from the finest flour and mixed with oil.

Bible Translations with Many Footnotes:

The Complete Tanach	And if your sacrifice is a meal offering [made] in a deep pot, it shall be made of fine flour with oil. [made] in a deep pot: תַּשְׁחֹרֵם. This was a deep vessel in the Temple. And since it was deep, its oil gathered together, and the fire did not burn it. Consequently, meal-offerings made in it, vibrate (וַיִּשְׁחֹרֵם) (Torath Kohanim 2:127), [as] anything which has become softened through a liquid, [like in the case of deep-frying תַּחֲנִיחַ תַּשְׁחֹרֵם appears to vibrate (וַיִּשְׁחֹרֵם) and wiggle.
NET Bible®	If your offering is a grain offering made in a pan, ¹⁵ it must be made of choice wheat flour deep fried in olive oil. ¹⁶ [Kukis: It was the NET Bible that convinced me to change my organization here. There are three kinds of offerings found in vv. 4–7. Then, in vv. 8–10, what is to be done with those offerings is described. This makes enormous sense and helps to organize the thinking here.]

^{15tn} Heb “a grain offering of a pan”; cf. KJV “fryingpan”; NAB “pot”; CEV “pan with a lid on it.”

^{16sn} Lev 7:9 makes it clear that one cooked “on” a griddle but “in” a pan. This suggests that the oil in the pan served for deep fat frying, hence the translation “deep fried in olive oil” (see, e.g., J. Milgrom, *Leviticus [AB]*, 1:185); cf. also NAB.

Rotherham's *Emphasized B.*

d. From the Boiler.

But ≤if <a meal-offering of the boiler> be thine oblation≥ <of fine meal_ with oil> shall it be made.

Literal, almost word-for-word, renderings:

Legacy Standard Bible	Now if your offering is a grain offering made in a pan [Lit <i>lidded cooking pan</i>], it shall be made of fine flour with oil.
Literal Standard Version	And if your offering [is] a present [made] on the frying-pan, it is made of flour with oil, and you have brought in the present which is made of these to YHWH, and [one] has brought it near to the priest, and he has brought it near to the altar, and the priest has lifted up from the present its memorial, and has made incense on the altar, a fire-offering of refreshing fragrance to YHWH; and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YHWH. Vv. 7–10 in the LSV.
New European Version	If your offering is a grain offering of the pan, it shall be made of fine flour with oil.
New King James Version	'If your offering is a grain offering <i>baked</i> in a covered pan, it shall be made of fine flour with oil.
Revised Mechanical Trans.	...and if your donation is a deposit of the boiling pot, the flour will be made with the oil,...
A Voice in the Wilderness	If your offering is a grain offering baked in a sauce pan, it shall be made of fine flour with oil.
Young's Updated LT	`And if thine offering is a present made on the frying-pan, of flour with oil it is made, and thou hast brought in the present which is made of these to Jehovah, and one hath brought it near unto the priest, and he hath brought it nigh unto the altar, and the priest hath lifted up from the present its memorial, and hath made perfume on the altar, a fire-offering of sweet fragrance to Jehovah; and the remnant of the present is for Aaron and for his sons, most holy, of the fire-offerings of Jehovah. Vv. 7–10 in Young's Updated LT.

The gist of this passage: The third type of grain offering is described.

Leviticus 2:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular construct	Strong's #4503 BDB #585

Leviticus 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mar ^e chesheth (מַרְחֶשֶׁת) [pronounced <i>mahr-KHEH-sheath</i>]	<i>stew-pan, sauce pan, frying pan</i>	feminine singular noun	Strong's #4802 BDB #935
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7133 BDB #898–899

Translation: If your qorban [or, oblation] [is] the [bloodless] offering of a pan,...

There are 3 kinds of pans and/or ways of baking named in this passage—in vv. 4, 5 & 7 (*When you bring a grain offering baked in the oven as an offering,...; And if your offering is a grain offering baked on a griddle,...; And if your offering is a grain offering cooked in a pan,...*—ESV). Every translation, to the best of my knowledge, differentiates between these ways of cooking; not always in the same way that the ESV does.

My take on this is, the first might be like a bread pan or cake pan placed within the confines of an oven; the second might be similar to a frying pan, used over a fire or stove; and the third might be a deeper pan, like a sauce pan, and also used over a fire or a stove.

It may seem odd to you to mention 3 types of pans (or methods of cooking) for the bloodless offering spoken of in this chapter. You may be thinking, *why not set a standard and let there be one kind of pan used for this offering?* Most of us, as Americans have 10 or 20 various pans upon which we cook our meals (or we have these pans, yet everything gets microwaved).

In the ancient world, each household might have a single pan, and that is their all-purpose pan. We may not appreciate the differences of their cookware back then; but for anyone who fries, cooks and bakes today, the differences in the pans that we use are quite important.

Application: So, some households may only own a mar^echesheth (*stew-pan, sauce pan, frying pan*). Must they go out and get the proper pan in order to be saved? (These offerings often present salvation.) The application here is, *no, they do not have to achieve something or get something in order to be saved*. God is able to save anyone right where they are. All that person needs to do is come to God. We bring ourselves to God and believe in His Son; and God places the righteousness of Jesus upon us.

Leviticus 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çôleth (חֶלֶת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person feminine singular, Niphal imperfect	Strong's #6213 BDB #793

Translation: ...[then] it is made [with] fine flour and oil.

No matter what the method of preparing the bloodless offering, it is to be made of fine flour and oil (representing the Lord's humanity and the empowerment of God the Holy Spirit).

Leviticus 2:7 **If your qorban [or, oblation] [is] the [bloodless] offering of a pan, [then] it is made [with] fine flour and oil.** (Kukis mostly literal translation)

I am praying that God will raise up a man, who knows the original languages much better than I do, to put together a literal translation of the Old Testament, with his eye toward consistency, differentiation and accuracy. It would be marvelous to have such a Bible, with a side-by-side less literal interpretation, where idioms are translated as per their intended inference rather than as per their literal meaning.

Note here the importance of the Holy Spirit; all the offerings of flour speak of the **spiritual life** after salvation and the importance of the filling of the Holy Spirit. The offering of our lives and service to God are meaningless apart from His gracious provision of the Spirit.

Leviticus 2:7 **If your oblation is a bloodless offering made in a pan, it will be made with fine flour and oil.** (Kukis paraphrase)

In reviewing my verse divisions, I believe that I should have placed vv. 4–7 together, which describe three kinds of grain offerings. These different sorts of baking/cooking would have been well-known to the Israelites at this time; and less well-known to us, 3600 years later. Or, in the alternative, split them up (as I did) into v. 4, vv. 5–6 and v. 7.

Vv. 8–10 speaks to the disposition of all three types of grain offerings. I will try to fix this at the very end of this passage by properly grouping the verses together.

And you have brought in the [bloodless] offering which was prepared from these [things] for Y^ehowah and you have brought her near unto the priest and he has brought her near unto the altar. And has lifted up the priest from the [bloodless] offering her memorial offering; and he causes to burn upon the altar, a fire-offering, a scent of soothing to Y^ehowah. And that remaining from the [bloodless] offering for Aaron and his sons, a holiness of holy things from a fire-offering of Y^ehowah.

Leviticus
2:8–10

You will bring the [bloodless] offering which was prepared from these things to Y^ehowah. You will bring it near to the priest and he will bring it near to the altar. The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering; and he causes it to burn on the altar [as] a fire-offering, a soothing odor to Y^ehowah. What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah.

You will bring this offering prepared from these things to Jehovah. You will first bring the offering to the priest and he takes it then to the altar. The priest will lift up out from the bloodless offering a memorial offering. He will burn that on the altar as a fire-offering which will be a pleasant smell to Jehovah. What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you have brought in the [bloodless] offering which was prepared from these [things] for Y^ehowah and you have brought her near unto the priest and he has brought her near unto the altar. And has lifted up the priest from the [bloodless] offering her memorial offering; and he causes to burn upon the altar, a fire-offering, a scent of soothing to Y^ehowah. And that remaining from the [bloodless] offering for Aaron and his sons, a holiness of holy things from a fire-offering of Y^ehowah.

Dead Sea Scrolls
Targum (Onkelos)

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You shall bring the meal-offering that will be made in any of the aforementioned ways to [before] Adonoy. He shall bring it to the kohein and he will present it to the altar.

The kohein shall separate from the meal-offering its memorial portion and burn it on the altar, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Whatever remains of the meal-offering belongs to Aharon and his sons; [it is] holy of holies [most holy] of the fire-offering [offerings] of Adonoy.

Targum (Pseudo-Jonathan)

And the mincha which hath been made with the flour and the oil thou shalt bring in before the Lord, and the man who bringeth it shall present it to the priest, and the priest shall take it to the altar. And the priest shall separate from the mincha a memorial of praise, and burn it at the altar, an oblation to be accepted with grace before the Lord. And what remaineth of the mincha shall be for Aharon and his sons, it is most holy among the oblations of the Lord.

Douay-Rheims 1899 (Amer.)

And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest. And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord. And whatsoever is left, shall be Aaron's, and his sons': holy of holies of the offerings of the Lord.

Aramaic ESV of Peshitta

You shall bring the meal offering that is made of these things to Mar-Yah: and it shall be presented to the priest, and he shall bring it to the altar. The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to Mar-Yah. That which is left of the meal offering shall be Aaron's and his sons'. It is a thing most holy of the offerings of Mar-Yah made by fire.

Lamsa's Peshitta (Syriac)	And you shall bring the meal offering that is made from these things to LORD JEHOVAH and you shall bring it to the Priest and he shall offer it on the altar to LORD JEHOVAH. And the Priest shall take out from the meal offering his memorial and he shall offer the gift on the altar for a sweet savor to LORD JEHOVAH. And what is left from the meal offering is for Ahron and his sons, Holy of Holy things from the offerings of LORD JEHOVAH.
Samaritan Pentateuch	And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn [it] upon the altar: [it is] an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire.
Updated Brenton (Greek)	And he shall offer the sacrifice which he shall make of these to the Lord, and shall bring it to the priest. And the priest shall approach the altar, and shall take away from the sacrifice a memorial of it, and the priest shall place it on the altar: a burnt offering, an aroma of sweet savor to the Lord. And that which is left of the sacrifice shall be for Aaron and his sons, most holy from the burnt offerings of the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And you are to give the meal offering made of these things to the Lord, and let the priest take it to the altar. And he is to take from the meal offering a part, for a sign, burning it on the altar; an offering made by fire for a sweet smell to the Lord. And the rest of the meal offering will be for Aaron and his sons; it is most holy among the Lord's fire offerings..
Easy English	He must give the cake to the priest. The priest will take it to the altar. He will take a piece of it and he will burn it in the fire. It is a gift to the Lord. The smell of it while it is burning will give the Lord pleasure. The part of the cake that he did not burn is for the priests. That is because it is most holy, part of a burnt offering to the Lord.
Easy-to-Read Version—2008	"When you bring grain offerings made from these things to the LORD, you must give them to the priest, and he will take them to the altar. Then the priest will take part of the grain offering and lift it up as a memorial offering. He will bring it to the altar to be burned up as a sweet-smelling gift to the LORD. The rest of that grain offering will belong to Aaron and his sons. This gift to the LORD is very holy.
God's Word™	"Bring the LORD the grain offering prepared in any of these ways. Offer it to the priest who will bring it to the altar. The priest will remove part of the grain offering and burn it as a reminder on the altar. It is an offering by fire, a soothing aroma to the LORD. The rest of the grain offering belongs to Aaron and his sons. It is very holy, set apart from the LORD'S offering by fire.
Good News Bible (TEV)	Bring it as an offering to the LORD and present it to the priest, who will take it to the altar. The priest will take part of it as a token that it has all been offered to the LORD, and he will burn it on the altar. The odor of this food offering is pleasing to the LORD. The rest of the offering belongs to the priests; it is very holy, since it is taken from the food offered to the LORD.
The Message	"Bring the Grain-Offering you make from these ingredients and present it to the priest. He will bring it to the Altar, break off a memorial piece from the Grain-Offering, and burn it on the Altar: a Fire-Gift, a pleasing fragrance to GOD. The rest of the Grain-Offering is for Aaron and his sons—a most holy part of the gifts to GOD.
NIRV	Bring to the LORD your grain offering made out of all these things. Give it to the priest. He must take it to the altar. All good things come from the Lord. The priest must take out the part of the grain offering that reminds you of this. He must burn

it on the altar. It is a food offering. Its smell pleases the LORD. The rest of the grain offering belongs to Aaron and the priests in his family line. It is a very holy part of the food offerings presented to the LORD.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When you make a grain offering like this for the LORD, bring it to the priest and he'll take it to the altar for you. The priest will take just a representative sample of the offering and burn it on the altar. It will rise in smoke as an offering—a sweet smell to the LORD. The rest of the grain offering goes to Aaron and his sons. The LORD considers this part of the offering as especially sacred.
Contemporary English V.	You may prepare sacrifices to give thanks in any of these three ways. Bring your sacrifice to a priest, and he will take it to the bronze altar. Then, to show that the whole offering belongs to me, the priest will lay part of it on the altar and send it up in smoke with a smell that pleases me. The rest of this sacrifice is for the priests; it is very holy because it was offered to me.
The Living Bible	“However it is prepared—whether baked, fried, or grilled—you are to bring this grain offering to the priest and he shall take it to the altar to present it to the Lord. “The priests are to burn only a representative portion [<i>a representative portion</i> , literally, “the memorial.”] of the offering, but all of it will be fully appreciated by the LORD. The remainder belongs to the priests for their own use, but it is all counted as a holy burnt offering to the LORD.
New Berkeley Version New Life Version	. Bring the grain gift that is made of these things to the Lord. It will be given to the religious leader, and he will bring it to the altar. The religious leader will take the part to be remembered from the grain gift and burn it on the altar. It will be a gift by fire, a pleasing smell to the Lord. The rest of the grain gift belongs to Aaron and his sons. It is a most holy part of the gifts by fire to the Lord.
New Living Translation	“No matter how a grain offering for the Lord has been prepared, bring it to the priest, who will present it at the altar. The priest will take a representative portion of the grain offering and burn it on the altar. It is a special gift, a pleasing aroma to the Lord. The rest of the grain offering will then be given to Aaron and his sons as their food. This offering will be considered a most holy part of the special gifts presented to the Lord.
Unfolding Bible Simplified	Bring to Yahweh your flour offering. Give it to the priest, and he will take it to the altar. He will take a part of it that will symbolize that all the flour offering belongs to Yahweh. He will burn that part on the altar, and the good odor as it burns will be pleasing to Yahweh. The part of the flour offering that is not burned will belong to Aaron and his sons. It is something set apart for God from the offerings given to Yahweh by burning them in a fire.

Partially literal and partially paraphrased translations:

American English Bible	‘However, if the gift of fine flour with oil that is to be offered as a sacrifice to Jehovah [consists of whole loaves] that were baked in an oven, they must be brought to the Priest, and the Priest must take it to the Altar and offer a portion of it as a burnt offering and as a sweet odor to Jehovah. The rest of the sacrifice must then be [given to] Aaron and his sons as their holy portion from the burnt offerings of Jehovah. Vv. 7–10 in the AEB.
Beck’s American Translation Common English Bible	. You will bring the grain offering made in one of these ways to the Lord, presenting it to the priest, who will then bring it to the altar. The priest will remove from the grain offering the token portion and completely burn it on the altar as a food gift of

	soothing smell to the Lord. The rest of the grain offering belongs to Aaron and his sons as a most holy portion from the Lord's food gifts.
New Advent (Knox) Bible	Thy gift to the Lord, it shall be put into the priest's hands; and he, in offering it, will separate the token-sacrifice, which he will burn there on the altar, acceptable to the Lord in its fragrance; the rest shall belong to Aaron and his sons; the remnant of the Lord's offering, it is set apart for holy uses.
Translation for Translators	Bring to Yahweh your grain offering. Give it to the priest, and he will take it to the altar. He will take a part of it that will symbolize that all the offering belongs to Yahweh. He will burn that part on the altar, and the aroma as it burns will be pleasing to Yahweh. The part that is not burned will belong to Aaron and his sons. It is a very holy part of the offerings given to Yahweh by <i>burning them</i> in a fire.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When you bring to the LORD the grain offering made in any of these ways, it is to be presented to the priest, and he shall take it to the altar. The priest is to remove the memorial portion from the grain offering and burn it on the altar as an offering made by fire, a pleasing aroma to the LORD. But the remainder of the grain offering shall belong to Aaron and his sons; it is a most holy part of the offerings made by fire to the LORD.
Revised Ferrar-Fenton Bible	And you shall bring the present that you have made from it to the EVER-LIVING, and approach to the priest, and he shall carry it to the altar. Then the priest shall lift up the present as a remembrance, and perfume the altar; a sweet smell delightful to the EVER-LIVING. But the rest of the present shall be for Aaron and his sons;—holy of holies from the fire of the EVER-LIVING.
International Standard V	Bring the grain offering that you prepared from these ingredients to the Lord. Present it to the priest, who will bring it to the altar. Then the priest will dedicate [Lit. exalt] some of the grain offering as a memorial offering and offer it in smoke on the altar, an offering by fire that will be a pleasing aroma to the Lord. The remainder from the memorial offering is for Aaron and his sons—the holiest [Or most holy] of the offerings made by fire to the Lord."
Unfolding Bible Literal Text	You must bring the grain offering made from these things to Yahweh, and it will be presented to the priest, who will bring it to the altar. Then the priest will take some from the grain offering as a representative offering, and he will burn it on the altar. It will be an offering made by fire, and it will produce a sweet aroma for Yahweh. What is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.
Urim-Thummim Version	And you will bring the Gift-Offering that is made of these things to YHWH, and when it is presented to the priest he will bring it to the Altar. The priest will remove from the Gift- Offering a Memorial-Offering from it and will burn it upon the Altar. It is an offering made by fire of a tranquilizing aroma unto YHWH. And what is left over of the Gift- Offering will be Aaron's and his sons. It is a separated sacred portion from the Burnt-Offerings of YHWH made by fire.
Wikipedia Bible Project	And you brought the comfort offer which will be made of these to Yahweh, and tend it to the priest, and he will bring it to the altar. And the priest will raise up from the offer your memorial, and he will grill it on the altar, firy comfort scent for Yahweh. And the remainder from the comfort offer is for Aaron and his sons, holiest of holy among Yahweh's men.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And you shall bring the food offering that is made of these things to Jehovah, and when it is presented to the priest, he shall bring it near to the altar.
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And the priest shall raise up from the food offering a memorial offering, and shall burn it as perfumed incense upon the altar; it is a burnt offering of a restful fragrance to Jehovah.

And the rest of the food offering shall be Aaron's, and his sons'; it is holy holy of the burnt offerings of Jehovah.

New American Bible (2011)	A grain offering that is made in any of these ways you shall bring to the LORD. It shall be presented to the priest, who shall take it to the altar. The priest shall then remove from the grain offering a token and burn it on the altar as a sweet-smelling oblation to the LORD. The rest of the grain offering belongs to Aaron and his sons, a most holy portion from the oblations to the LORD.
New Jerusalem Bible	"You will bring Yahweh the cereal offering thus prepared and present it to the priest; he will take it to the altar. And from the cereal offering the priest will take the memorial and burn it on the altar, food burnt as a smell pleasing to Yahweh. The remainder of the cereal offering will revert to Aaron and his descendants: it is especially holy since it is taken from the food burnt for Yahweh.
Revised English Bible—1989	Bring an offering prepared in any of these ways to the LORD and present it to the priest, who will take it to the altar. He must set aside part of the grain-offering as a token and burn it on the altar, a food-offering of soothing odour to the LORD. The remainder of the grain-offering belongs to Aaron and his sons: it is most holy, taken from the food-offerings of the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“You are to bring the grain offering prepared in any of these ways to <i>ADONAI</i> ; it is to be presented to the <i>cohen</i> , and he is to bring it to the altar. The <i>cohen</i> is to remove the reminder portion of the grain offering and make it go up in smoke on the altar as an offering made by fire, a fragrant aroma for <i>ADONAI</i> . But the rest of the grain offering will belong to Aharon and his sons; it is an especially holy part of the offerings for <i>ADONAI</i> made by fire.
Hebraic Roots Bible	And you shall bring the food offering made of these things to YAHWEH, and shall bring it to the priest. And the priest shall bring it near to the altar. And the priest shall lift up the food offering, its memorial offering, and shall burn it as incense on the altar, a fire offering, a soothing fragrance to YAHWEH. And the rest of the food offering is for Aaron and his sons, most holy, of the offerings of YAHWEH.
Israeli Authorized Version	And thou shalt bring the meat offering that is made of these things unto YY : and when it is presented unto the kohen, he shall bring it unto the altar. And the kohen shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto YY . And that which is left of the meat offering shall be Aharon's and his sons': it is a thing most holy of the offerings of YY made by fire.
Kaplan Translation	You may thus bring a meal offering in any of these ways' 1 ' [as an offering] to God. It shall be presented to the priest and brought to the altar. The priest shall then lift out" the memorial portion from the meal offering, and bum it on the altar. It is a fire offering, an appeasing fragrance to God. The remainder of the meal offering then belongs to Aaron and his descendants. It is holy of holies, one of God's fire offerings. 2:8 these ways . Baked in an oven, on a pan, or in a deep pot (Rashi). 2:9 lift out . Or, "raise to a higher status." Harem in Hebrew, related to the word terumah. See 6:8. After the loaf was broken into pieces (2:6), the priest would scoop out three fingers full as above 2:2 (Menachoth 61a; Rashi).
The Scriptures—2009	'And you shall bring to הוה the grain offering that is made of these, and shall present it to the priest, and he shall bring it to the slaughter-place. 'And the priest shall take from the grain offering a remembrance portion, and burn it on the slaughter-place, an offering made by fire, a sweet fragrance to הוה.

Tree of Life Version 'And the rest of the grain offering is for Aharon and his sons, most set-apart of the offerings to יהוה made by fire.
When you bring the grain offering that is made of these things to Adonai, it is to be presented to the kohen and he is to bring it to the altar. The kohen is to take from the grain offering its memorial portion, and burn it up as smoke on the altar, an offering made by fire—a soothing aroma to Adonai. What is left of the grain offering is for Aaron and his sons, a most holy portion of the offerings to Adonai made by fire.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND HE SHALL OFFER THE SACRIFICE WHICH HE SHALL MAKE OF THESE TO JESUS, AND SHALL BRING IT TO THE PRIEST. AND THE PRIEST SHALL APPROACH THE ALTAR, AND SHALL TAKE AWAY FROM THE SACRIFICE A MEMORIAL OF IT, AND THE PRIEST SHALL PLACE IT ON THE ALTAR: A BURNT OFFERING, A SMELL OF SWEET SCENT TO JESUS. AND THAT WHICH IS LEFT OF THE SACRIFICE SHALL BE FOR AARON AND HIS SONS, MOST HOLY FROM THE BURNT-OFFERINGS OF JESUS.

Awful Scroll Bible He offering a tribute offering, that from a pan, it was to be made of fine flour, with oil, and is to have brought in the tribute offering, that were prepared to Sustains To Become even is he to have brought it to the priest. The priest is to have brought it near the altar, and the priest is to have lifted up the tribute offering, even a memorial offering, and is to have made a smoky burning of it, on the altar of fire, a soothing aroma to Sustains To Become. That remaining of the tribute offering is for Aaron and his sons, a set apart set apart fire offering to Sustains To Become even an offering by fire. Vv. 7–10 in the ASB.

Concordant Literal Version When you bring to Yahweh the approach present which is made in any of these ways, bring it near to the priest that he may bring it close to the altar. Then the priest will raise up from the approach present the memorial portion of it and cause it to fume on the altar; it is a fire offering of fragrant odor to Yahweh. Yet the rest of the approach present is for Aaron and for his sons, a holy of holies from the fire offerings of Yahweh.

exeGesés companion Bible And if your qorban is an offering on a cauldron, work it of flour with oil:
and bring the offering worked of these to Yah Veh:
and when it is oblatoed to the priest,
he brings it to the sacrifice altar:
and the priest lifts a memorial from the offering
and incenses it on the sacrifice altar
- a firing of a scent of rest to Yah Veh:
and what remains of the offering
is for Aharon and his sons
- a holy of holies of the firings to Yah Veh. V. 7 is included for context.

Orthodox Jewish Bible And thou shalt bring the minchah that is made of these things unto Hashem; and when it is presented unto the kohen, he shall bring it unto the Mizbe'ach. And the kohen shall take from the minchah a memorial portion thereof, and shall burn it upon the Mizbe'ach; it is an offering made by eish, of a re'ach nicho'ach unto Hashem.
And that which is left of the minchah shall belong to Aharon and his Banim; it is a kodesh kodashim of the offerings of Hashem made by eish.

Expanded/Embellished Bibles:

The Amplified Bible

When you bring the grain offering that is made of these things to the Lord, it shall be presented to the priest, and he shall bring it to the altar [of burnt offering]. The priest shall take from the grain offering its memorial portion and offer it up in smoke on the altar. It is an offering by fire, a sweet and soothing aroma to the Lord. What is left of the grain offering belongs to Aaron and his sons; it is a most holy part of the offerings to the Lord by fire.

The Expanded Bible

Bring the grain [^L gift; tribute] offering made of these things [or in any of these ways] to the Lord. Give it to the priest, and he will take it to the altar. He will take out the memorial portion [2:2] from the grain [^L gift; tribute] offering and burn it [^L turn it into smoke] on the altar, as an offering made by fire. Its smell is pleasing to the Lord. The rest of the grain [^L gift; tribute] offering belongs to Aaron and the priests. It is a most holy [sacred] part of the offerings made to the Lord by fire.

Kretzmann's Commentary

And thou shalt bring the meat-offering that is made of these things unto the Lord; and when it is presented unto the priest, as the representative of God, he shall bring it unto the altar.

And the priest shall take from the meat-offering a memorial thereof, to bring the worshiper in remembrance before God, and shall burn it upon the altar; it is an offering made by fire, of a sweet savor unto the Lord.

And that which is left of the meat-offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the Lord made by fire. The men that served in the Sanctuary were to receive their sustenance from these gifts, just as today they that preach the Gospel should live of the Gospel.

Lexham English Bible

And you shall bring the grain offering that is made from these things to Yahweh, and the offerer [Changing from 2ms in the first verb to 3ms in the second verb apparently moves from general to specific; NET takes the second verb as an imperative ("Present it"), and NJPS translates it as an indefinite 3ms, making it passive ("it shall be brought")] shall bring it to the priest, and he shall bring it to the altar. And the priest shall take away from the grain offering its token portion, and he shall turn it into smoke on the altar as an offering made by fire, as an appeasing fragrance for Yahweh. And the remainder of the grain offering belongs to [Literally "for"] Aaron and to his sons—it is a most holy thing [Literally "a holiness of holinesses"] from the offerings made by fire for [Hebrew "of"] Yahweh.

Syndein/Thieme

{Verses 8-10: Procedures for the Gift Offerings}

"And you shall bring the 'gift/grain offering' {minchah} that is made of these things unto Jehovah/God.

And when it is presented unto the priest, he {the priest} shall bring it unto the altar {altar represents the cross}."

"And the priest shall take from the 'gift/grain offering' {minchah} a memorial {azkarah}, and shall burn it upon the altar {part is burned is the sacrifice of Christ on the cross}.

It is an offering made by fire, of a sweet savor {represents 'acceptance'} unto Jehovah/God. And that which is left of the 'gift/grain offering' {minchah} shall be Aaron's and his sons' {implication is they will eat it} It is a thing most holy of the offerings of Jehovah/God made by fire."

{Note: What remains is eaten. It is a perfect representation of Grace and the method of being saved - faith. Eating has no merit - everyone eats. Eating therefore represents another non-meritorious activity - faith. There is no merit in faith (as opposed to rationalism and empiricism which have merit). So, it is by faith we are saved not by works (rationalism, empiricism or human working).}

{Note: A memorial is to remember important things. It takes a brain to remember - think! Believers are commanded to remember the work of Christ on the cross. So the Eucharist table today is the believer in Christ's ritual for the Church Age. We are to REMEMBER Christ during the Eucharist (well all the time!).}

The Voice

Eternal One: Whenever you bring any of these grain offerings to Me, it should be given to the priest who will then take it to the altar. The priest will offer up the memorial portion on the altar, and the smoke of the offering will rise and be a

pleasant aroma to Me. The rest of the grain offering is for Aaron and his sons. It is a most holy part of the fire-offerings dedicated to Me. *No one other than the priests may eat it.*

Bible Translations with Many Footnotes:

The Complete Tanach

Thus you shall bring the meal offering which shall be made from these [types], to the Lord. And he shall bring it to the kohen, and he shall bring it close to the altar.

which shall be made from these [types]: [literally, “which shall be made from these,” meaning a meal-offering] which shall be made from one of these types [of meal-offerings mentioned, namely, fine flour baked in an oven, pan-fried or that made in a deep pot].

And he shall bring it: i.e., its owner [shall bring it] to the kohen.

and he shall bring it close: [i.e.,] the kohen [shall bring it close].

to the altar: He shall bring it close to the south-western corner of the altar. — [Zev. 63b]

And the kohen shall lift out, from the meal offering, its reminder and cause it to [go up in] smoke on the altar; [it is] a fire offering [with] a pleasing fragrance to the Lord.

its reminder: This is מִנְחָה, [the fistful scooped out of the meal-offering].

And what remains of the meal offering shall belong to Aaron and his descendants; [it is] holy of holies from the fire offerings of the Lord.

NET Bible®

“You must bring the grain offering that must be made from these to the Lord. Present it to the priest,¹⁷ and he will bring it to the altar. Then the priest must take up¹⁸ from the grain offering its memorial portion and offer it up in smoke on the altar – it is¹⁹ a gift of a soothing aroma to the Lord. The remainder of the grain offering belongs to Aaron and to his sons – it is²⁰ most holy from the gifts of the Lord.

^{17tc} There are several person, gender, and voice verb problems in this verse. First, the MT has “And you shall bring the grain offering,” but the LXX and Qumran have “he” rather than “you” (J. Milgrom, Leviticus [AB], 1:185). Second, the MT has “which shall be made” (i.e., the 3rd person masculine Niphal passive verb which, in fact, does not agree with its feminine subject, מִנְחָה, *minkhah*, “grain offering”), while the LXX has “which he shall make” (3rd person Qal), thus agreeing with the LXX 3rd person verb at the beginning of the verse (see above). Third, the MT has a 3rd person vav consecutive verb “and he shall present it to the priest,” which agrees with the LXX but is not internally consistent with the 2nd person verb at the beginning of the verse in the MT. The BHS editors conjecture that the latter might be repointed to an imperative verb yielding “present it to the priest.” This would require no change of consonants and corresponds to the person of the first verb in the MT. This solution has been tentatively accepted here (cf. also J. E. Hartley, Leviticus [WBC], 26-27), even though it neither resolves the gender problem of the second verb nor fits the general grammatical pattern of the chapter in the MT.

^{18tn} The Hebrew verb מִירָה (*herim*, “to take up”; cf. NAB “lift”) is commonly used for setting aside portions of an offering (see, e.g., Lev 4:8-10 and R. E. Averbeck, NIDOTTE 4:335-36). A number of English versions employ the more normal English idiom “take out” here (e.g., NIV, NCV); cf. NRSV “remove.”

^{19tn} The words “it is” (אוֹה, *hu'*) both here and in vv. 10 and 16 are not in the MT, but are assumed. (cf. vv. 2b and 3b and the notes there).

^{20tn} See the note on “it is” in v. 9b.

Rotherham's Emphasized B.

Then shalt thou bring in the mealoffering that is made of these unto Yahweh,— and one shall bring it near unto the priest, and he shall take it near unto the altar. Then shall the priest uplift out of the meal-offering a memorial thereof, and make a perfume at the altar,—an altar-flame of a satisfying^c odour unto Yahweh. But ||the remainder of the meal-offering|| pertaineth to Aaron and to his sons,—||most holy from among the altar flames of Yahweh||.

^c“Soothing, tranquillising.”

Literal, almost word-for-word, renderings:

Legacy Standard Bible	And you will bring in the grain offering which is made of these things to Yahweh, and it shall be brought near to the priest, and he shall bring it to the altar. The priest then shall raise up from the grain offering its memorial portion, and he shall offer it up in smoke on the altar as an offering by fire of a soothing aroma to Yahweh. And the remainder of the grain offering belongs to Aaron and his sons: a thing most holy of the offerings to Yahweh by fire.
Literal Standard Version	And if your offering [is] a present [made] on the frying-pan, it is made of flour with oil, and you have brought in the present which is made of these to YHWH, and [one] has brought it near to the priest, and he has brought it near to the altar, and the priest has lifted up from the present its memorial, and has made incense on the altar, a fire-offering of refreshing fragrance to YHWH; and the remnant of the present [is] for Aaron and for his sons, most holy, of the fire-offerings of YHWH. Vv. 7–10 in the LSV.
New European Version	You shall bring the grain offering that is made of these things to Yahweh: and it shall be presented to the priest, and he shall bring it to the altar. The priest shall take from the grain offering its memorial, and shall burn it on the altar, an offering made by fire, of a pleasant aroma to Yahweh. That which is left of the grain offering shall be Aaron's and his sons'. It is a thing most holy of the offerings of Yahweh made by fire.
New King James Version	You shall bring the grain offering that is made of these things to the Lord. And when it is presented to the priest, he shall bring it to the altar. Then the priest shall take from the grain offering a memorial portion, and burn <i>it</i> on the altar. <i>It</i> is an offering made by fire, a sweet aroma to the Lord. And what is left of the grain offering <i>shall be</i> Aaron's and his sons'. <i>It</i> is most holy of the offerings to the Lord made by fire.
Revised Mechanical Trans.	...and you will bring the deposit, which he will make from these, to YHWH, and he will bring it near to the administrator, and he will draw her near to the altar, and the administrator will raise her memorial up from the deposit, and he will burn incense upon the altar, a fire offering, a sweet aroma to YHWH, and from the deposit being left behind, it belongs to Aharon and to his sons, it is a special of specials ^[707] from the fire offerings of YHWH.
A Voice in the Wilderness	⁷⁰⁷ The phrase “special of specials” means a “very special thing, one or place.” You shall bring the grain offering that is made of these things unto Jehovah. And when it has been presented to the priest, he shall bring it to the altar. And the priest shall take from the grain offering a memorial portion, and burn it on the altar with smoke. It is an offering by fire, a soothing aroma unto Jehovah. And what is left of the grain offering shall be for Aaron and his sons. Of the offerings unto Jehovah by fire, it is set apart, holy..
Young's Updated LT	`And if thine offering is a present made on the frying-pan, of flour with oil it is made, and thou hast brought in the present which is made of these to Jehovah, and one hath brought it near unto the priest, and he hath brought it nigh unto the altar, and the priest hath lifted up from the present its memorial, and hath made perfume on the altar, a fire-offering of sweet fragrance to Jehovah; and the remnant of the present is for Aaron and for his sons, most holy, of the fire-offerings of Jehovah. Vv. 7–10 in Young's.

The gist of this passage: The third type of grain offering is described. Then what should be done with the three kinds of grain offering is given.

Leviticus 2:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אָב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: You will bring the [bloodless] offering which was prepared from these things to Y^ehowah.

All of these offerings must be brought before God the Father.

The Lord's offering of Himself is illustrated in all of these offerings which we are studying.

Leviticus 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced <i>kaw-RA^BV</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil perfect; with the 3 rd person feminine singular suffix	Strong #7126 BDB #897
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: You will bring it near to the priest...

In the **Age of Israel**, there was a **priest** which stood between man and God. The priest represents man to God. This was required in the Age of Israel because Jesus had not yet died for our sins, so we have no direct contact with God. The only contact could be through a priest.

In the Church Age, we are all priests. There is no special class of Christians called priests; there is no such thing as a priest order, or priest habitations out in the mountains, or men whom we must go to in order to have some sort of relationship with God. We have already gotten to God through His Son, the true High Priest. Because we are all *in Christ*, we are able to present ourselves directly to God.

Leviticus 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to bring near, to bring here; to cause to draw near, to cause to approach</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person feminine singular suffix	Strong's #5066 BDB #620
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: ...and he will bring it near to the altar.

There is some practicality here as well as some spiritual information being imparted. The priests deal with the offerings and the altar and the fire of the altar all of the time. No priest is confused by how hot it is, how potentially dangerous it can be, etc. Therefore, it is best to let the priest handle your offering and take it to the altar.

Very few of us build our own furniture. We do not take the legs of our table to a lathe and get a custom design by doing this ourselves. A lathe can be dangerous. When it comes to making the various cuts for wooden furniture, again, most of us lead that to the professionals. So, this is simply practicality.

Where it may be fun to try to learn how to do everything there is to do (fix your car, build your own furniture, grow your own food), most often, that is just impractical.

Application: The spiritual lesson here is, there must be a priest standing between us and God. In the Old Testament, an actual human priest was involved. He was a sinful man just like we are, but he had that position of priest—a man who represents man to God. The True High Priest Who represents us to God is the Lord Jesus Christ. At this point in time, every man goes through Him to get to God. He represents us before God. I know my own nature and I am a pretty sorry human being. However, Jesus represents me to God and says, “He has believed in Me; so My righteousness is upon him.” That is comforting, because my relative righteousness is just not very good. Apart from my High Priest, I would have no standing at all before a holy and righteous God.

Leviticus 2:8 You will bring the [bloodless] offering which was prepared from these things to Y^ehowah. You will bring it near to the priest and he will bring it near to the altar. (Kukis mostly literal translation)

In this verse, Owens¹³ translates three different words by the word *bring*. The first word is bôw' (אוּב) [pronounced *boh*] which means, in the Qal stem, *come in, go, go in*; however, in the Hiphil, the causative stem, it means *to take in, to bring, to come in with*; and, surprisingly enough, it is translated quite consistently by the KJV when found in the Hiphil stem. It generally requires a direct object, as it is the object which is being brought somewhere.

Qârab (בָּרַב) [pronounced *kaw-RA^{BV}*] means *to come near, to approach* in the Qal stem. In the Hiphil, it is **often** translated *to bring, to offer*. However, there is no way one can get that meaning from Gen. 12:11 and Exodus 14:10, where the Hiphil perfect clearly means *to bring near, to approach*. At this point, I am going to continue to *not* translate this word *offer*, as most translators have done throughout the book of Leviticus and Numbers, but retain its actual meaning *to approach, to come near or to be brought near*. BDB seems to support this notion by not giving this as one of their primary definitions. In this verse, qârab does not mean *offer* because the person with the tribute is the giver and the person receiving it is the priest; it is presented or brought near to the priest; it is actually *offered* to Y^ehowah. In this verse, qârab is in the 3rd person masculine singular, Hiphil perfect, 3rd person feminine singular suffix (referring to the tribute offering).

In terms of differentiation, we have a tough one coming up next. The word is nâgash (נָגַשׁ) [pronounced *naw-GASH*] and it appears to have meanings almost identical to qârab; it means *to come near, to draw near, to approach, to come hither* in the Qal stem; and *to bring near, to bring hither, to bring* in the Hiphil. It is parsed the same as qârab; nâgash is in the 3rd person masculine singular, Hiphil perfect, 3rd person feminine singular suffix.

Leviticus 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (מִוּר) [pronounced <i>room</i>]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7311 BDB #926
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

¹³ He compiled the *Analytical Key to the Old Testament*.

Leviticus 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'azkârâh (זָכָרָה) [pronounced <i>ahz-kaw-RAW</i>]	<i>memorial-offering, a reminder; specifically remembrance offering; this is the portion of the meal (food) offering which is burned</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272

Translation: The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering;...

The verb is the 3rd person, masculine singular, Hiphil perfect of rūwm (רוּם) [pronounced *room*] and it means *to exalt, to lift up* and even *to offer up*.

It appears that a portion of this offering is presented to God.

Leviticus 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced <i>kaw-TAR</i>]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
miz ^e bêach (זֶבַח) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article and the locative hê	Strong's #4196 BDB #258
With the locative hê, this means <i>towards the altar, near the altar, upon the altar</i> .			
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77

The Biblia Hebraica Stuttgartensia in e-sword lists this as a construct, tying it directly to the next phrase (just like v. 2d).

Translation: ...and he causes it to burn on the altar [as] a fire-offering,...

The portion of this offering appears to be totally burned up before God.

Leviticus 2:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rêyach (רִיחַ) [pronounced RAY-akh]	scent, odor, pleasant smell	masculine singular noun	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	tranquilizing, soothing, quieting; sweet, pleasant	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to; belonging to	directional/relational/ possessive preposition	No Strong's # BDB #510
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
This phrase is found in v. 2d and elsewhere.			

Translation: ...a soothing odor to Y^ehowah.

The offering is a soothing smell to God, as it represents Jesus dying for our sins. As a mere mortal, I smell like crap to God, because of my sin nature and because of my personal sins. But, since Jesus has died for my sins, I now smell okay to God. This is not because of anything which I have done, but what Jesus has done in me.

Leviticus 2:9 The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering; and he causes it to burn on the altar [as] a fire-offering, a soothing odor to Y^ehowah. (Kukis mostly literal translation)

In general, I have a great and abiding respect for those who translated the KJV. It is a scholarly and relatively literal translation into the King's English. However, Leviticus is a mess and other translators seemed to have followed suit. The Book of Leviticus is almost in its entirety a direct quote from God to Moses as recorded by Moses. You would expect that in a case like that, the translators would go out of their way to be as accurate as possible.¹⁴

Leviticus 2:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâthar (רֶתִי) [pronounced yaw-THAHR]	the one remaining, the one left over, the one who is left behind	feminine singular, Niphal participle with the definite article	Strong's #3498 BDB #451

¹⁴ This in no way implies that the Book of Leviticus is any more inspired than any other book of the Bible; see the study of Inspiration concerning this notion.

Leviticus 2:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

This is equivalent to v. 3a.

Translation: What remains of [this bloodless] offerings [is] then for Aaron and his sons,...

These offerings also represent sustenance to the priests, who busy their lives with service to God. The various offerings sustain them and their families. Obviously, this is a very practical consideration.

Leviticus 2:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
qôdâshîym (קֹדָשִׁים) [pronounced <i>koh-daw-SHEEM</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77

Leviticus 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

This is almost exactly the same as v. 3b; except here, *fire-offering* is in the plural.

Translation: ...a most holy thing from this fire-offering of Y^ehowah.

What is being offered to God is considered most holy.

Leviticus 2:10 What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah. (Kukis mostly literal translation)

A portion of this tribute to Y^ehowah is to be burned to Y^ehowah; and the remainder is given to Aaron and his sons. Note that these works, this life of the believer, as represented by the unleavened bread—it is most holy to God.

Leviticus 2:8–10 You will bring the [bloodless] offering which was prepared from these things to Y^ehowah. You will bring it near to the priest and he will bring it near to the altar. The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering; and he causes it to burn on the altar [as] a fire-offering, a soothing odor to Y^ehowah. What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah. (Kukis mostly literal translation)

Leviticus 2:8–10 You will bring this offering prepared from these things to Jehovah. You will first bring the offering to the priest and he takes it then to the altar. The priest will lift up out from the bloodless offering a memorial offering. He will burn that on the altar as a fire-offering which will be a pleasant smell to Jehovah. What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah. (Kukis paraphrase)

When reading through this several times, I did not get the organization until I had put pretty much everything down on paper, as it were. So let me present to you vv. 4–10, but properly organized:

Vv. 4–7 first describes three types of grain offerings.

Leviticus 2:4–7 When you bring near a qorban [or, *oblation*], a [bloodless] offering, baked in an oven, [as] cakes [made with] fine flour [but] unleavened [= matzah]. Oil will be mixed in and the wafers of unleavened bread will be smeared with the oil [as well]. If [it is to be] a [bloodless] offering in the griddle, your qorban [or, *oblation*] [of] fine flour will be mixed with oil. It is [to be] unleavened. [After] breaking it up [into] pieces, you will pour oil upon it. It [is] a [bloodless] offering. If your qorban [or, *oblation*] [is] the [bloodless] offering of a pan, [then] it is made [with] fine flour and oil. (Kukis mostly literal translation)

Vv. 8–10 then describes how these three offerings are dealt with.

Leviticus 2:8–10 You will bring the [bloodless] offering which was prepared from these things to Y^ehowah. You will bring it near to the priest and he will bring it near to the altar. The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering; and he causes it to burn on the altar [as] a fire-offering, a soothing odor to Y^ehowah. What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y^ehowah. (Kukis mostly literal translation)

A different translation follows, but the same organization is seen.

Leviticus 2:4–7 When you bring near an oblation, a bloodless offering, which has been baked in the oven and made into cakes, you will use high quality flour, but you will not add any yeast. You will mix oil into the flour and you will smear oil on the unleavened wafers as well. If your oblation is a grain offering made in a griddle, using fine flour mixed with oil, you will not add in yeast. You will break it into pieces and pour oil over it. This is a grain offering. If your oblation is a bloodless offering made in a pan, it will be made with fine flour and oil. (Kukis paraphrase)

Leviticus 2:8–10 You will bring this offering prepared from these things to Jehovah. You will first bring the offering to the priest and he takes it then to the altar. The priest will lift up out from the bloodless offering a memorial offering. He will burn that on the altar as a fire-offering which will be a pleasant smell to Jehovah. What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah. (Kukis paraphrase)

I have observed this sort of thing particularly in the psalms. I am working in a particular psalm, and I draw out a bit of truth here and a bit of truth there; but suddenly, at some point, I understand the overall structure of the psalm, which often explains just what the meaning is. Then all of the pieces begin to gel and fit together. There are times when this is obvious and other times when it makes sense after weeks of study. Credit the NET Bible for putting me on the right track here.

You have probably had such an experience when listening to a song. Perhaps this is a song that you really enjoy and have listened to it on many occasions; and then you read somewhere, *this is what this song means*. That overall understanding of the song may have eluded you for years, but now that you read it (or hear it), everything about the song suddenly makes sense (given the degeneracy of mankind, this may be a good or unhappy revelation).

Now, thinking back on these seven verses, the correct way to have divided this all up into passages would be vv. 4, 5–6 and 7 to be separated into three sections (or presented altogether); and then for vv. 8–10 to be presented as a single passage.

Chapter Outline	Charts, Graphics and Short Doctrines
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Yeast and Honey are Prohibited

And so every [bloodless] offering which you [all] bring near to Y ^e howah, you will not make [with] leaven; for all leaven and all honey you [all] will not burn from him a fire offering to Y ^e howah.	Leviticus 2:11	For every [bloodless] offering which you bring near to Y ^e howah, you [all] will not make [it] with leaven; for you [all] will not burn any leaven or any honey [as] a fire offering to Y ^e howah.
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Bloodless, grain offerings that you bring near to Jehovah will not be made with leaven or with honey. You will not burn leaven or honey as part of a fire offering to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so every [bloodless] offering which you [all] bring near to Y ^e howah, you will not make [with] leaven; for all leaven and all honey you [all] will not burn from him a fire offering to Y ^e howah.
Dead Sea Scrolls	.

Targum (Onkelos)	All meal-offerings that you bring to [before] Adonoy are not to be made leavened, because all sourdough and all honey you shall not burn from them a fire-offering to [an offering before] Adonoy
Targum (Pseudo-Jonathan)	But no mincha which thou offerest to the Lord shalt thou make with leaven; for neither leaven nor honey mayest thou offer as an oblation before the Lord.
Douay-Rheims 1899 (Amer.)	Every oblation that is offered to the Lord shall be made without leaven: neither shall any leaven or honey be burnt in the sacrifice to the Lord.
Aramaic ESV of Peshitta	"No meal offering, which you shall offer to Mar-Yah, shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to Mar-Yah.
Lamsa's Peshitta (Syriac)	No meal offering that you will bring to LORD JEHOVAH shall be made with leaven because you shall not offer from any leaven or any honey as a gift to LORD JEHOVAH.
Samaritan Pentateuch	No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye bring burn no leaven, nor any honey, in any offering of the LORD made by fire.
Updated Brenton (Greek)	You shall not leaven any sacrifice which you shall bring to the Lord; for as to any leaven, or any honey, you shall not bring of it to offer a gift to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	No meal offering which you give to the Lord is to be made with leaven; no leaven or honey is to be burned as an offering made by fire to the Lord.
Easy English	A person must not use yeast when he gives a gift of grain to the Lord. He must not give yeast or honey for the priests to burn as gifts to the Lord.
Easy-to-Read Version—2008	"You must not give any grain offering to the LORD that has yeast in it. You must not burn yeast or honey as a gift to the LORD.
God's Word™	"Every grain offering that you bring to the LORD must be prepared without yeast. Never burn yeast or honey as an offering to the LORD.
Good News Bible (TEV)	None of the grain offerings which you present to the LORD may be made with yeast; you must never use yeast or honey in food offered to the LORD.
The Message	"All the Grain-Offerings that you present to GOD must be made without yeast; you must never burn any yeast or honey as a Fire-Gift to GOD.
NIRV	" 'Every grain offering you bring to the LORD must be made without yeast. You must not add any yeast or honey to a food offering presented to the LORD.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Add salt; no honey or yeast Don't use yeast in any grain offering you make to the LORD. You're not allowed to burn yeast or honey in any offering to the LORD.
Contemporary English V.	Yeast and honey must never be burned on the altar, so don't ever mix either of these in a grain sacrifice.
New Berkeley Version	.
New Life Version	'No grain gift that you bring to the Lord will be made with yeast. For you must never burn yeast or honey in any gift by fire to the LORD.
New Living Translation	"Do not use yeast in preparing any of the grain offerings you present to the Lord, because no yeast or honey may be burned as a special gift presented to the Lord. You may add yeast and honey to an offering of the first crops of your harvest, but these must never be offered on the altar as a pleasing aroma to the Lord. Season all your grain offerings with salt to remind you of God's eternal covenant. Never forget to add salt to your grain offerings. Vv. 12–13 are included for context.

Unfolding Bible Simplified Every flour offering that is made from grain and that you bring to Yahweh must be made without yeast, because you must not put any yeast or honey in any offering to Yahweh that a priest burns on the altar

Partially literal and partially paraphrased translations:

American English Bible 'You must not have fermentation in any of the sacrifices that are brought to Jehovah, and no honey will be brought as a gift to Jehovah.

Beck's American Translation .

New Advent (Knox) Bible All such offerings must be made to the Lord unleavened; no leaven or honey must be burnt with the Lord's sacrifice.

Translation for Translators 'Every offering that is made from grain and that you bring to Yahweh must be made without yeast, because you must not put any yeast or honey in any offering to Yahweh that is burned *on the altar*.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible "No grain offering that you present to the Lord is to be made with yeast, for you are not to burn [Some Hb mss, Sam, LXX, Tg read *present*] any yeast or honey as a food offering to the LORD.

Revised Ferrar-Fenton Bible "Any present which they offer to the EVER-LIVING shall not be made with ferment, for not any ferment or any honey shall be burnt with it as a delight to the EVER-LIVING.

International Standard V **Prohibitions Regarding Yeast**
 "Any grain offering that you bring to the Lord is not to be prepared with yeast, because anything with leaven and honey may not be offered in smoke as an offering by fire to the Lord. You may bring them to the Lord as an offering of first fruits, but they are not to be offered on the altar for a pleasing aroma." V. 12 is included for context.

Unfolding Bible Literal Text .

Urim-Thummim Version No Gift-Offering that you will bring to YHWH will be made with leaven because you will burn no leaven, nor any honey in any offering of YHWH made by fire.

Wikipedia Bible Project All the comfort offering which you will sacrifice to Yahweh, you will not make of leavening. Because of all yeast and all honey, none will not be fire grilled for Yahweh.

Catholic Bibles (those having the imprimatur):

The Heritage Bible No food offering, which you shall bring to Jehovah, shall be made with leaven, because you shall burn no perfumed incense in any burnt offering of Jehovah with any leaven or any honey.

New American Bible (2011) * Every grain offering that you present to the LORD shall be unleavened, for you shall not burn any leaven or honey as an oblation to the LORD.^h
 * [2:11–12] No grain offering that is leavened can be offered on the altar. Those in 7:13 and 23:17 are leavened but not offered on the altar. The Hebrew word for "honey" may refer to fruit syrup as well as to bee honey.
 h. [2:11] Mt 16:12; Mk 8:15; Lk 12:1; 1 Cor 5:7; Gal 5:9.

The Catholic Bible "None of the cereal offerings that you offer to the Lord will be leavened, for you are not to make burnt offerings of leaven or honey^[d] to the Lord.
 [d] *Honey*: not to be used in sacrifice, as was anything leavened, because it fermented quickly and was used in cultic practice.

New Jerusalem Bible "None of the cereal offerings which you offer to Yahweh must be prepared with leaven, for you must never include leaven or honey in food burnt for Yahweh.

Revised English Bible—1989 No grain-offering which you present to the LORD must be made of anything that ferments; you are not to burn any leaven or any honey as a food-offering to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “No grain offering that you bring to *ADONAI* is to be made with leaven, because you are not to cause any leaven or honey to go up in smoke as an offering made by fire to *ADONAI*.

Hebraic Roots Bible Any food offering which you shall bring to YAHWEH, you shall not make with leaven; for all leaven and all honey you shall not burn it as incense, a fire offering to YAHWEH.

Israeli Authorized Version
Kaplan Translation .
Do not make any meal offering that is sacrificed to God out of leavened dough. This is because you may not burn anything fermented" or sweet" as a fire offering to God.
2:11 **fermented**. Or “leavened” (cf. Ibn Ezra).
— **sweet**. Devash in Hebrew, usually translated as honey. Here it denotes any fruit juice (Rashi), especially date extract (Rashbam; cf. Menachoth 84a; Yerushalmi, Bikkunm 1:3). Others, however, take this literally to mean honey (Yad, Issurey Hamizbeach 5:1; Mishneh LaMelekh ad loc.\ Sefer Hamitivoh, Negative 98; cf. Makhshinm 6:4).

The Scriptures—2009 ‘No grain offering which you bring to הוה is made with leaven, for you do not burn any leaven or any honey in an offering to הוה made by fire.

Tree of Life Version “Every grain offering which you present to Adonai should be made without hametz, for you are not to burn up as smoke any hametz nor any honey as a sacrifice made by fire to Adonai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible YOU SHALL NOT LEAVEN ANY SACRIFICE WHICH YOU SHALL BRING TO JESUS; FOR AS TO ANY LEAVEN, OR ANY HONEY, YOU SHALL NOT BRING OF IT TO OFFER A GIFT TO JESUS.

Awful Scroll Bible Was a tribute offering to Sustains To Become to be made with leaven? - was there to be a smoky burning of leaven or honey, as a fire offering to Sustains To Become, even an offering by fire? -

Concordant Literal Version No approach present at all which you are bringing near to Yahweh shall be made with leaven, for all yeast and all honey--none of it shall you cause to fume as a fire offering to Yahweh.

exeGeser's companion Bible Work no offering that you oblate to Yah Veh
with fermentation:
for you incense neither yeast nor any honey
in any firing to Yah Veh.

Orthodox Jewish Bible No minchah, which ye shall bring unto Hashem, shall be made with chametz; for ye shall burn no se'or, nor any devash, in any offering of Hashem made by eish.

Rotherham's *Emphasized B.* ||None of the meal-offerings which ye bring near unto Yahweh|| shall be made into anything leavened,—for <of no leaven_ and of no syrup>d may ye make a perfume, as an altar flame unto Yahweh..

Expanded/Embellished Bibles:

The Amplified Bible ‘No grain offering that you bring to the LORD shall be made with leaven, for you shall not offer up in smoke any leaven [which symbolizes the spread of sin] or any honey [which, like leaven, is subject to fermentation] in any offering by fire to the LORD.

The Expanded Bible	“Every grain [^L gift; tribute] offering you bring to the Lord must be made without yeast [^L leaven], because you must not burn [^L turn into smoke] any yeast [leaven] or honey [^C both of them ferment in fire, a form of decay] in an offering made by fire to the Lord.
Kretzmann's Commentary	No meat-offering which ye shall bring unto the Lord shall be made with leaven, leaven being considered an impure addition in this case on account of its fermenting property; for ye shall burn no leaven nor any honey, against which the same objection was made as against the leaven, in any offering of the Lord made by fire. There were certain offerings in which leavened bread was included, Leviticus 7:13-14; Leviticus 23:17-20, and also honey, 2 Chronicles 31:5; but in the meat-offering they were strictly forbidden. Thus the believers will avoid all impurity and hypocrisy in word and deed.
Lexham English Bible	“Every grain offering you [The first time a plural 2m verb has been employed since 1:2] bring to Yahweh must not be made of yeasted food, because you must not turn into smoke any yeast or any honey from [Hebrew “from it”] an offering made by fire for Yahweh.
Syndein/Thieme	{Verses 11-13: Rules of the Gift Offering} “No 'gift/grain offering' {minchah}, which you shall bring unto Jehovah/God, shall be made with leaven {chametz} {chametz - means to ferment or turn sour - so no fermented drink (like alcohol) should be drunk at this time - at the Eucharist - the drink served would not have been fermented so 'wine' should not be served at the Eucharist today - only non-alcoholic drink. Leaven refers to sin or the old sin nature and it is always 'evil'}. For you shall burn no leaven, nor any honey {d@bash} {honey here represents human good - production from 'energy of the flesh' instead of when in fellowship and produced by 'energy of the Spirit'}, in any offering of Jehovah/God made by fire.”
The Voice	Eternal One: Every grain offering that is presented before Me must be made without yeast because it is forbidden to offer up any yeast or honey to Me by means of the fire-offering.

Bible Translations with Many Footnotes:

The Complete Tanach	No meal offering that you sacrifice to the Lord shall be made [out of anything] leavened. For you shall not cause to [go up in] smoke any leavening or any honey, [as] a fire offering to the Lord;... or any honey: Any sweet fruit extract is called honey.
NET Bible®	<i>Additional Grain Offering Regulations</i> “No grain offering which you present to the Lord can be made with yeast, ²¹ for you must not offer up in smoke any yeast or honey as a gift to the Lord. ²² ^{21tn} Heb “Every grain offering which you offer to the Lord must not be made leavened.” The noun “leaven” is traditional in English versions (cf. KJV, ASV, NASB, NRSV), but “yeast” is more commonly used today. ^{22tc} A few Hebrew mss, Smr, LXX, and Tg. Ps.-J. have the verb “present” rather than “offer up in smoke,” but the MT is clearly correct. One could indeed present leavened and honey sweetened offerings as first fruit offerings, which were not burned on the altar (see v. 12 and the note there), but they could not be offered up in fire on the altar. Cf. the TEV’s ambiguous “you must never use yeast or honey in food offered to the Lord.” ^{tn} Heb “for all leaven and all honey you must not offer up in smoke from it a gift to the Lord.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	.	Every sacrifice which you bring to the Lord, you shall prepare without leaven; for you must not bring any kind of leaven, not even honey, as a gift to pay homage to the Lord.
Charles Thomson OT	.	
C. Thompson (updated) OT	.	No tribute [offerings], which you (pl) shall offer to YHWH, shall be made with leaven; for you (pl) shall burn no leaven, nor any honey, as an offering made by fire to YHWH.
Context Group Version	.	
Legacy Standard Bible	.	'No grain offering, which you bring near to Yahweh, shall be made with leaven, for you shall not offer up [Lit up from it] in smoke any leaven or any honey as an offering by fire to Yahweh.
Literal Standard Version	.	No present which you bring near to YHWH is made fermented, for you do not make incense [as] a fire-offering to YHWH with any leaven or any honey.
Modern Literal Version 2020	.	No food-offering, which you* will offer to Jehovah, will be made with leaven, because you* will burn no leaven, nor any honey, as a fire-offering to Jehovah.
Revised Mechanical Trans.	.	All the deposit, which you will bring near to YHWH, you will not make leavened bread, given that you will not burn any leaven or any honey as incense from him, a fire offering for YHWH.
Young's Updated LT	.	No present which you [all] bring near to Jehovah is made fermented, for with any leaven or any honey you [all] perfume no fire-offering to Jehovah.

The gist of this passage: No grain offering to God should contain honey or leaven.

Leviticus 2:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the definite article	Strong's #4503 BDB #585
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person feminine singular, Niphal imperfect	Strong's #6213 BDB #793
châmêts (חָמֵץ) [pronounced khaw-MATES]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

Translation: For every [bloodless] offering which you bring near to Y^ehowah, you [all] will not make [it] with leaven;...

None of the grain offerings to be made with leaven. Leaven was left out by tradition; and for a symbolic reason as well.

Leviticus 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
s ^e ôr (שֹׂר) [pronounced seh-ORE]	<i>leaven; swelling by fermentation); yeast cake</i>	masculine singular noun	Strong's #7603 BDB #959
w ^e (or v ^e) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
d ^e bash (דְּבַשׁ) [pronounced d ^{eb} -VAHSH]	<i>honey</i>	masculine singular noun	Strong's #1706 BDB #185
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 2:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	2 nd person masculine plural, Hiphil perfect	Strong's #6999 BDB #882
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...for you [all] will not burn any leaven or any honey [as] a fire offering to Y^ehowah.

Interestingly enough, honey was not supposed to be added to the grain offerings. The honey represents human sweetness—human good if you will—and human good is never acceptable before God.

Leviticus 2:11 For every [bloodless] offering which you bring near to Y^ehowah, you [all] will not make [it] with leaven; for you [all] will not burn any leaven or any honey [as] a fire offering to Y^ehowah. (Kukis mostly literal translation)

There was no sugar in that portion of the ancient world, so all sweetening was done with honey or boiled concentrated grape juice. There are several examples in the Bible where honey is obtained from wild bees (Deuteronomy 32:13 Judges 14:8–9 Luke 24:41–43). Bees had been confined to hives in Egypt and Assyria by that time so that honey could be obtained.

There are other interpretations given to the exclusion of honey from its use in the grain offering. It was used to help the fermentation process in brewing beer. However, I don't think that the use of honey in that process was so exclusive as to not be used in other areas as well. Maimonides said that only idolators used leavened bread smeared with honey as a sacrifice to God. Another interpretation is that honey was used in some unspeakable way in some Canaanite religious ritual; however, the Jews were only slightly familiar with the Canaanites, and less so with their cultic practices. Furthermore there is nothing in the Scriptures that I am aware of which suggests some sort of inherent evil tied closely to honey. Now let me give you the correct interpretation:

Leaven speaks of corruption of doctrine and honey speaks of sweetness. The offering of our Lord on the cross was not sweet; it was an experience beyond all imaginable horror. Our lives are not to be characterized by a saccharin sweetness, that phoney behavior which causes most intelligent unbelievers to grimace and find another place to be, but a lifestyle dedicated to God, free of phoniness. Scofield writes: *Honey is mere natural sweetness and could not symbolize the divine graciousness of the Lord Jesus.*¹⁵ In other words, sweetness is a personality trait and some are and some aren't. This is not a trait which is exclusively Christian; in fact, some Christians, filled

¹⁵ Scofield's Reference Bible, 1967 edition, p. 129

with the Spirit, are not sweet. This does not mean that we will be less than gracious nor does it mean that we speak our personal opinions, no matter how offensive. Proper training in manners precludes us from saying any damn thing which comes into our mind. A young person without training says the first thing which comes to their mind; they have a thought and some of them feel that they must express it before its gone ("That's an ugly shirt"). Part of being civilized is learning not to say everything that pops into your head; it is a matter of consideration to others and a matter of minding our own business. A Christian should show signs of being civilized and gracious, without having to resort to a phoney sweetness. Our phoney sweetness does not cut it with God and He wants no part of it.

Now, together, the leaven **and** honey speak of corruption because together they were used in the fermentation process of both beer and wine. So together, they do symbolize the corruption of that which is true; that is, the corruption of Bible doctrine. Paul helps us to interpret the concept of leaven: **Let us therefore celebrate the feast, not with old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth** (1Cor. 5:8). If necessary, review the doctrine of leaven from Exodus 12:15.

Leviticus 2:11 **Bloodless, grain offerings that you bring near to Jehovah will not be made with leaven or with honey. You will not burn leaven or honey as part of a fire offering to Jehovah.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Use of Salt with Grain Offerings

A qorban of a firstfruit you [all] will bring them near to Y^ehowah and unto the altar you [all] will not not ascend to a scent of soothing. And every qorban of your [bloodless] offering with salt you will salt. And you will not make cease a salt of a covenant of your Elohim, from upon your [bloodless] offering; upon each of your qorban you will bring near salt.

Leviticus
2:12–13

You [all] will bring near to Y^ehowah the qorban of [your] firstfruits, but you [all] will not cause to ascend on the altar the soothing odor. You will season with salt every qorban [= *oblation*] of your [bloodless] offerings. You will never stop [using] covenant salt [with] your Elohim, [putting the salt] upon your [bloodless] offering; [and] you [will add] salt to every qorban [that] you bring near [to God].

When the time is appropriate, you will bring the oblation for your firstfruits, but you will not cause these offerings to ascend giving off a pleasant smell to God. You must first season with salt every oblation of your bloodless offerings, using the covenant salt of your God, putting this salt on every bloodless offering. In fact, you will salt every oblation that you bring near to God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

A qorban of a firstfruit you [all] will bring them near to Y^ehowah and unto the altar you [all] will not not ascend to a scent of soothing. And every qorban of your [bloodless] offering with salt you will salt. And you will not make cease a salt of a covenant of your Elohim, from upon your [bloodless] offering; upon each of your qorban you will bring near salt.

Dead Sea Scrolls
Targum (Onkelos)

.
You shall bring them as a first [fruit-]offering to [before] Adonoy but they shall not go up [be placed atop] the altar as a pleasing fragrance [to be accepted with favor].

You shall salt all your meal-offerings with salt and you shall not omit salt, the covenant of your God from [being placed] upon your meal-offerings. You shall bring salt on every one of your offerings.

Targum (Pseudo-Jonathan)	When thou offerest an oblation of first fruits before the Lord, the bread of the first fruits thou mayest bring leavened, and the dates in the season of first fruits, and the fruit with its honey thou mayest bring, and the priest may eat them; but they shall not burn them at the altar as an oblation to be received with favour. And every oblation of thy mincha thou shalt salt with salt; thou shalt not withhold the salt of the covenant of thy God from thy mincha, because the twenty and four gifts of the priests are appointed with a covenant of salt; therefore salt shalt thou offer with all thy oblations.
Douay-Rheims 1899 (Amer.)	You shall offer only the firstfruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness. Whatsoever sacrifice thou offerest, thou shalt season it with salt: neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.
Aramaic ESV of Peshitta	As an offering of first-fruits you shall offer them to Mar-Yah: but they shall not ascend for a pleasant aroma on the altar. Every offering of your meal offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your meal offering. With all your offerings you shall offer salt..
Lamsa's Peshitta (Syriac)	The offerings of first fruits you shall bring to LORD JEHOVAH, and upon the altar they will not offer for a sweet savor. And you shall salt all gifts of your meal offering with salt and you shall not lack the salt of the covenant of your God from your meal offering; you shall bring salt on all your offerings.
Samaritan Pentateuch	As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. 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.
Updated Brenton (Greek)	You shall bring them in the way of fruits to the Lord, but they shall not be offered on the altar for a sweet-smelling savor to the Lord. And every gift of your sacrifice shall be seasoned with salt; omit not the salt of the covenant of the Lord from your sacrifices: on every gift of yours you shall offer salt to the Lord your God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You may give them as an offering of first-fruits to the Lord, but they are not to go up as a sweet smell on the altar. And every meal offering is to be salted with salt; your meal offering is not to be without the salt of the agreement of your God: with all your offerings give salt.
Easy English	He can give them as the first part of his harvest. He must not burn them on the fire. He cannot use them to give the Lord pleasure. A person must put salt in all his gifts of grain. Salt is a mark of God's promise to Israel's people. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">People in the east 'ate salt' together when they were friends. They poured a little salt onto bread when they ate together. Salt made this offering a friendship offering.</div>
Easy-to-Read Version—2008	You may bring yeast and honey to the LORD as an offering from the first harvest, but they must not be put on the altar to be burned as a sweet smell. Also, you must put salt on every grain offering you bring. You must not forget to add salt, because it represents God's agreement with you. Always put salt on these offerings.
God's Word™	You may bring them to the LORD as offerings of your first products. But they must never be placed on the altar to make a soothing aroma. Also put salt on each of your grain offerings. The salt of God's promise must never be left out of your grain offerings. Put salt on all your offerings.

Good News Bible (TEV)	An offering of the first grain that you harvest each year shall be brought to the LORD, but it is not to be burned on the altar. Put salt on every grain offering, because salt represents the covenant between you and God. (You must put salt on all your offerings.)
<i>The Message</i>	You may offer them to GOD as an offering of firstfruits but not on the Altar as a pleasing fragrance. Season every presentation of your Grain-Offering with salt. Don't leave the salt of the covenant with your GOD out of your Grain-Offerings. Present all your offerings with salt.
NIRV	You can bring them to the LORD as an offering of the first share of food you gather or produce. But they must not be offered on the altar as a pleasant smell. Put salt on all your grain offerings. Salt stands for the lasting covenant between you and your God. So do not leave it out of your grain offerings. Add salt to all your offerings.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	You may bring yeast and honey in your first harvest offerings each year. But they don't get burned into smoke as a sweet smell on the altar. Use salt in every grain offering you bring to the LORD. Salt is a preservative, and it'll be a reminder that you have a never-ending agreement with God. So don't forget to add it to your grain offering recipes.
Contemporary English V.	You may offer either of them separately, when you present the first part of your harvest to me, but they must never be burned on the altar. Salt is offered when you make an agreement with me, so sprinkle salt on these sacrifices.
The Living Bible	"Use no yeast with your offerings of flour; for no yeast or honey is permitted in burnt offerings to the Lord. You may offer yeast bread and honey as thanksgiving offerings at harvest time, but not as burnt offerings. ^[c] "Every offering must be seasoned with salt, ^[d] because the salt is a reminder of God's covenant. V. 11 is included for context. [c] <i>but not as burnt offerings</i> , literally, "but not for a sweet savor on the altar." [d] <i>seasoned with salt</i> . In many of the languages of the ancient Near East, the word salt is a homonym of the word good. It was used symbolically for goodness in making covenants.
New Berkeley Version	.
New Life Version	You may bring them to the Lord as a gift of first-fruits, but not for a pleasing smell upon the altar. You should add salt to all your grain gifts. The salt of the agreement of your God must be in your grain gift. Give salt with all your gifts.
New Living Translation	.
Unfolding Bible Simplified	You may bring to Yahweh an offering of the first part of your harvest, but that offering is not to be burned on the altar to produce a good odor that will be pleasing to Yahweh. Put salt on all your offerings that are made from flour. The salt represents the covenant that your God made with you, so be sure that you do not forget to put salt on those flour offerings.

Partially literal and partially paraphrased translations:

American English Bible	Such things may be brought to Jehovah as though they were fruit, but they must not be offered on the Altar as a sweet-smelling odor to Jehovah. 'All gifts of sacrifices must be seasoned with salt . The reference note is reproduced in the Addendum .
Beck's American Translation	.
Common English Bible	No grain offering that you give to the Lord can be made with yeast. You must not completely burn any yeast or honey as a food gift for the Lord. You can present

those as first-choice offerings to the Lord, but they must not be entirely burned up on the altar as a soothing smell.

You must season all your grain offerings with salt. Do not omit the salt of your God's covenant from your grain offering. You must offer salt with all your offerings. V. 11 is included for context.

New Advent (Knox) Bible

Of such things, you may offer first-fruits, or bring gifts, but they shall not be put on the altar, to give out fragrance there. Whatever sacrifice thou offerest is to be seasoned with salt; thou shalt not grudge thy God the salt which his covenant demands; salt shall be a part of every offering.

Translation for Translators

You may bring to Yahweh an offering of the first part of your harvest, but that is not to be burned on the altar to produce an aroma that will be pleasing to Yahweh. Put salt on all your offerings that are made from grain. The salt represents the agreement that your God *made with* you, so be sure that you do not forget to put salt on those offerings.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

You shall bring them as an offering of the best kinds to the EVER-LIVING; they shall not be burnt upon the altar as a breath of delight. Every offering presented by you shall be salted with salt; and you shall not withhold the salt of the Covenant of your GOD from your presents; upon every offering you shall offer salt.

International Standard V

Prohibitions Regarding Yeast

"Any grain offering that you bring to the Lord is not to be prepared with yeast, because anything with leaven and honey may not be offered in smoke as an offering by fire to the Lord. You may bring them to the Lord as an offering of first fruits, but they are not to be offered on the altar for a pleasing aroma."

Unfolding Bible Literal Text

Unlocked Literal Bible

.
You will offer them to Yahweh as an offering of firstfruits, but they will not be used to produce a sweet aroma on the altar. You must season each of your grain offerings with salt. You must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

Urim-Thummim Version

As for the offering of the first-fruits, you will present them to YHWH but they will not be burned on the Altar for a tranquilizing aroma. And every offering of your Gift- Offerings you will season with salt, no salt of the Covenant-Pledge of Elohim is to be lacking from your Gift-Offerings. All your offerings will be offered with salt.

Wikipedia Bible Project

An offering of first-fruit will you sacrifice them for Yahweh, and they will not onto the altar come up, as a comfort smell. And all your sacrificial offerings salt with salt, and you will not deny the salt of your God's covenant from over your offerings. Upon all your offerings, you will sacrifice salt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

You may offer them up to Yahweh, as an offering of first fruits, but they must not go up as a sweet-smelling odor to please Yahweh. You must salt every grain offering that you offer, and you must never fail to put on your grain offering the salt of the Covenant with your God: to every offering you are to join an offering of salt to Yahweh your God. Num 18:19; Ezk 43:24

The Heritage Bible

You shall bring an offering of the beginning of the harvest to Jehovah, and they shall not be burned on the altar for a restful fragrance.

And you shall season every offering of your food offering with salt, and you shall not allow the salt of the covenant of your God to be lacking from your food offering; you shall offer salt with all your offerings.

New American Bible (2011)

You shall season all your grain offerings with salt. Do not let the salt of the covenant with your God* be lacking from your grain offering. On every offering you shall offer

salt.^j If you offer a grain offering of first ripe fruits to the LORD, you shall offer it in the form of fresh early grain, roasted by fire and crushed as a grain offering of your first ripe fruits.

* [2:13] The salt of the covenant with your God: partaking of salt in common was an ancient symbol of friendship and alliance. Cf. Mark 9:49–50 and Col 4:6.

j. [2:13] Nm 18:19; Ezr 6:9; 7:22; Ez 43:24.

The Catholic Bible

As to the offering of firstfruits, you may bring them to the Lord, but you are not to bring them to the altar as a pleasing fragrance. You are to season all of your cereal offerings with salt. You shall not permit your cereal offerings to be offered without the salt of your covenant.^[e] You shall bring salt with all of your offerings.

[e] *Salt of your covenant*: salt was required to be sprinkled by the priests on the offerings of the people, and was also used in making the incense for the sanctuary. Giving salt or consuming salt with others is a symbol of friendship, hence, the association with a covenant.

New Jerusalem Bible

You may offer them to Yahweh as an offering of first-fruits, but they will not make a pleasing smell if they are burnt on the altar. You will put salt in every cereal offering that you offer, and you will not fail to put the salt of the covenant of your God on your cereal offering; to every offering you will add an offering of salt to your God.

Revised English Bible—1989

You may present them to the LORD as an offering of firstfruits, but they are not to be offered up at the altar as a soothing odour. Every offering of yours which is a grain-offering is to be salted; you must not fail to put the salt of your covenant with God on your grain-offering. Salt must accompany all offerings.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As an offering of firstfruits you may bring these to Adonai, but they are not to be brought up onto the altar to make a fragrant aroma. You are to season every grain offering of yours with salt — do not omit from your grain offering the salt of the covenant with your God, but offer salt with all your offerings.

Hebraic Roots Bible

As an offering of first-fruits, you shall bring them to YAHWEH, but they shall not go up on the altar for a soothing fragrance. And every offering of your food offering you shall season with salt, and you shall not let the salt of the covenant of your Elohim be lacking from your food offering; you shall offer salt with all your offerings.

Israeli Authorized Version
Kaplan Translation

.
Although these may be brought as a first-fruit offering" to God, they may not be offered on the altar as an appeasing fragrance.

Moreover, you must salt every meal offering. Do not leave out the salt of your God's covenant from your meal offerings. [Furthermore,] you must [also] offer salt with your animal sacrifices."

2:12 **first fruit offering**. Which was not offered on the altar {Menachoth 84b; Rashi}. See 23:17, Numbers 28:26 (Sifra).

2:13 **you must [also] offer salt..** . That is, the sacrifices were salted before being placed on the altar (Menachoth 21a,b; Yad, Issurey HaMizbeach 5:11). See Numbers 18:19.

The Scriptures—2009

'Bring them to הוה as an offering of the first-fruits, but they are not burned on the slaughter-place for a sweet fragrance.

'And season with salt every offering of your grain offering, and do not allow the salt of the covenant of your Elohim to be lacking from your grain offering. With all your offerings you bring salt.

Tree of Life Version

As a gift of firstfruits you may offer them to Adonai, but they are not to ascend for a soothing aroma on the altar. Also you are to season with salt every sacrifice of your grain offering. You are never to allow the salt of the covenant of your God to be lacking from your grain offering. With all your sacrifices you must offer salt.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>YOU SHALL BRING THEM IN THE WAY OF FRUITS TO JESUS, BUT THEY SHALL NOT BE OFFERED ON THE ALTAR FOR A SWEET-SMELLING SCENT TO JESUS.</p> <p>AND EVERY GIFT OF YOUR SACRIFICE SHALL BE SEASONED WITH SALT; OMIT NOT THE SALT OF THE COVENANT OF JESUS FROM YOUR SACRIFICES: ON EVERY GIFT OF YOURS YOU SHALL OFFER SALT TO JESUS YOUR THEOS (<i>The Alpha & Omega</i>).</p>
Awful Scroll Bible	<p>An offering of first fruits, was to be brought near to Sustains To Become - were they to be brought up onto the altar for a soothing aroma?</p> <p>An offering that is a tribute offering was to be season with salt - was the salt for the covenant of he of mighty ones, to fail from you all's tribute offerings? - You was to bring it near with salt.</p>
Concordant Literal Version	<p>As an approach present of firstfruits shall you bring them near to Yahweh, yet on the altar they shall not ascend for a fragrant odor.</p> <p>All of your approach presents shall you salt with salt; and you shall not cause the salt of the covenant of your Elohim to cease on your approach present. On all of your approach presents shall you bring salt near to Yahweh your Elohim.</p>
exeGesés companion Bible	<p><u>THE FIRSTS QORBANS</u></p> <p>As for the qorban of the firsts, oblate them to Yah Veh: but holocaust them not on the sacrifice altar for a scent of rest.</p> <p>And salt every qorban of your offering with salt; shabbathize not the salt of the covenant of your Elohim from your offering: oblate salt with all your qorbans.</p>
Orthodox Jewish Bible	<p>As for the korban reshít (firstfruit offering), ye shall offer them unto Hashem; but they shall not be burned on the Mizbe'ach for a re'ach nicho'ach.</p> <p>And every korban of thy minchah shalt thou season with melach; neither shalt thou suffer the melach Brit Eloheicha to be lacking from thy minchah; with every minchah of thine thou shalt offer melach.</p>
Rotherham's <i>Emphasized B.</i>	<p>e. Of First-fruits.</p> <p>≤As for an oblation of first-fruits≥ ye shall bring them near unto Yahweh,—but <unto the altar> they shall not take them up as a satisfying odour.</p> <p>And ≤every meal-offering' oblation of thine> <with salt> shalt thou season, and thou shalt not suffer to be lacking the salt of the covenant of thy God, from upon thy meal-offering,— <upon every oblation of thine> shalt thou offer salt.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>As an offering of first fruits you may offer them [leaven and honey] to the Lord, but they shall not go up [in smoke] on the altar as a sweet and soothing aroma. You shall season every grain offering with salt so that the salt (preservation) of the covenant of your God will not be missing from your grain offering. You shall offer salt with all your offerings.</p>
The Expanded Bible	<p>You may bring yeast and honey to the Lord as ·an offering [gift] from the first harvest, but they must not be ·burned [^Lraised up] on the altar as a pleasing smell. You must also put salt on all your ·grain [^Lgift; tribute] offerings. Salt stands for your ·agreement [covenant; treaty] with God that will last forever; do not leave salt out</p>

Kretzmann's Commentary	<p>of your grain [^L gift; tribute] offering. You must add salt to all your offerings [^C salt would endure the fire, thereby representing the eternal covenant].</p> <p>Verses 12-16</p> <p>The Meat-offering of the First-Fruits.</p> <p>As for the oblation of the first-fruits, ye shall offer them unto the Lord, bring them as gifts in order to establish or to confirm the fellowship with the Lord; but they shall not be burned on the altar for a sweet savor. In such offerings, therefore, even leaven and honey might be included.</p> <p>And every oblation of thy meat-offering shalt thou season with salt, this being both a purifier and a preservative; 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. Cf Mark 9:49; Colossians 4:6. This rule applied not only to meat-offerings, but to all offerings commanded by God.</p>
Lexham English Bible	<p>As an offering of the choicest portion, you [Another occurrence of the 2mp] may bring them to Yahweh, but they must not be offered on the altar as an appeasing fragrance. Also all [Or "And all"] of your grain offerings you must season with salt; you [Or "and you"] must not omit the salt of your God's covenant from your offering.</p>
Syndein/Thieme	<p>{Verses 12-16: Use of the Gift Offering During the Feast of the Firstfruits}</p> <p>"As for the oblation/offering/'drawing near to God' {qorban} of the firstfruits {first production of the harvest}, you shall offer them unto Jehovah/God. But they shall not be burnt on the altar for a sweet savor {for God to accept it}."</p> <p>{Note: The Feast of the Firstfruits commemorates the Resurrection of Jesus Christ - I Corinthians 15:20-23. The Feast was a 'Guarantee of a Harvest' and, in the same manner, Jesus' Resurrection is a 'Guarantee of our Resurrection'.}</p> <p>{Note: Burning on the altar speaks of the cross. The feast of the firstfruits speaks of the resurrection so the offering is NOT burned on the altar.}</p> <p>"Every oblation/offering/'drawing near to God' {qorban} of your 'gift/grain offering' {minchah}, you shall season with salt so that the salt of the covenant of your 'Elohim/Godhead shall not be lacking from the 'gift/grain offering'{minchah}.</p> <p>With all your offerings you shall offer salt."</p> <p>{Note: 1) Salt is a preserver and speaks of eternal life - John 3:16 God gave His Son - a gift offering from Him to us. 2) Salt is a seasoner. That speaks of the inner happiness that comes from doctrine in your soul. With doctrine in your soul, you can LEARN how to be content regardless your circumstances. 3) Believers with 'salt'/doctrine are called the preservative of a nation - the salt of the land. The Salt of the covenant is slightly different. Agreements were ratified by the eating of salt and that meant each would keep their end of the agreement. So salt was used to seal a deal like signing a contract back when people could not write.}.</p>
The Voice	<p>Eternal One: When you bring an offering of the first <i>and finest</i> part of the harvest to Me, you may bring yeast and honey but they must not be offered up in smoke as a pleasant aroma. You must salt every grain offering you bring so that the salt of your covenant with God [Numbers 18:19] will not be missing. You will season all of the offerings you present with salt.</p> <hr/> <p>In the ancient world, salt was a valuable substance. It was used for a variety of purposes: to preserve meats, promote healing, and seal friendships. When covenants were made, people celebrated with fine meals seasoned with salt and other spices. The permanence of salt symbolized the permanence of God's covenant with His people (Numbers 18:19). Jesus echoes this covenant practice when He instructs His followers to be salt in the world (Matthew 5:13).</p>
Bible Translations with Many Footnotes:	
The Complete Tanach	<p>[However,] you shall bring them as a first [fruit] offering to the Lord; nevertheless, they shall not go up on the altar as a pleasing fragrance to the Lord.</p>

[However,] you shall bring them as a first [fruit] offering: What can you bring from leaven and honey? A first [fruit] offering, namely, a) the *קֶחֱלֶה יִתֵּשׁ*, the two loaves [of bread] brought on Shavuoth, which come from leaven, as it is said: “they shall be baked leavened” (Lev. 23:17), and b) The *פִּרְיוֹנֵב*, “first fruits” which [contain] *שֶׁבֶד*, honey, e.g., the first fruits of figs and dates. — [Men. 58a]

And you shall salt every one of your meal offering sacrifices with salt, and you shall not omit the salt of your God's covenant from [being placed] upon your meal offerings. You shall offer salt on all your sacrifices.

the salt of [your God's] covenant: for there was a covenant made with salt since the six days of Creation, in that the lower waters were promised that they would be offered on the altar. [And how were they offered? In the form of] salt [which comes from water,] and in the water libations on the Festival [of Succoth].

[You shall offer salt] on all your sacrifices: [including] burnt-offerings from animals and birds, and the *פִּירוֹמִיָּא*, the portions of the sacrifices offered up on the altar, from all holy sacrifices. — [Men. 20a]

NET Bible®

You can present them to the Lord as an offering of first fruit,²³ but they must not go up to the altar for a soothing aroma. Moreover, you must season every one of your grain offerings with salt; you must not allow the salt of the covenant of your God to be missing from your grain offering²⁴ – on every one of your grain offerings you must present salt.

^{23sn} The “first fruit” referred to here was given to the priests as a prebend for their service to the Lord, not offered on the altar (Num 18:12).

^{24tn} Heb “from upon your grain offering.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. .

Charles Thomson OT

You may bring them as gifts of first fruits to the Lord; but they shall not be laid on the altar for a smell of fragrance for the Lord. Every gift of your sacrifice must be seasoned with salt. You shall not withhold the salt of the covenant of the Lord from your sacrifices. With every gift you make, you shall offer salt to the Lord your God.

C. Thompson (updated) OT .

Context Group Version

As an offering of first [fruits] you (pl) shall offer them to YHWH: but they shall not come up for a sweet aroma on the altar. And every offering of your tribute [offerings] you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your tribute [offerings]: with all your offerings you shall offer salt.

Literal Standard Version

An offering of first-[fruits]—you bring them near to YHWH, but they do not go up on the altar for refreshing fragrance. And every offering—your present—you season with salt, and you do not let the salt of the covenant of your God cease from your present; you bring salt near with all your offerings.

Revised Mechanical Trans.

The donation of the summit^[708], you will bring them near to YHWH and to the altar, they will not go up^[709] for a sweet aroma, and all the donations of your deposit you will season with salt, and you will not cease the salt of the covenant of your Elohiym from upon your deposit, upon all your donations you will bring near with salt,...

⁷⁰⁸. The “summit” may be the “best” or the “first” of the produce.

⁷⁰⁹. In the sense of not being burned on the fire.

Young's Updated LT

“An offering of first- fruits —you [all] bring them near to Jehovah, but on the altar they go not up, for sweet fragrance. And every offering—thy present—with salt you will season, and you will not let the salt of the covenant of your God cease from your present; with all your offerings you will bring near salt.

The gist of this passage:

There is an offering of the firstfruits. Every grain offering must include salt.

12-13

Leviticus 2:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
rê'shîyth (רִישִׁית) [pronounced ray-SHEETH]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	feminine singular noun	Strong's #7225 BDB #912
I do not know the clear differentiation between the singular and the plural of this word.			
qârab (קָרַב) [pronounced kaw-RA ^B V]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: You [all] will bring near to Y^ehowah the qorban of [your] firstfruits,...

There is an offering expected when the farmer produces its firstfruits (the first set of crops to mature to the point where they can be eaten. A gift was to be brought to God when this occurs (actually, there will be a specific festival concerning the firstfruits).

Leviticus 2:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
rêyach (רִיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular noun	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH-ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629

Translation: ...but you [all] will not cause to ascend on the altar the soothing odor.

This phrase seems off. Are we to understand that the individual offerer is never allowed to offer up these offerings himself? Well, that is true, but not what we are reading here.

The idea is that, first, something must be done to the offering.

Leviticus 2:12 You [all] will bring near to Y^ehowah the qorban of [your] firstfruits, but you [all] will not cause to ascend on the altar the soothing odor. (Kukis mostly literal translation)

See, *What was the Feast of Firstfruits?* (In the *Addendum*).

The firstfruits are not things which are sacrificed to God. They speak of the prosperity with which God has given us; this is not a sacrifice on our side or from God's side. It is blessing to us from God. Therefore, we do not associate it directly with the cross. These things come as a result of the cross. As Thieme was wont to say, "What does God do for us after doing to most for us on the cross? He does much more than the most."

Leviticus 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qorbân/qurbân (קֹרְבָן/קֻרְבָּן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4503 BDB #585

Leviticus 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
melach (מֶלַח) [pronounced MEH-lakh]	salt	masculine singular noun with the definite article	Strong's #4417 BDB #571
mâlach (מָלַח) [pronounced maw-LAKH]	<i>to salt (internally or externally), to season</i>	2 nd person masculine singular, Qal imperfect	Strong's #4414 BDB #572

Translation: You will season with salt every qorban [= oblation] of your [bloodless] offerings.

V. 13 tells us what must happen first before an oblation is offered. It must be seasoned with salt.

Although this is found in a slide show in connection with Grace Bible Church of Pullman Pastor-Teacher, Ron McMurray; I believe that this is originally written by R. B. Thieme, Jr.

The Doctrine of Salt (Thieme/Ron McMurray)

1. Salt was very common in Bible times, that is why salt is used so extensively. For example, the dead sea has one of the largest salt deposits in the world. Salt was used in the ancient world for a number of reasons, all of which are brought in by way of illustration of Bible doctrine. Salt was used in the ancient world for preserving food. It was the original system of refrigeration, it was the means by which food was preserved. It was also used for the seasoning of food. It was used for the expression of fidelity in the ancient world. Eating salt with a king or a VIP meant allegiance to that king. Enlistment in armies often included eating salt, meaning I will be faithful to my commanders. Making a peace treaty or a covenant of friendship was used by eating bread and salt together. Salt was an expression of hospitality, and when you ate salt with someone, even though it was an enemy and under their roof, they couldn't kill you until you left their property. Salt was used as an expression of judgement. For example, Carthage was sowed with salt after the Roman conquest of that city. Sowing the ruins of a captured city with salt was a picture of judgement. All of these uses add up to the fact that salt, therefore, is found in the scripture as an analogy and an illustration of many different things.
2. The biblical use of salt as a seasoner of food, Job 6:6,7. You don't eat something tasteless if you can help it. What Job is saying in is that there are certain things he will not do, it is like trying to eat food without salt. He won't run around with the wrong crowd, he won't buy something that is wrong in the sense of a wrong idea to advance himself. He won't get involved with antiestablishment principles in order to get along with people. In effect, he is saying, My **soul** refuses to touch them — because he has salt in his soul. Salt in his soul is Bible doctrine. His life has been savoured with salt, it has been seasoned with salt, and since he now has a seasoned life he cannot go back to the tasteless things of socialism and liberalism and do-goodism, and all of the other principles that are minus salt or minus grace. So salt as a seasoner of food is used as an analogy for separation from false concepts.
3. Salt was used in the Levitical offerings. The food offering of Leviticus chapter two, which portrays propitiation with emphasis on the person of Christ, used salt. Salt was also used in the other offerings as well. Salt in the food offering, however, has a special meaning, it follows the concept of preservation or eternal security. Leviticus 2:13. Salt in the Levitical offerings indicates the principle of eternal security. Because of who and what Christ is, because of what He did on the cross, eternal security is the seasoning of the various sacrifices with salt. The burnt offering which portrays propitiation with emphasis on the work of Christ also used salt. Salt was used in the burnt offering to indicate eternal security as well as the efficacy of the work of Christ and the importance of understanding this doctrine in orientation to grace.

The Doctrine of Salt (Thieme/Ron McMurray)

- Ezra 6:9. The same principle occurs in the Millennial sacrifices which in the future will commemorate the work of Jesus Christ, Ezekiel 43:24. The salt, again, has the connotation of eternal security.
4. Salt is used in three categories of judgement. Personal judgement: Lot's wife was turned into a pillar of salt, Genesis 19:26. Temporal judgement: the judgement of cities, Deuteronomy 29:23, "all its land in brimstone and salt, a burning waste, unsown and unproductive..." Judges 9:45. Salt is also used in eternal judgement. The eternal judgement of the lake of fire is described in terms of salt in Mark 9:47-49. Salt is used for the eternal judgement of the unbeliever, they are "salted with fire."
 5. Salt is analogous to the **supergrace** believer as the preserver of his nation, Matthew 5:13. If there are no believers with salt (with doctrine in the soul) there is no hope for the nation. Mark 9:50, "Have salt in yourselves" is having maximum doctrine in the soul, this is the preservation of the nation, "and be at peace with one another," in other words, the salty believer is at peace with everyone else.
 6. Unsaltiness is analogous to reversionism and is used to portray his discipline, Luke 14:34,35. GAP it.
 7. Salt is analogous to the supergrace believer in the expression of **divine viewpoint**, Colossians 4:6.
 8. In birth procedure salt was used as an antiseptic, Ezekiel 16:4. In the analogy of the birth of Israel, the birth of grace, we have: "As for your birth, on the day you were born, your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed down with salt, nor even wrapped in clothes." Bible doctrine in the soul is a spiritual antiseptic.
 9. The salt of the covenant was used to express the eternal relationship between God and the believer. It is related to the Levitical offerings in Numbers 18:19, "... it is an everlasting covenant of salt before the Lord, to you and to your seed after you." So the eating of salt was the basis for setting up a contract. It is also related to the **Davidic covenant**, 2 Chronicles 13:5.

From <https://slideplayer.com/slide/13815737/> (However, this same doctrine can be found in a group of electronic notes attributed to R. B. Thieme, Jr. as well)

Chapter Outline

Charts, Graphics and Short Doctrines

Leviticus 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâbath (שָׁבַת) [pronounced <i>shaw-BAHTH</i>]	<i>to cause to rest, to cause a work to cease; to sit down [still]; to cause to cease, to put an end to something; to exterminate, to destroy; to cause to fail; to remove, to take away</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #7673 BDB #991 & #992
melach (מֶלַח) [pronounced <i>MEH-lakh</i>]	<i>salt</i>	masculine singular construct	Strong's #4417 BDB #571
b ^e riyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136

Leviticus 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, these prepositions are mēʿal (מֵעַל) [pronounced may-ḠAHL]. Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . Some translate this <i>from above, above</i> in Gen. 49:25.			
min ^e châh (מִנְחָה) [pronounced min-HAWH]	tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4503 BDB #585

Translation: You will never stop [using] covenant salt [with] your Elohim, [putting the salt] upon your [bloodless] offering;...

Salt was used when establishing a covenant; and the most important covenant to establish is that between God and man. Using the salt with this offering means that this offering is connected to a **covenant with God**.

Leviticus 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
kôl (כָּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, <i>all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
qorbân/qurbân (זֶבֶחַ/קֹּרְבָּן) [pronounced kor-BAWN, koor-BAWN]	offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7133 BDB #898–899
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
melach (מֶלַח) [pronounced MEH-lakh]	salt	masculine singular noun	Strong's #4417 BDB #571

Translation: ...[and] you [will add] salt to every qorban [that] you bring near [to God].

This salt is to be used with every oblation which man brings near to God.

Leviticus 2:13 You will season with salt every qorban [= *oblation*] of your [bloodless] offerings. You will never stop [using] covenant salt [with] your Elohim, [putting the salt] upon your [bloodless] offering; [and] you [will add] salt to every qorban [that] you bring near [to God]. (Kukis mostly literal translation)

Salt is a preservative and it is the nation Israel which preserved the ancient world and today, it is the church, the body of Christ which preserves the earth. It is also salt which gives a real taste or a spice to some things, and it is our lives, not as self-righteous, prissy boys and girls laced with phoney sweetness, but our lives in a dedicated to God lifestyle. Salt, in the ancient world, is also closely associated with signing a covenant. Numbers 18:19 2Chron. 13:5 Ezek. 43:24 Col. 4:6 It is equivalent to signing a covenant between two parties (in this case, warring parties between whom peace is made). Today, salt is a relatively inexpensive condiment; however, in the ancient world, it was an expensive spice, necessary to the diet.

Leviticus 2:12–13 You [all] will bring near to Y^ehowah the qorban of [your] firstfruits, but you [all] will not cause to ascend on the altar the soothing odor. You will season with salt every qorban [= *oblation*] of your [bloodless] offerings. You will never stop [using] covenant salt [with] your Elohim, [putting the salt] upon your [bloodless] offering; [and] you [will add] salt to every qorban [that] you bring near [to God]. (Kukis mostly literal translation)

Leviticus 2:12–13 When the time is appropriate, you will bring the oblation for your firstfruits, but you will not cause these offerings to ascend giving off a pleasant smell to God. You must first season with salt every oblation of your bloodless offerings, using the covenant salt of your God, putting this salt on every bloodless offering. In fact, you will salt every oblation that you bring near to God. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

First Fruit Offerings

And if you cause to bring near a [bloodless] offering of firstfruits to Y^ehowah—fresh corn roasted in the fire, crushed grain of an orchard—you will cause to bring near a bloodless offering of your firstfruits. And you have given upon her oil and you have placed upon her frankincense—a [bloodless] offering of her firstfruits. And has caused to burn the priest her memorial offering—from her crushed grain and from her oil upon all her frankincense—a fire offering to Y^ehowah.

Leviticus
2:14–16

When you bring near to Y^ehowah a [bloodless] offering of firstfruits—[such as] fresh corn roasted in fire [or] crushed grain from the orchard—you will cause the [bloodless] offering of your firstfruits to be brought near [to Aaron and his sons]. You will put oil on it and place frankincense next to it [as your bloodless] offering [for your firstfruits]. The priest will burn a portion of it, [taken] from its crushed grain and oil and frankincense—[as] a fire offering to Y^ehowah.

When you bring near to God a bloodless offering celebrating your firstfruits—for instance, fresh corn roasted in fire or crushed grain brought in from the orchard, you will pour oil over it and place frankincense next to it for your bloodless offering. The priest will burn a portion of this offering—whatever he takes out from the crushed grain, oil and frankincense—and he offers up this fire offering to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And if you cause to bring near a [bloodless] offering of firstfruits to Y ^e howah—fresh corn roasted in the fire, crushed grain of an orchard—you will cause to bring near a bloodless offering of your firstfruits. And you have given upon her oil and you have placed upon her frankincense—a [bloodless] offering of her firstfruits. And has caused to burn the priest her memorial offering—from her crushed grain and from her oil upon all her frankincense—a fire offering to Y ^e howah.
Dead Sea Scrolls Targum (Onkelos)	. When you bring a meal-offering of first grains to [before] Adonoy, of newly ripened crops, roasted over fire, ground [full and moist] [soft] kernels, you shall bring your first grain meal-offering. You shall put oil on it and place frankincense upon it; it is a meal-offering. The kohein shall burn its memorial portion of its ground flour and of its oil and all of its frankincense; [it is] a fire-offering to [an offering before] Adonoy
Targum (Pseudo-Jonathan)	And if thou wilt present a mincha of first fruits before the Lord, (ears of wheat) roasted by fire, roasted flour and meal of barley shalt thou offer as a mincha of thy first fruits. And thou shalt put olive oil upon it, and lay frankincense thereon; it is a mincha. And the priest shall burn its memorial of praise from the meal and from the best of the oil, with all the frankincense, an oblation before the Lord.
Aramaic Targum Updated Douay-Rheims	. But if you offer a gift of the firstfruits of your corn to the Lord, of the ears yet green, you will dry it at the fire, and break it small like meal; and so will you offer your firstfruits to the Lord: Pouring oil upon it and putting on frankincense, because it is the oblation of the Lord. Whereof the priest will burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "If you offer a meal offering of first fruits to Mar-Yah, you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. You shall put oil on it, and lay frankincense on it: it is a meal offering. The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to Mar-Yah.
Lamsa's Peshitta (Syriac)	And if you will bring a gift of first fruits to LORD JEHOVAH: a handful of purified new rubbed corn parched in fire you shall bring as a gift of first fruits. And you shall put oil and frankincense upon it; it is a gift. And the Priest shall offer his memorial from rubbed corn and from oil with all frankincense as a gift to LORD JEHOVAH."
Samaritan Pentateuch	And if you offer a meat offering of your firstfruits unto the LORD, you will offer for the meat offering of your firstfruits green ears of corn dried by the fire, [even] corn beaten out of full ears. And you will put oil upon it, and lay frankincense thereon: it [is] a meat offering. And the priest will burn the memorial of it, [part] of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering made by fire unto the LORD.
Updated Brenton (Greek)	And if you would offer a sacrifice of firstfruits to the Lord, it shall be new grains ground and roasted for the Lord; so shall you bring the sacrifice of the firstfruits. And you shall pour oil upon it, and shall put frankincense on it: it is a sacrifice. And the priest shall offer the memorial of it taken from the grains with the oil, and all its frankincense: it is a burnt offering to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if you give a meal offering of first-fruits to the Lord, give, as your offering of first-fruits, new grain, made dry with fire, crushed new grain. And put oil on it and perfume: it is a meal offering. And part of the meal of the offering and part of the
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	oil and all the perfume is to be burned for a sign by the priest: it is an offering made by fire to the Lord.
Easy English	A person may want to give the first part of his harvest to the Lord. He must break the grains into pieces and he must cook them in a fire. They are a gift, so he must put oil and incense on them. The priest will burn a part of the grain with all the incense. It is a burnt offering to the Lord.
Easy-to-Read Version–2008	"If you bring a grain offering from the first harvest to the LORD, you must bring roasted heads of grain. They must be crushed heads of fresh grain. This will be your grain offering from the first harvest. You must put oil and frankincense on it. It is a grain offering. The priest must burn part of the crushed grain, the oil, and all the frankincense on it as a memorial offering. It is a gift to the LORD.
God's Word™	"If you bring a grain offering to the LORD from the first grain you harvest, roast the cracked grain over fire. Put olive oil on it, and place incense on it. It is a grain offering. The priest will burn the flour, olive oil, and all the incense as a reminder. It is an offering by fire to the LORD."
Good News Bible (TEV)	When you bring to the LORD an offering of the first grain harvested, offer roasted grain or ground meal. Add olive oil and put incense on it. The priest will burn that part of the meal and oil that is to serve as a token, and also all the incense, as a food offering to the LORD.
The Message	"If you present a Grain-Offering of firstfruits to GOD, bring crushed heads of the new grain roasted. Put oil and incense on it—it's a Grain-Offering. The priest will burn some of the mixed grain and oil with all the incense as a memorial—a Fire-Gift to GOD."
NIRV	" 'Suppose you bring to the LORD a grain offering of the first share of your food. Then offer crushed heads of your first grain that have been cooked in fire. Put olive oil and incense on the grain. It is a grain offering. The priest must burn part of the crushed grain and the oil. It will remind you that all good things come from the LORD. The priest must burn it together with all the incense. It is a food offering presented to the LORD.
New Simplified Bible	» When you bring a grain offering of early-ripened things to Jehovah, you should bring fresh heads of grain roasted in the fire, grits of new growth, for the grain offering of your early-ripened things. » Put oil and incense on it. It is a grain offering. » The priest will burn the flour, oil, and all the incense as a reminder. It is an offering by fire to Jehovah.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Roasted grain offering If you bring a grain offering of your first-ripened heads of grain, crush them into coarse kernels. Then roast the kernels and bring them to the priest. Sprinkle your roasted grain offering with oil and fragrant incense. There you have it, a grain offering. The priest will take a small sample of the offering—some of the crushed grain sprinkled with olive oil and incense—and burn it on the altar as an offering to the LORD.
Contemporary English V.	Freshly cut grain, either roasted or coarsely ground, must be used when you offer the first part of your grain harvest. You must mix in some olive oil and put incense on top, because this is a grain sacrifice. A priest will sprinkle all of the incense and some of the grain and oil on the altar and send them up in smoke to show that the whole offering belongs to me.
The Living Bible	.
New Berkeley Version	.
New Life Version	'If you give a grain gift of first-fruits to the Lord, give crushed new grain from new plants, dried by fire. Put oil and special perfume on it. It is a grain gift. The religious

New Living Translation	<p>leader will burn part of its crushed grain and oil with all its special perfume, as its part to be remembered. It is a gift by fire to the Lord.</p> <p>"If you present a grain offering to the Lord from the first portion of your harvest, bring fresh grain that is coarsely ground and roasted on a fire. Put olive oil on this grain offering, and sprinkle it with frankincense. The priest will take a representative portion of the grain moistened with oil, together with all the frankincense, and burn it as a special gift presented to the Lord.</p>
Unfolding Bible Simplified	<p>If you bring to Yahweh a flour offering from the first part of your harvest of grain, offer some new grain that has been crushed and roasted in a fire. Put olive oil and incense on it, and that will be your offering made from flour. The priest will take a part of it that will symbolize that all the offering truly belongs to Yahweh. He will burn that part on the altar, to be an offering given to Yahweh by burning it in a fire.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'And when you offer the first fruits of your new grain as a sacrifice to Jehovah, it should be ground and roasted before bringing it as a sacrifice.</p> <p>You must also pour oil and frankincense over it, because it is a sacrifice.</p> <p>Then the Priest must offer a portion of the grain with all the oil and frankincense as a burnt offering to Jehovah.</p>
Beck's American Translation	.
Common English Bible	<p>If you present a grain offering to the LORD from the first produce, you must make such an offering from the crushed heads of newly ripe grain, roasted with fire. You must put oil and frankincense on it; it is a grain offering. The priest will completely burn the token portion—some of the crushed new grain and oil along with all of the frankincense—as a food gift for the LORD.</p>
New Advent (Knox) Bible	<p>If thou makest the Lord a gift of thy first-fruits, thou shalt roast the ears, while they are still fresh, over the fire and bruise them as flour is bruised, and so offer the Lord thy first-fruits. Thou shalt pour oil on them, too, and lay incense on them, to shew that they are an offering made to the Lord; and the priest, for a token-sacrifice, shall burn part of the bruised grain and the oil, with all the incense.</p>
Translation for Translators	<p>'If you bring to Yahweh an offering of the first part of your harvest of grain, offer some new grain that has been crushed and roasted in a fire. Put olive oil and incense on it, and that will be your offering made from grain. The priest will take a part of the flour and oil along with the incense. <i>That will symbolize that all the offering truly belongs to Yahweh.</i> He will burn that part on the altar, to be an offering given to Yahweh by <i>burning it</i> in a fire.'</p>

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	<p>And if you offer a present from your crops to the EVER-LIVING, it shall be ears of wheat or oats,¹ from the field, as a present from your crops. You shall also put upon it oil, and add along with it frankincense: It is a present. Therefore the priest shall burn the remembrance from the corn and from the oil, with all the frankincense as a perfume to the EVER-LIVING.</p>
International Standard V	<p>First Fruit Offerings</p> <p>"Whenever you bring a grain offering of first fruits to the Lord, bring fresh [Lit. bring young ears of] barley, roasted [Or parched] in fire, young kernels crushed into bits. Bring the grain offering with your first fruits and then pour olive oil and frankincense over it as a grain offering. The priest is to offer the memorial offering in smoke—its crushed bits, olive oil, and frankincense—as an offering by fire to the Lord."</p>
Unfolding Bible Literal Text	<p>If you offer a grain offering of firstfruits to Yahweh, offer fresh grain that is roasted with fire and then crushed into meal. Then you must put oil and incense on it. This</p>

Urim-Thummim Version	is a grain offering. Then the priest will burn part of the crushed grain and oil and incense as a representative offering. This is an offering made by fire to Yahweh. If you present a Gift-Offering of your first-fruits to YHWH, you will present for the Gift-Offering from your first-fruits young barley ears, roasted by the fire, even crushed grain from the plantation. You will put oil on it and lay frankincense on it too. It is a Gift- Offering. And the priest will burn the Memorial- Offering from it, part of the crushed grain of it and part of the oil with all the frankincense. It is an offering made by fire unto YHWH.
Wikipedia Bible Project	And if you will sacrifice a first-grain offering for Yahweh, spring-ripened roasted in fire, the offerings of your ground-meal of the field, the offering of your first-grain. And you gave oil upon, and you placed frankincense upon it. It is an offering. And the priest grilled your memorial, of its ground-meal and of its oils, upon all its frankincense, fire for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you offer Yahweh a grain offering of firstfruits, it may be from either roasted corn or bread made from ground corn. You are to add oil to it and put incense on it; it is a grain offering and the priest is to burn part of the bread and oil (together with all the incense) as a burnt offering for Yahweh. 2K 4:42
The Heritage Bible	And if you offer a food offering of your firstfruits to Jehovah, you shall offer for the food offering of your firstfruits green ears of grain toasted with fire, kernels beaten out of mature grain. And you shall put oil on it, and lay frankincense on it; it is a food offering. And the priest shall burn it as perfumed incense with its memorial, from its beaten grain, and from its oil, with all its frankincense; it is a burnt offering to Jehovah.
New American Bible (2011)	If you offer a grain offering of first ripe fruits to the LORD, you shall offer it in the form of fresh early grain, roasted by fire and crushed as a grain offering of your first ripe fruits. You shall put oil on it and set frankincense on it. It is a grain offering. The priest shall then burn some of the groats and oil, together with all the frankincense, as a token of the offering, an oblation to the LORD.
New Jerusalem Bible	If you offer Yahweh a cereal offering of first-fruits, you will offer it in the form of roasted ears of wheat or of bread made from ground wheat. You will add oil to it and put incense on it; it is a cereal offering; and from it the priest will burn the memorial with some bread and oil (and all the incense) as food burnt for Yahweh." "
Revised English Bible—1989	If you present to the LORD a grain-offering of first-ripe grain, you must present fresh grain roasted, crushed meal from fully ripened grain; add oil to it and put frankincense on it. This is a grain-offering, and the priest is to burn as its token some of the crushed meal and some of the oil, together with all the frankincense, as a food-offering to the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“If you bring a grain offering of firstfruits to <i>ADONAI</i> , you are to bring as the grain offering from your firstfruits kernels of grain from fresh ears, dry-roasted with fire. Put olive oil on it, and lay frankincense on it; it is a grain offering. The <i>cohen</i> is to cause the reminder portion of it, its grits and olive oil, with all its frankincense, to go up in smoke; it is an offering made by fire for <i>ADONAI</i> .
Hebraic Roots Bible	And if you bring near a food offering of first-fruits to YAHWEH, fresh ears roasted with fire, grains from a garden, you shall bring near your first-fruits for a food offering. And you shall put oil on it, and lay frankincense on it; it is a food offering. And the priest shall burn it as incense, with its memorial offering from its grains, and from its oil, besides all its frankincense, a fire offering to YAHWEH.

Israeli Authorized Version	And if thou offer a meat offering of thy firstfruits unto YY , thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. And the kohen shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto YY.
Kaplan Translation	<p>[8. First Grain Offerings]</p> <p>When you bring an offering of the first grain," it should be [brought] as soon as it ripens on the stalk." Your first grain offering shall consist of fresh kernels" [of barley]," roasted in a perforated pan," [and then" ground into] coarse meal." Place olive oil and frankincense on it, just like for any other meal offering. As a fire offering to God, the priest shall then burn the memorial portion taken from its coarse meal and oil, as well as all its frankincense.</p> <p>2:14 first grain. This was the omer, mentioned in 23:10-14 {Menachoth 68b, 84a; Yad, Temidim 7:12; Rashi).</p> <p>— as soon as it ripens . . . (Radak, Sherashim\ Hirsch). Aviv in Hebrew. Some say that it denotes barley (. Menachoth 61b; cf. Exodus 9:31), especially when it is ripe enough to be eaten (Saadia; Ibn Janach). According to others, it refers to the early grain (Rashi, Menachoth 66a, s.v. aativ). Still others maintain that it denotes grain roasted in a perforated vessel (Targum Yonathan ; cf. Menachoth 66a; Yad, Tamidim 7:22).</p> <p>— fresh kernels. Karmel in Hebrew. (Menachoth 84a; see Rashi, Menachoth 64b, s.v. Karmel ; Yad, Temidim 7:9). These were grains that were not yet dry and hard (Menachoth 66b; Rashi; Radak, Sherashim).</p> <p>— of barley (See Yad, Temidim 7:11; see earlier notes).</p> <p>— roasted in . . . (Menachoth 66b; Rashi; Yad, Temidim 7:12). Kaluy in Hebrew.</p> <p>— and then (Menachoth 66b; Yad, Temidim 7:12).</p> <p>— ground into coarse meal (Rashi 66a, s.v. Ve-gerusaath;) or "cracked grains" (Saadia; Radak, Sherashim\ Ibn Janach). This was the best grade of barley meal, equivalent to soleth made of wheat (Rashi, Menachoth 66a, s.v. Shel Gerosoth, 27a s.v. Geresh, 69b s.v. Ve-Lo\ Sotah 14a).</p>
The Scriptures—2009	<p>'And if you bring a grain offering of your first-fruits to יהוה, bring for the grain offering of your first-fruits green heads of grain roasted on the fire, crushed heads of new grain.</p> <p>'And you shall put oil on it, and lay frankincense on it. It is a grain offering.</p> <p>'And the priest shall burn the remembrance portion, from its crushed grain and from its oil, with all the frankincense, an offering made by fire to יהוה.</p>
Tree of Life Version	<p>"If you bring a grain offering of firstfruits to Adonai, you are to present for the grain offering of your firstfruits of fresh ears of barley, scorched with fire—crushed grain of fresh ears. You are then to put oil and frankincense on it. It is a grain offering. The kohen should burn up as its memorial portion part of its crushed grain and part of its oil, along with all its frankincense. It is an offering made by fire to Adonai.</p>

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND IF YOU WOULD OFFER A SACRIFICE OF FIRST-FRUITS TO JESUS, IT SHALL BE NEW GRAINS GROUND AND ROASTED FOR JESUS; SO SHALL YOU BRING THE SACRIFICE OF THE FIRST-FRUITS.</p> <p>AND YOU SHALL POUR OIL UPON IT, AND SHALL PUT FRANKINCENSE ON IT: IT IS A SACRIFICE.</p> <p>AND THE PRIEST SHALL OFFER THE MEMORIAL OF IT TAKEN FROM THE GRAINS WITH THE OIL, AND ALL ITS FRANKINCENSE: IT IS A BURNT-OFFERING TO JESUS.</p>
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Awful Scroll Bible	Was you to bring near a tribute offering, of the first fruits to Sustains To Become you was to bring near the tribute offering of the first fruits, tender ears being roasted in fire, grains from your farm; and you is to have put oil on it, and is to have set frankincense on the tribute offering. The priest is to have made a smoky burning of the memorial offering, from the grains, oil and frankincense, of fire, to Sustains To Become.
Concordant Literal Version	Yet if you bring near an approach present of firstfruits to Yahweh, you shall bring near pollinated ears toasted by fire, groats of the crop, as the approach present of your firstfruits. When you will put oil on it and place frankincense on it, it is an approach present. The priest will cause the memorial portion of it to fume from its groats and from its oil along with all its frankincense, a fire offering to Yahweh.
exeGesés companion Bible	And if you oblate an offering of your firsts to Yah Veh, oblate for the offering of your firsts unripened dried by the fire - husks from the orchard: and give oil thereon and set frankincense thereon: - an offering. And the priest incenses the memorial thereof, of the husks and of the oil with all the frankincense - a firing to Yah Veh.
Orthodox Jewish Bible	And if thou offer a minchah of thy bikkurim unto Hashem, thou shalt offer for the minchah of thy bikkurim ripe ears of grain roasted by the eish, even meal ground from new grain. And thou shalt put shemen upon it, and lay incense thereon; it is a minchah. And the kohen shall burn the memorial portion of it, part of the ground grain thereof, and part of the shemen thereof, with all the incense thereof; it is an offering made by eish unto Hashem.
Rotherham's <i>Emphasized B.</i>	f. Of First-ripe Corn. But ≤if thou wouldst bring near a meal-offering of first-ripe corn\ unto Yahweh ≥ <of green ears\ roasted in fire\ crushed grain of garden land> shalt thou bring near thy meal-offering of first-ripe corn. And thou shalt place thereon\ oil, and shalt put thereon\ frankincense,—<a meal-offering> it is'. Then shall the priest make a perfume\ with the memorial thereof,—from the crushed grain thereof\ and from the oil thereof, besides all the frankincense thereof,— an altar-flame\ unto Yahweh .

Expanded/Embellished Bibles:

The Expanded Bible	“If you bring a grain [^L gift; tribute] offering from the first harvest to the Lord, bring crushed heads of new grain roasted [parched] in the fire. Put oil and incense [frankincense] on it; it is a grain [^L gift; tribute] offering. The priest will burn [^L turn into smoke] the memorial portion of the crushed grain and oil, with the incense [frankincense] on it. It is an offering by fire to the Lord.
Kretzmann's Commentary	And if thou offer a meat-offering of thy first-fruits unto the Lord, of the first grain that was ready to harvested in the early summer, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, even corn beaten out of full ears. The stalks of the grain were cut with the maturing ears, and the grain roasted at the fire while in the ear, such dried or roasted kernels, in the form of groats, being a favorite dish in the Orient to this day. And thou shalt put oil upon it, and lay fankincense thereon, as in the case of the fine flour; it is a meat-offering.

	<p>And the priest shall burn the memorial of it, part of the beaten corn thereof and part of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto the Lord. It is undoubtedly well-pleasing to the Lord if we, in addition to the regular sacrifices in good works, are found willing to offer to Him in extraordinary quantities, if He has blessed us in unusual measure.</p>
Lexham English Bible	<p>“ ‘And if you bring to Yahweh a grain <i>offering</i> of firstfruits, you must bring an ear of new grain roasted by fire, coarsely crushed ripe grain, <i>as the grain offering</i> of your firstfruits. And you shall put oil on it and place frankincense on it; it <i>is</i> a grain <i>offering</i> . The [Or “And the”] priest shall turn into smoke its token portion from its coarsely crushed grain together with all of its frankincense—<i>it is</i> an offering made by fire for Yahweh.’ ”.</p>
Syndein/Thieme	<p>{Verses 14-16: Green Corn}</p> <p>"And if your oblation/offering {qorban} {be} a 'gift/grain offering' {minchah} of your firstfruits unto Jehovah/God, you shall offer for the 'gift/grain offering' {minchah} of your firstfruits green ears of corn {green ears of corn speak of the Resurrection of Christ} dried by the fire {fire speaks of His death}, even corn previously 'beaten out'/bruised/crushed {geres} {treatment of Christ before going to the cross and torture hanging on the cross} of full ears."</p> <p>"And you shall put oil upon it {here the oil refers to Christ's anointment for Glorification by the Father: the phrase often said 'Sons of Oil' refers to the fact that believers in Him share His glorification} and lay frankincense thereon {frankincense is the perfect humanity of Christ satisfying the righteousness of the Father}. It is a 'gift/grain offering' {minchah}."</p> <p>"And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof. It is an offering made by fire unto Jehovah/God."</p> <p>{Note: Instructions were 'do not burn' the flour, oil and frankincense on the Feast of the Firstfruits. But they could burn part of the beaten and bruised green corn with its oil and frankincense but 'as a memorial' - this was their communion table. It was not burned as an emblem or 'type'; it was burned as a memorial of the cross. So it becomes a representative analogy, not a true analogy - same with the Eucharist - the eating and drinking represent faith, and the unleavened bread REPRESENTS His body and the unfermented drink REPRESENTS His blood.}</p>
The Voice	<p>Eternal One: If you present a grain offering from the first ripe grain of your harvest to Me, bring fresh new grain, crushed and roasted in the fire. 15 Also mix it with oil and frankincense because it is <i>presented as</i> a grain offering. 16 The priests will then offer up a memorial portion of the grain mixed with oil and all of the frankincense as a fire-offering to Me.</p>

Bible Translations with Many Footnotes:

The Complete Tanach	<p>When you bring a meal offering of the first grains to the Lord, you shall bring your first grain meal offering [from barley], as soon as it ripens, parched over the fire, kernels full in their husks, [ground into] coarse meal.</p> <p>When you bring: Heb. בִּיקַת סֵאָו Now, the word סֵאָ [here] has the meaning of יָכָ, “when,” because this is not optional, for Scripture is referring to the קִמְעָה תְּחִנָּה [the omer meal-offering, a community sacrifice brought on the sixteenth of Nissan,] which is obligatory. [Thus, the verse reads: “When you bring...”. — [Torath Kohanim 2:148] Likewise, “And when (סֵאָו) the Jubilee...will be” (Num. 36:4), [and not “if the Jubilee...will be”].</p> <p>a meal offering of the first grains: Scripture is referring here to the קִמְעָה תְּחִנָּה, the “omer meal-offering,” which is to be offered בִּיקַת, meaning, as soon as the grain has ripened, and it comes from barley. [And how do we know that it comes from barley?] For here in our verse, it says, בִּיקַת, and in an earlier verse, it says (Exod. 9:31), הָרֶעֱשָׂה יָכָ</p>
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בִּיבָא, “for the barley was ripened (בִּיבָא).” — [Torath Kohanim 2:149; Men. 68b]

parched over the fire: For they dry the grain over a fire, in a roasting pipe [Rashi explains in Tractate Men., בִּיבָא refers to a vessel used by those selling roasted seeds]. — [Torath Kohanim 2:150] [And they had to do this to the grain,] for otherwise, it could not be ground up, because it is moist.

kernels full in their husks, [ground into] coarse meal: Heb. לִמְרֹכ שֶׁגָּג “Broken up while still moist (לִמְרֹכ).”

coarse meal: Heb. שֶׁגָּג, an expression denoting breaking up or grinding with grit millstones, and likewise, “Indeed, He has made [my teeth] grind (סִרְגִּי) on gravel” (Lam. 3:16), and similarly in the verse, “My soul is crushed (הִסְרָג)” (Ps. 119:20).

full in their husks: Heb. לִמְרֹכ, [an acronym of רֹכ, husk, and אֵלֵם, full. Thus, it means: The grain is ground up] while the husk (רֹכ) is still full (אֵלֵם) (Men. 66b), i.e., when the produce is still fresh and full in its stalks; hence, fresh ears of grain are called לִמְרֹכ, and similarly, “and sheaves of fresh grain (לִמְרֹכ) in their shells” (II Kings 4:42).

And you shall put oil on it, and place frankincense upon it. It is a meal offering. Then, the kohen shall cause its reminder to [go up in] smoke, [taken] from its coarse meal and from its oil, with all its frankincense; [it is] a fire offering to the Lord.

“If you present a grain offering of first ripe grain to the Lord, you must present your grain offering of first ripe grain as soft kernels roasted in fire – crushed bits of fresh grain.²⁵ And you must put olive oil on it and set frankincense on it – it is a grain offering. Then the priest must offer its memorial portion up in smoke – some of its crushed bits, some of its olive oil, in addition to all of its frankincense – it is²⁶ a gift to the Lord.

^{25tn} The translation of this whole section of the clause is difficult. Theoretically, it could describe one, two, or three different ways of preparing first ripe grain offerings (J. E. Hartley, Leviticus [WBC], 27). The translation here takes it as a description of only one kind of prepared grain. This is suggested by the fact that v. 16 uses only one term “crushed bits” (שֶׁגָּג, geres) to refer back to the grain as it is prepared in v. 14 (a more technical translation is “groats”; see J. Milgrom, Leviticus [AB], 1:178, 194). Cf. NAB “fresh grits of new ears of grain”; NRSV “coarse new grain from fresh ears.”

^{26tn} See the note on “it is” in 2:9b.

NET Bible®

Literal, almost word-for-word, renderings:

Literal Standard Version	And if you bring a present of first-fruits near to YHWH, you bring the present of your first-fruits near of green ears, roasted with fire, beaten out [grain] of a fruitful field, and you have put oil on it, and laid frankincense on it, [for] it [is] a present; and the priest has made incense with its memorial from its beaten out [grain], and from its oil, besides all its frankincense, [as] a fire-offering to YHWH.”
Revised Mechanical Trans.	...and if you will bring near a deposit of the first-fruits for YHWH, it will be green grain dried by the fire, beaten grain of the plantation, you will bring near the deposit of your first-fruits, and you will give upon her oil, and you will place upon her frankincense, she is a deposit, and the administrator will make incense with her memorial, from her beaten grain and from the oil, with all of her frankincense, a fire offering for YHWH,...
Young’s Updated LT	“And if you bring near a present of first-ripe fruits to Jehovah, —of green ears, roasted with fire, beaten out corn of a fruitful field you will bring near the present of your first-ripe fruits , and you have put on it oil, and laid on it frankincense, it is a present; and the priest has made perfume with its memorial from its beaten out corn, and from its oil, besides all its frankincense—a fire-offering to Jehovah.

The gist of this passage: Firstfruits offerings.

14-16

Leviticus 2:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular construct	Strong's #4503 BDB #585
bikkûwr (בִּכּוּר) [pronounced <i>bihk-KOOR</i>]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural noun	Strong's #1061 BDB #114
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: When you bring near to Y^ehowah a [bloodless] offering of firstfruits...

The firstfruits would be offered up to God. I have assumed that these are offerings made in conjunction with attending one of the festivals at the Tabernacle. My translation reflects that thinking, rather than the idea that these things might be offered up at home. The mention of the priest in the final verse substantiates this approach.

Leviticus 2:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ābīyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular collective noun	Strong's #24 BDB #1
qâlâh (קָלָה) [pronounced kaw-LAW]	<i>roasted, parched</i>	Qal passive participle	Strong's #7033 BDB #885
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
geres' (גֵּרֶס) [pronounced GHEH-rehs]	<i>a crushing; that which is crushed, grain, grits groats; beaten corn</i>	masculine singular construct	Strong's #1643 BDB #176
kar ^e mel (לְמֶרֶץ) [pronounced kahr ^e -MEL]	<i>plantation, a planted field, garden, fruit, orchard, vineyard, park, metonymy for: fruit, production, garden growth</i>	masculine singular noun	Strong's #3759 BDB #502

Translation: ...—[such as] fresh corn roasted in fire [or] crushed grain from the orchard—...

I have taken these two items as being examples of the firstfruits rather than two specific items (or even one) which is being spoken of here. I think we have representations here of what might be brought before God.

The two descriptors here—*roasted* and *crushed*—seem to be suitable adjectives to describe of suffering of the Lord. The roasting speaks of fire which is judgment. The word *crushed* can be found elsewhere. *But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed.* (Isa. 53:5; ESV; capitalized) Although the word is not the same in the Hebrew, it is the same concept.

Leviticus 2:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 2:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular construct	Strong's #4503 BDB #585
bikkûwr (בִּכּוּר) [pronounced <i>bihk-KOOR</i>]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1061 BDB #114

Translation: ...you will cause the [bloodless] offering of your firstfruits to be brought near [to Aaron and his sons].

Based upon v. 16 and the mention of the priest, I am assuming that this offering is brought to the Tabernacle, to Aaron and his sons. Logically, this would take place during the celebration of the firstfruits.

It would seem to me that this offering represents both the offering of Jesus Christ and a celebration of the blessing given by God.

Leviticus 2:14 When you bring near to Y^ehowah a [bloodless] offering of firstfruits—[such as] fresh corn roasted in fire [or] crushed grain from the orchard—you will cause the [bloodless] offering of your firstfruits to be brought near [to Aaron and his sons]. (Kukis mostly literal translation)

I am not certain whether we are speaking of grain or of corn here. In any case, the grain or corn was dried or roasted by fire; our grace from God on earth is a portion of our eternal inheritance, as God has given His tacit approval to. This prosperity in no way compromises His integrity and justice.

Leviticus 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set</i> ; 1a) (Qal); 1a1) <i>to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend</i> ; 1a2) <i>to put, set, put on, put upon, set, appoint, assign, designate</i> ; 1a3) <i>to make, constitute</i> .			
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5920, #5921 BDB #752

Leviticus 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032

Translation: You will put oil on it...

When this grain offering is brought to be placed before God, oil is poured upon it. The oil often represents the Holy Spirit, and I would assume that the guidance of the Holy Spirit is what produces divine good (and these offerings, when offered in **fellowship** by a believer, would represent divine good).

Leviticus 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׁיַּם) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5920, #5921 BDB #752
lebônâh/lebôwnâh (לֵבֹנָה/לֵבֹנָה) [pronounced lehb-oh-NAW]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun	Strong's #3828 BDB #526
min ^e châh (מִנְחָה) [pronounced min-HAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering</i>	feminine singular construct	Strong's #4503 BDB #585
bikkûwr (בִּכּוּר) [pronounced bihk-KOOR]	<i>first-fruits; 1a) the first of the crops and fruit that ripened, was gathered, and offered to God according to the ritual of Pentecost; 1b) the bread made of the new grain offered at Pentecost; 1c) the day of the first-fruits (Pentecost)</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #1061 BDB #114

Translation: ...and place frankincense next to it [as your bloodless] offering [for your firstfruits].

The frankincense is the sweet savor, the soothing smell. As discussed before, to God, we smell like crap. We are offensive to God's olfactory senses (I am speaking metaphorically, of course). Because of Christ's sacrifice

for our sins, there is a soothing smell which goes up to God. In the era of Israel, this smell masked our horrendous odor; but that odor is removed entirely after Jesus dies for our sins (and we appropriate salvation through faith in Him).

This soothing smell to God represents propitiation. It means that God accepted the sacrifice of His Son on our behalf.

Leviticus 2:15 **You will put oil on it and place frankincense next to it [as your bloodless] offering [for your firstfruits].** (Kukis mostly literal translation)

This is **not** a grain or a cereal offering; whether we are speaking of corn or grain here, this offering is a tribute to the grace of Y^ehowah.

Leviticus 2:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	2 nd person masculine plural, Hiphil perfect	Strong's #6999 BDB #882
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'azkârâh (אֶזְכָּרָה) [pronounced ahz-kaw-RAW]	<i>memorial-offering, a reminder; specifically remembrance offering; this is the portion of the meal (food) offering which is burned</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #234 BDB #272

Translation: The priest will burn a portion of it,...

A portion of this offering is burned upon the altar. This is representative of Jesus dying for our sins (fire represents judgment).

Leviticus 2:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
geres' (גֶּרֶס) [pronounced GHEH-rehs]	<i>a crushing; that which is crushed, grain, grits groats; beaten corn</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1643 BDB #176

Leviticus 2:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8081 BDB #1032
‘al (עַל) [pronounced <i>‘ah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
lebônâh/lebôwnâh (לֶבְנֹנָה/לֶבְוֹנָה) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3828 BDB #526

Translation: ...[taken] from its crushed grain and oil and frankincense—...

The grain which is brought is mixed with oil and frankincense, and a portion of that would be offered up on the altar to God.

Leviticus 2:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îshshâh (אִשִּׁשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...[as] a fire offering to Y^ehowah.

This is a fire offering to God; fire, again, speaking of judgment.

Leviticus 2:16 The priest will burn a portion of it, [taken] from its crushed grain and oil and frankincense—[as] a fire offering to Y^ehowah. (Kukis mostly literal translation)

Again, this does not exactly burn, but it is placed into the fire until it is charred and smokes.

Leviticus 2:14–16 When you bring near to Y^ehowah a [bloodless] offering of firstfruits—[such as] fresh corn roasted in fire [or] crushed grain from the orchard—you will cause the [bloodless] offering of your firstfruits to be brought near [to Aaron and his sons]. You will put oil on it and place frankincense next to it [as your bloodless] offering [for your firstfruits]. The priest will burn a portion of it, [taken] from its crushed grain and oil and frankincense—[as] a fire offering to Y^ehowah. (Kukis mostly literal translation)

Leviticus 2:14–16 When you bring near to God a bloodless offering celebrating your firstfruits—for instance, fresh corn roasted in fire or crushed grain brought in from the orchard, you will pour oil over it and place frankincense next to it for your bloodless offering. The priest will burn a portion of this offering—whatever he takes out from the crushed grain, oil and frankincense—and he offers up this fire offering to Jehovah. (Kukis paraphrase)

A Summary of the Grain Offerings

When anyone offers an offering of a meal offering to Y^ehowah, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron's sons the priests; and he shall take his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it on the altar, an offering made by fire, of a sweet savor to Y^ehowah (Leviticus 2:1–3).

That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy thing of the offerings of Y^ehowah made by fire. "When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. If your offering is a meal offering of the baking pan, it shall be of unleavened fine flour, mixed with oil. You shall cut it in pieces, and pour oil on it. It is a meal offering. If your offering is a meal offering of the frying pan, it shall be made of fine flour with oil. You shall bring the meal offering that is made of these things to Y^ehowah: and it shall be presented to the priest, and he shall bring it to the altar. The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a sweet savor to Y^ehowah. That which is left of the meal offering shall be Aaron's and his sons'. It is a thing most holy of the offerings of Y^ehowah made by fire (Leviticus 2:4–10).

No meal offering, which you shall offer to Y^ehowah, shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to Y^ehowah. As an offering of firstfruits you shall offer them to Y^ehowah: but they shall not come up for a sweet savor on the altar. Every offering of your meal offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your meal offering. With all your offerings you shall offer salt (Leviticus 2:11–13).

If you offer a meal offering of first fruits to Y^ehowah, you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. You shall put oil on it, and lay frankincense on it: it is a meal offering. The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to Y^ehowah (Leviticus 2:14–16).

Scripture	Offering	How Prepared	What was Done	Meaning
Leviticus 2:1–3	Grain offering	Fine flour with oil and frankincense	Offering by fire which results in smoke	The even flour speaks of the evenness and balance of Christ's character; the oil speaks of the Holy Spirit and the frankincense means that He is acceptable to God (sweet smelling)
Leviticus 2:4–10	Baked grain offering	Made without leaven, with oil throughout and on top	Broken into bits with more oil poured upon it; offered by fire resulting in smoke	This speaks of Christ's body, which was broken for us . No leaven means that there is no mixture of false doctrine; oil means that He was empowered by God the Holy Spirit.

Scripture	Offering	How Prepared	What was Done	Meaning
Leviticus 2:11, 13	additional commands for grain offerings	It cannot be made with honey or leaven; must be made with salt		The lack of leaven means that it has not been corrupted; the lack of honey means that this was not sweet to Jesus Christ. His pain and suffering was much greater than any man has known before.
Leviticus 2:12	Firstfruits offering		The directions seem a little contradictory*; the first fruits were not to ascend as a soothing aroma	This applies to all firstfruits offerings, which may or may not be those in vv. 1–10. The firstfruits are brought to the Lord but not offered by fire. This appears to be an offering which is utilized by the priests, just as we give a portion of our money to a church.
Leviticus 2:14–16	A grain offering from the early ripened fruits; fresh stalks of grain	Oil is poured upon it as well as incense	Offered by first to Jehovah; smoke ascends from this offering	This speaks of Christ, the firstfruits of the resurrection; after dying for our sins, God the Father resurrects Him from the dead, giving approval to His work.

These are bloodless offerings. It is not clear to me whether or not they could be offered apart from sacrificial offerings. In Numbers 28:3–6, they are offered with animal sacrifices; however, that does not mean that they would always be offered that way. Perhaps, God gave people the choice? When someone offered a grain offering alone, it was essentially saying “Thanks, God, for taking care of me as an Israelite.” Maybe it was just a ritual (obviously, this would be the case with any offering). Perhaps the person who offered the sacrificial animal knew, on some level, that this sacrifice was a necessary part of his offering. On the other hand, Numbers 28:12–13 seem to give us a clear indication when we would use this or that grain offering.

The person offering the grain offering could not eat of it (the priests could). However, the priests could not eat of their own grain offerings (Leviticus 6:22–23).

* The word for *firstfruits* in v. 12 is entirely different from the word for firstfruits in v. 14. In v. 14, in the NASB, they are called *early ripened things* instead of *firstfruits*. We may not have a good handle upon how vv. 12 and 14 are differentiated, but we do know that they are different.

Scofield's excellent summary: *The meal-offering. The fine flour speaks of the evenness and balance of the character of Christ; of that perfection in which no quality was in excess, none lacking; the fire, of His testing by suffering, even unto death; frankincense; the fragrance of His life Godward (see Exodus 30:34). The absence of leaven: His character as "the Truth" (see Exodus 12:8). The absence of honey: His was not that mere natural sweetness which may exist quite apart from grace. The oil mingled: is Christ as born of the Spirit (Matt. 1:18-23). The oil upon: is Christ as baptized with the Spirit (John 1:32–6:27). The oven: the unseen sufferings of Christ; His inner agonies; (Heb. 2:18 Matt. 27:45-46). The pan: His more evident sufferings (for example, Matt. 27:27-31). The salt: this is the pungency of the truth of God—that which arrests the action of leaven.*¹⁶

Chapter Outline

Charts, Graphics and Short Doctrines

¹⁶ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Leviticus 2:1. Some minor editing was done.

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www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Leviticus 2 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Leviticus 2

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Leviticus 2

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Shmoop tends to be rather flippant.

Shmoop Summary of Leviticus 2

Cereal Grillers

- Don't let the word "meat" in the King James Version fool you—this sacrifice is all about grain offerings. The word "meat" in the King James Bible is a general word for food, which means it can refer to stuff that even Anne Hathaway would eat.
- Unlike the burnt offering, the grain offering really is food: God lets the priests eat part of it.

Shmoop Summary of Leviticus 2

- Toasted grains, flour pancakes, little wafers—like many modern cereals, the grain offering in Leviticus comes in several varieties. Grain offerings aren't as sickeningly sweet, though. And God doesn't allow adding honey.
- The pancakes and wafers are flatter and crispier than anything you'd find in IHOP or the cookie aisle. God forbids the use of leaven, which gives baked goods their floof.
- A grain offering does have an ingredient you won't find in today's pancakes and cookies: frankincense. And check this out: scientists have found that burning frankincense can give a nice little buzz. Hmmm, religion as the opiate of the people? (Sorry, we couldn't restrain ourselves.)
- The grain offering does require a helping of salt, a preservative that symbolizes the permanent covenant, or contract, between God and the people of Israel. Salted grain offerings may be long gone, but salted matzos, like the covenant, are forever!
- The book of Shmooperonomy has a great explanation of all this talk about sacred covenant and giving stuff to God. And we quote: "I scratched your back, now you scratch mine. A lot of the covenant language in the Bible resembles language of the Suzerain-Vassal treaties of the time period. These were agreements with more powerful states for protection and money in return for servitude and loyalty."
- Practically, for the harvest, this means that when God follows through on his promise to make the Israelites' fields fertile with abundant crops, they acknowledge the source by giving part of it back.
- When God gives more cattle or goats, it's time to turn to the rules for the next kind of sacrifice.

From <https://www.shmoop.com/study-guides/bible/Leviticus/summary#chapter-2-summary> accessed July 18, 2020.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 2

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

From <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html> accessed July 11, 2020.

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Addendum

This reference is found in [Leviticus 2:12](#).

What was the Feast of Firstfruits? (From Got Questions?)

The Feast of Firstfruits was a festival commanded by the Lord that took place within the Passover celebration. One of seven feasts of the Lord, the Feast of Firstfruits was celebrated on the sixteenth day of the Jewish month Nisan, two days after the Passover festival began (roughly late March to early April). The Feast of Firstfruits served as a reminder to the Israelites of God's provision in the Promised Land. Ultimately, the Israelites were to acknowledge that God had rescued them from slavery in Egypt and provided them a place to live and grow crops (Deuteronomy 26:1–11).

As its name suggests, the Feast of Firstfruits required the Israelites to bring “a sheaf of the first grain” they harvested each year to the priest (Leviticus 23:10). A sheaf is a bundle or a cluster of harvested grains. The priest would then take the sheaf and wave it before the Lord the day after the Sabbath. On the same day, all the Israelites were to sacrifice a year-old lamb without defect as a burnt offering and give a food offering of grain, oil, and wine (Leviticus 23:11–13). The Israelites were not allowed to eat any of the crop until the day the first portion was brought before the priest. The firstfruits belonged to God, and the people of Israel acknowledged God as the source of their crops and their provision overall (Leviticus 23:14).

Seven weeks after the Feast of Firstfruits, the Israelites celebrated the Feast of Weeks, one of the three “solemn feasts” that required all Jewish males to travel to Jerusalem (Exodus 23:14–17; 34:22–23; Deuteronomy 16:16). What's interesting about these three major feasts is that each required the “firstfruits” to be offered at the temple, but for different crops. The Feast of Tabernacles involved offering the first of the olive and grape harvests. The Feast of Weeks involved offering the first of the wheat harvest. And the Feast of Firstfruits (within Passover) specifically involved offering the first of the barley harvest.

Because barley is a lighter grain that ripens more quickly than wheat, it was the “first of the firstfruit” offerings in the Jewish calendar. In other words, the Feast of Firstfruits marked the first harvest of the year, heightening the symbolism that reminded the Israelites of God's provision. The first thing the Israelites did after a long and laborious season of growing crops was express their thankfulness to God for meeting their needs. And because ancient Israel was an agriculturally based society, the Israelites were acknowledging God's provision for both their food and their income.

Like the other Jewish feasts in the Old Testament, the Feast of Firstfruits prophetically foreshadowed the coming Messiah and His ministry. In 1 Corinthians 15:20, Paul refers to Christ and His resurrection as “the firstfruits of those who have fallen asleep.” Just as the first portion of the harvest in the Old Testament anticipated the full harvest still to come, Jesus' resurrection anticipated the full resurrection to come for all those who are in Christ. His resurrection signals the very beginning of a brand-new creation promised in the Old Testament (Isaiah 43:18–19; 65:17). Similarly, in Romans 8:23, Paul says that the indwelling of the Holy Spirit is the “firstfruits” of the redemption God will bring to His creation.

For the ancient Israelites, the Feast of Firstfruits during Passover was an opportunity to show thanksgiving to God for all the ways He provided for them. For believers today, it is a foreshadowing and reminder of what Christ has done in redeeming creation and what He will finally do when He returns.

From <https://www.gotquestions.org/Feast-of-Firstfruits.html> accessed February 18, 2024. The doctrine on this page is filled with links, in case you want to study further.

Chapter Outline

Charts, Graphics and Short Doctrines

The reference is from **Leviticus 2:13**. This is taken from the AEB website.

American English Bible Reference to Salt from Leviticus 2:13

The Sacred Agreement of Salt

Notice that God had made another special Agreement with Aaron and Moses, and their sons. It was that they would not receive an inheritance of land in IsraEl, since He was to be their inheritance (see Numbers 18:20). So, rather than working fields or herding cattle, they were to handle the most sacred priestly duties within the Tent or Temple. And as their income, they were to receive all their provisions from among the holy sacrifices that the IsraElites were to bring to God (see Numbers 18:7-10).

Notice that this agreement was termed The Sacred Agreement of Salt (see Numbers 18:19).

Why was it called The Sacred Agreement of Salt?

Because salt was to be offered with each sacrifice (see Leviticus 2:13).

And the salt that they offered appears to have symbolized their special position of holiness before Him, which was a position that they were to maintain throughout the rest of their lives.

It is interesting that some manuscripts of the Bible book of Mark, where Jesus was discussing the need for his disciples to have salt within them, adds the words (found here in bold type at Mark 9:49 and 50):

'You will all be salted with fire, as a sacrifice is [offered with] salt.

And though salt is good; if it loses its salty flavor, how can it be used for seasoning?

So have salt in yourselves and stay at peace with each other.'

Therefore, from what Jesus was saying to them about retaining their salt; he seems to make the point that having 'salt' has to do with maintaining integrity.

This comes directly from https://2001translation.com/New_Covenant.html#_Salt accessed February 18, 2024.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while

Josephus' History of this Time Period

the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Leviticus 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
General instructions for bloodless (grain) offerings	
[These are the instructions for] whoever brings a [bloodless] offering—a qorban—to Y ^e howah: his offering will be [made from] fine flour. He will pour oil upon it and he will place frankincense in it.	These are the instructions for bringing a bloodless offering—an oblation—to Jehovah: the offering will be made from fine flour, and offerer will pour oil upon it and include some frankincense with it.
He will take it to the sons of Aaron, the priests. He will take from it a complete handful from [lit., grabbed a full fist of] its flour, its oil and its frankincense. The priest will cause [this] memorial offering to be burned upon the altar [as] a fire-offering, a soothing odor to Y ^e howah.	He will take this offering to the priests, the sons of Aaron. From the offering, the priest will grab a handful and then offer this as a memorial offering to be burned upon the altar—a fire-offering which will be a pleasant smell to Jehovah.
What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y ^e howah.	What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah.
Instructions for an offering baked in the oven, cooked in a griddle or made in a pan	
When you bring near a qorban [or, <i>oblation</i>], a [bloodless] offering, baked in an oven, [as] cakes [made with] fine flour [but] unleavened [= matzah]. Oil will be mixed in and the wafers of unleavened bread will be smeared with the oil [as well].	When you bring near an oblation, a bloodless offering, which has been baked in the oven and made into cakes, you will use high quality flour, but you will not add any yeast. You will mix oil into the flour and you will smear oil on the unleavened wafers as well.
If [it is to be] a [bloodless] offering in the griddle, your qorban [or, <i>oblation</i>] [of] fine flour will be mixed with oil. It is [to be] unleavened.	If your oblation is a grain offering made in a griddle, using fine flour mixed with oil, you will not add in yeast.
[After] breaking it up [into] pieces, you will pour oil upon it. It [is] a [bloodless] offering.	You will break it into pieces and pour oil over it. This is a grain offering.
If your qorban [or, <i>oblation</i>] [is] the [bloodless] offering of a pan, [then] it is made [with] fine flour and oil. You will bring the [bloodless] offering which was prepared from these things to Y ^e howah.	If your oblation is a bloodless offering made in a pan, it will be made with fine flour and oil. You will bring this offering prepared from these things to Jehovah.

A Complete Translation of Leviticus 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will bring it near to the priest and he will bring it near to the altar. The priest will lift up from the [bloodless] offering [a portion, which is called] its memorial offering; and he causes it to burn on the altar [as] a fire-offering, a soothing odor to Y ^e howah.	You will first bring the offering to the priest and he takes it then to the altar. The priest will lift up out from the bloodless offering a memorial offering. He will burn that on the altar as a fire-offering which will be a pleasant smell to Jehovah.
What remains of [this bloodless] offerings [is] then for Aaron and his sons, a most holy thing from this fire-offering of Y ^e howah.	What remains of this offering is then to be given to Aaron and his sons. This is a most holy offering, this fire-offering to Jehovah.
Neither leaven nor honey is to be used for any of these offerings	
For every [bloodless] offering which you bring near to Y ^e howah, you [all] will not make [it] with leaven; for you [all] will not burn any leaven or any honey [as] a fire offering to Y ^e howah.	Bloodless, grain offerings that you bring near to Jehovah will not be made with leaven or with honey. You will not burn leaven or honey as part of a fire offering to Jehovah.
Salt will be added to the firstfruits offering	
You [all] will bring near to Y ^e howah the qorban of [your] firstfruits, but you [all] will not cause to ascend on the altar the soothing odor.	When the time is appropriate, you will bring the oblation for your firstfruits, but you will not cause these offerings to ascend giving off a pleasant smell to God.
You will season with salt every qorban [= <i>oblation</i>] of your [bloodless] offerings. You will never stop [using] covenant salt [with] your Elohim, [putting the salt] upon your [bloodless] offering; [and] you [will add] salt to every qorban [that] you bring near [to God].	You must first season with salt every oblation of your bloodless offerings, using the covenant salt of your God, putting this salt on every bloodless offering. In fact, you will salt every oblation that you bring near to God.
Instructions for firstfruits offerings	
When you bring near to Y ^e howah a [bloodless] offering of firstfruits—[such as] fresh corn roasted in fire [or] crushed grain from the orchard—you will cause the [bloodless] offering of your firstfruits to be brought near [to Aaron and his sons]. You will put oil on it and place frankincense next to it [as your bloodless] offering [for your firstfruits].	When you bring near to God a bloodless offering celebrating your firstfruits—for instance, fresh corn roasted in fire or crushed grain brought in from the orchard, you will pour oil over it and place frankincense next to it for your bloodless offering.
The priest will burn a portion of it, [taken] from its crushed grain and oil and frankincense—[as] a fire offering to Y ^e howah.	The priest will burn a portion of this offering—whatever he takes out from the crushed grain, oil and frankincense—and he offers up this fire offering to Jehovah.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Leviticus 2

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1985 Ephesians (#412)	#1143	Leviticus 2:1-10
	1976 Teens (#776)	#104	Leviticus 2:13

Doctrinal Teachers* Who Have Taught Leviticus 2

	Series	Lesson (s)	Passage
	1976 Teens (#776)	#212–214	Leviticus 2:1–16
Syndein		http://syndein.com/leviticus.html	
Keil and Delitzsch Commentary on Leviticus		https://www.gracenotes.info/leviticus/leviticus.pdf	
Todd Kennedy overview of Leviticus		http://www.spokanebiblechurch.com/books/leviticus	

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.

I must admit that I am tempted to check all of these lessons to see what I missed.

[illegible]

These two graphics should be very similar; this means that the exegesis of Leviticus 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁷ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.