

July 28, 2019 - Num. 28:26–29:40 - Offerings and Feast Days
Torah Reading: Numbers 28:26–29:40 - Offerings and Feast Days
Psalm 105:39-45
Haftarah: Malachi 3:4, 13-18, 22-24

A Reminder About the Offerings

The sacrificial laws might have been, to a great extent, in abeyance during the 38 years of wanderings of the Israelites in the wilderness. Aben Ezra observes that this is a sign that they did not offer burnt offerings in the wilderness after they journeyed from Sinai. Now Moses was about to die. It was needful, therefore, that before the entrance into the land of Canaan those laws should be renewed and reaffirmed to this new generation.

Also, for us it is important to repeat them because of their importance as types and figures of the meaning of Christ's sacrifice.

As we have seen, the Old Testament sacrifices and offerings each uniquely reflect a different aspect of Christ's sacrifice on the cross: "For it is not possible that the blood of bulls and of goats should take away sins" (**Hebrews 10:4**). Instead, "we are sanctified through the offering of the body of Jesus Christ once for all" (**Hebrew 10:10**), so that "by one offering he hath perfected for ever them that are sanctified" (**Hebrew 10:15**).

(For some reason, however, the previously required Peace Offerings are not mentioned in this chapter).

The Daily Sacrifice

Numbers 28:1-2 - "And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season."

The daily sacrifice is called a continual burnt-offering. The daily offering had been previously commanded in **Exodus 29:38** and **Leviticus 6:9**.

"observe to offer" - The Jews interpreted this to mean that all Israel was supposed to observe these offerings taking place. But that was not possible, so they established 24 courses of "stationary men" to observe them.

The Jews, from this phrase, "observe to offer unto me," conclude the necessity of fixing stations, or stationary men, as Rashi notes; so the tradition is, "these are the stations, as it is said, "command the children of Israel, etc." but how can the offering of a man be offered, and he not stand by it? wherefore the former prophets appointed twenty four courses, and to every course there was a station at Jerusalem of priests, Levites, and Israelites; and when the time of each course came to go up, the priests and Levites went up to Jerusalem, and the Israelites who belonged to that course went into their cities, and read the history of the creation (Taanith, c. 4. sect. 2.): "now these stations, or

stationary men, were substitutes for, or representatives of all Israel, and stood by the sacrifices when they were offered, in which all Israel were concerned, as particularly in the daily sacrifice. - *Gills Exposition*

Numbers 28:3-5 - "And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil."

Every morning, to make atonement for the sins of the night, according to the Targum of Jonathan.

The morning and evening lamb offered as "a continual burnt offering" afforded a striking type of the Lamb of God offered once for all" (**Hebrews 7:3; Hebrews 10:12; Hebrews 10:14**). Who continually, every day, morning and night, and every moment, takes away the sins of his people, through the virtue and efficacy of his sacrifice, **John 1:29**.

Numbers 28:6 - "It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the LORD."

Or, "like the one offered up at Mount Sinai" (see **Exodus 29:38-43**)

The Drink Offering

Numbers 28:7 - "And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering."

New information about the wine is added here, that the wine poured out in the drink-offering is to be strong (fermented) wine - Wine is a figure of the blood of Christ.

The wine for the drink offering was not to be palled, and dead, and "dreggy."

Rashi says, "our Rabbins learn from this passage of Scripture that wine in which flour rises (or a dregginess, like flour) is unfit for drink offerings, for they should be perfect."

Similarly of the four of the meal offerings and first fruit offerings: the Mishnah (Menachot, c. 8. sect. 2) says when "the treasurer puts his hand into it (the flour); if there comes any dust with it" it is rejected; if it produces worms, it is rejected.

This denotes the purity of Christ and his spotless and perfect sacrifice, when his soul was poured out unto death.

Sabbath Offering

Numbers 28:9-10 - "And on the sabbath day two lambs of the first year without spot,

and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

New Moon Offerings

Numbers 28:11 -- "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;"

See **Numbers 10:10** - "And on your joyous occasions, your appointed feasts, and the beginning of each month, you are to blow the trumpets over your burnt offerings and peace offerings, and they will serve as a reminder for you before your God. I am the LORD your God."

Sin Offering

Numbers 28:15 - "And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering."

"unto the Lord" - not to the moon itself, as the Egyptians and other pagans did, acc. to Maimonides.

Passover

Numbers 28:16 - "And in the fourteenth day of the first month is the passover of the LORD." (See **Exodus 12**)

Numbers 28:17 - "And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten."

"the feast" - not the Passover, which was the day before. This feast is what the Jews call the Chagigah, the feast of unleavened bread.

Numbers 28:22 - "And one goat for a sin offering, to make an atonement for you."

This sin offering also was of that sort which were eaten; for Maimonides says (Maimon. Hilchot Tamidin, c. 7. sect. 3.), the goat of the sin offering was eaten on the second day of the passover, which was the sixteenth of Nisan.

Numbers 28:26 - "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

"after your weeks be out" - the seven weeks from the Passover to Pentecost
From the First Fruit Offering after Passover to Pentecost (Feast of Weeks) is 50 days.

Rosh Hashanah

Numbers 29:1 - "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you."

Yom Kippur

Numbers 29:7 - "And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:"

Feast of Tabernacles

Numbers 29:12 - "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:"

Reviewing these offerings and feast days sets our hearts and minds toward that fall season which is approaching, connecting the recently past Passover and Pentecost with Rosh Hashanah, Yom Kippur and Tabernacles.

August is roughly the Jewish month of Elul, in which a call for repentance begins, leading to the High Holy Days of the fall.