

210310-4 Nu 28, The Daily, Weekly, Monthly & Two Annual Offerings—Cthurman

The previous chapter dealt with three topics. First, there was a question raised by the daughters of a man named Zelophehad, which had no sons. They asked that in such instances when a father has no sons why shouldn't the daughters receive his part of the inheritance as sons among his father's brethren? The answer the LORD returned to Moses was that the daughters could receive their father's part of the inheritance and it would remain theirs only if they married within the tribe of their father. (cf. Deu.ch.36) But if a man has no children, sons or daughters, then his part would be distributed among his brothers. If he has no brothers then his part would be distributed among his nearest kinfolk. These things considered, I take this to mean that for a daughter which receives her father's land inheritance but chooses to be wife to a man of another tribe she would forfeit that inheritance. It would default back to their father's brothers or the nearest of kin, respectively.

Second, the LORD commanded Moses to go to the mountain range of Abarim. From this place Moses could view the land of Canaan, but he would not be allowed to lead Israel into it. Remember that the LORD forbid Moses and Aaron to enter the land because they sinned in the matter of the rock at Meribah of Kadesh. Instead of speaking to the rock Moses smote it twice. (cf. Nu.20.7-12) It was shortly thereafter that the LORD commanded Moses and Aaron to come to mount Hor where the LORD gathered Aaron unto his people. (cf. Nu.20.23-29) And now the time has come for the LORD to do the same for Moses at Pisgah of Abarim. (cf. Deu.3.27)

Third, Moses, at the prospect of dying, asked the LORD to appoint a successor to lead Israel. At this the LORD commanded Moses to take Joshua the son of Nun, aka Oshea or Jehoshua. (cf.Nu.13.16) This man would lead Israel into Canaan and cause the people to inherit it. (cf. Deu.3.28).

Now, in the next chapter there are five sacrifices briefly considered. They are the daily sacrifice (vss.1-8), the weekly sacrifice (cf. 9, 10), the monthly sacrifice (vss.11-15), and four feasts. Those feasts are Passover, Unleavened Bread, Firstfruits, and Pentecost. So, this chapter contains four of seven feasts of the LORD. Chapter 29 tells of the feasts of Trumpets, The Day of Atonement, and the Feast of Tabernacles.

The Daily (Continual) Burnt Offering at Morning & Evening (vss.1-8)

1 ¶ And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, [and] my bread (food) for my sacrifices made by fire, for a sweet savour (נִיחֹהֶּה רִיחַ גִּיהִהֶה) nee-chō-ach, which verb נוּיַח, nu-ach, tss. *to rest, to be quiet, to cease; so, for a rest ...*) **unto me,**

bread, לֶחֶם, le-chem in Lev.3.11, 16 is tss. food. See also Ex.28.41.

Le 3:11 And the priest shall burn it upon the altar: it is the food (לֶחֶם, le-chem) of the offering made by fire unto the LORD.

...

16 And the priest shall burn them upon the altar: it is the food (לֶחֶם, le-chem) of the offering made by fire for a sweet savour: all the fat is the LORD'S.

שָׁמַר (Qal fut.)

shall ye observe to offer unto me in their due season.

keep, heed, wait for

at the appointed

watch, mark, preserve

in their due season, מוֹעֵד, b^e-mo[g]^a-do, a masc. sing. noun מוֹעֵד, mo-[g]eyd, מוֹ, in prefix; tss. a due season, a set time, an appointed season, a set feast, a solemnity, a solemn day, a solemn assembly, an assembly, a congregation, and synagogues (Ps.74.8).

Statement: Ye shall observe my offerings and food sacrifices **to me** at the appointed season.

The offering is one thing and the food is another. (cf. v.24) Together this is a continual or daily burnt offering *to the LORD* (to be offered only to the LORD), and not to any other.

Jesus Christ offered Himself a sacrifice for sins to God in our behalf, and we are to offer ourselves to God as a living sacrifice through Him. No child of God should ever offer to any but God the sacrifices of praise, thanksgiving and worship, and that is to be done through Jesus Christ our Lord. It is not to be done through Mary, not through the Pope, not by the golden calf, not by Baal, not by Molech, not by Ashtoreth, not by Lucifer, not by angels, not by any dead or living saints, but only by Jesus Christ to God.

Phl.1.10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

The child of God should never resort to any other means but that which is revealed in the Bible. He should never resort to card reading, palm reading, horoscopes, astrology, the Zodiac signs, fortune telling, and so many other superstitious, demonic schemes which lead us and others away from Jesus Christ and rob our Lord Jesus of the glory which is due to Him. He alone is worthy of our absolute devotion. We are to yield our body, soul, mind and strength to Christ's service. Whatever we might have done before coming to faith in Christ, we don't need to say. It is shameful. But after Jesus Christ has been revealed to our hearts by faith let Him be our heart's sole devotion.

The food, the bread, **לֶחֶם**, le-chem appears to be what is offered above or beyond the animal sacrifices of the morning and evening sacrifices. (comp. to v.24)

Ex.29.41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat (מִנְחָה, meal) offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

The ritual for sacrificing the burnt offering is found in Lev.1.3-17. It doesn't matter if it is offered by the individual or in behalf of the nation, the procedure is the same. It is always an offering that is to be wholly devoted to being consumed upon the fire of that brazen altar.

Ex 29:18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

Le 1:9 ... and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD; i.e., Ex.29.18)

3 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.

4 The one lamb shalt thou offer in the morning,

and the other lamb shalt thou offer **בֵּין הָעֶרְבָיִם**
at even;
between the evenings
[cf. Ex.12.6; 29.39, 41; Le.23.5; Nu.28.4, 8]

day by day – In other words this offering was a daily offering. Every morning and every evening a lamb of the first year was to be sacrificed.

According to Lev.1.10-13 a lamb without spot or blemish of the first year was brought to the north side of the brazen altar (toward the camp of Dan, whose name means judgment), and there the animal was killed. The sons of high priest would sprinkle (זָרַק, za-raq, to throw, toss) the blood of the animal all around upon the altar. Then they would cut the animal into its parts and lay them arranged upon the altar to be consumed, but the organs

and legs were to be washed with water and afterwards placed upon the altar to be completely consumed by the fire. The smoke of this offering then sends up a sweet savor or smell (נִיחֹֹחַ, nee-chō-ach, which verb נָח, nu-ach, tss. *to rest, to be quiet, to cease*) unto the LORD. This is the animal portion of the continual, daily burnt offering. To this is added the following food offering, לֶחֶם, le-chem, which might be synonymous to the מִנְחָה, min-chah (meal offering [cf. Ex.29.41, *meat offering*; Nu.29.2, *bread*]). These are also completely consumed upon the fire as was the burnt offering.

in the morning, and ... at even – is not the usual order of the day, which would have been the evening and the morning. This sacrifice begins with the morning and ends with the evening. **at even**, the Hebrew, בֵּין הָעֶרְבָּיִם, literally, *between the evenings* is not in or after the evening but still part of the previous day, so still *between the evenings* of the previous and the following evening.

This will dictate the times when the weekly, monthly and yearly sacrifices will be offered in verses 10, 11, 16, and 26. Very likely all of the other burnt offerings will be offered after the continual burnt offering of the morning.

5 And a tenth part of an ephah of flour for a meat [meal] offering,
an an omer

a meat offering, מִנְחָה, min-chah, tss. an offering, a present, a gift, a meat [meal] offering, an oblation.

The tenth part (or deal, Ex.29.40) of an ephah of (*fine*, Le.2.1) flour equals the measure of an omer. (cf. Ex.16.36) This amount, an omer, equals the daily provision of manna which the LORD gave for every man in Israel during the 40-yr. sojourn.

Ex.16.16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Fine flour is for bread, food. Christ said that his flesh was food.

Jn.6.55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The words, *if any man eat of this bread, he shall live for ever ...* is a statement of fact. This is not telling us that eating this bread is a cause of life, but rather that by eating he lives, he has life. Eating is never presented as a cause for originating life of any kind. Eating is a means for supporting life. And this is what our Lord is saying here. He that eats this bread shall live for ever.

mingled with the fourth part of an hin of beaten oil.

The liquid measurement of an hin is said to equal 2 ½ pints or 5 cups. So, ¼ of five cups is 1 ¼ cups of oil which was beaten out of the olive fruit, and this is mingled with an omer of fine wheat flour.

Beaten refers to the sufferings of Jesus Christ. From the gold of the mercy seat the two cherubs were beaten into form on both ends.(cf. Ex.37.7) The golden candlestick was beaten to shape in it the shaft, the branches, the bowls, the knops, and the flowers. (cf. Ex.25.31-40) How He suffered for us! (cf. 1Pe.2.21; 4.1) Jesus Christ was perfected in His humanity through sufferings.

Heb 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

1Pe 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

One ingredient not mentioned but which must be included in every meal offering is salt. (cf. Le.2.13)

6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour (לְרִיחַ נִיחֻם, a fragrance of rest), **a sacrifice made by fire unto the LORD.**

continual, תָּמִיד, tah-meed, a masc. noun tss. as an adj. and adv., always, continually, perpetual, ever, daily, evermore, continual employment; the kind of offering, a continual offering.

which was ordained in mount Sinai – These offerings were given to Israel then (cf. Ex.29.38-44; Le.10.1-13), but now, almost 38 years later, and a whole new generation ready to come into the promised land, they undoubtedly needed reminding. (cf. v.6) The implication is that these sacrifices should continue until the coming of Jesus Christ because all of the sacrifices find their fulfillment in Him. It is interesting that after just about 30 years after our Lord Jesus ascended to the right hand of the Father that the destruction of Jerusalem in A.D. 70 forced the Israelites to discontinue with the sacrificial system to this day. (cf. He.7.18; 10.1-14; Dan.8.11, 12; 9.27)

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.

So, a drink offering of 1 ¼ cups of strong wine was poured out to the LORD.

In Ex.29.40 though the drink offering is not said to be *strong wine* it is correct to say that all drink offerings are *strong wine*. Also, no one ever

drank of the drink offering. This was only the LORD's cup. It was a cup appointed for Him by the Heavenly Father.

Joh 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

This was a cup of suffering. It was a cup representing His death because it represented His blood which he shed, poured out, ἐκχέω, for us on account of our sins against God.

Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

which is shed, ἐκχυνω, a later form of the verb ἐκχέω, tss. to shed, to shed forth, to spill, to gush out, to pour out, to run out.

Like the young bull of the herd for a sacrifice, or the horns of the brazen & incense altars, *strong wine* indicates *power*. In this case *strong wine* speaks of the power or efficacy of the shed blood of Jesus Christ to atone or reconcile us to God by so thoroughly satisfying, exhausting God's holy justice against us for sin.

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Christ's was an effectual sacrifice. It truly put away the sins of all of the elect of God, not just potentially, but really.

in the holy place – This is not a reference to the first compartment of the tabernacle. It refers to the area called the courtyard where the brazen altar is situated.

Le 6:16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

...

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

As far as I know this is the only text which tells us that the drink offering was to be poured out in the vicinity of the sacrifice. It seems to me that the drink offering might have been poured upon the fire of the brazen altar (see Gill, Ex.29.40) which consumed the sacrifice and the meal offering and drank the drink offering.

8 And the other lamb shalt thou offer at even: as the meat [meal] offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour (גִּיחֵם גְּרִים) unto the LORD.

The Continual Burnt Offerings At Morning & Evening

Day	Animals	#	Fine Flour: Omers Per	Total Omers fine flour	hins of oil mixed per omer	Total olive oil	Drink offering: Strong Wine	Total oil Per Day	Total Drink Off. Per Day
Morning	Lamb	1	1	1	¼	¼	¼		
Evening	Lamb	1	1	1	¼	¼	¼	—½	—½

For something to be done twice means that it is settled or established.

Ge 41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Ps 62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.

The offerings that are consumed upon the fire of the brazen altar give before the LORD a sweet savour, a smell of rest. This represents the acceptableness, the pleasantness of the sacrifice of Jesus Christ's offering for us to God the Father.

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

**The Weekly (Sabbath Day) Burnt Offerings (vss.9-10)
(in addition to the daily [continual] burnt offerings)**

9 ¶ 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:

10 This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.

In other words this Sabbath burnt offering was *added* to the daily burnt offering so that two other lambs, with their proportionate meal and drink offerings were offered *subsequent* to the continual burnt offering of the morning.

Nu.28.23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

The 7th Day Sabbath Burnt Offerings

Day	Animals	#	Fine Flour: Omers Per	Total Omers fine flour	hins of oil mixed per omer	Total olive oil	Drink offering: Strong Wine	Total oil Per Day	Total Drink Off. Per Day
The Daily Burnt Off.	Lamb, a.m.	1	1	1	¼	¼	¼	—½	—½
	Lamb, p.m.	1	1	1	¼	¼	¼		
The 7 th Day Burnt Off.	Lamb, a.m.	2	1	2	¼	½	½	—1	—1
	Lamb, p.m.	2	1	2	¼	½	½		

**The Monthly (New Moon) Burnt Offerings (vss.11-15)
(in addition to the daily [continual] burnt offerings)**

11 And in the beginnings of your months

[or, the new moons]

The calendar was based on a 30 day cycle of the moon. Every 30 days is a new moon. Most of our calendars show the cycle of the new moon. It is every 30 days. On these days Israel’s month begins and the trumpets (two

silver trumpets) are to sound and these offerings are to be offered to the LORD.

Nu.10.10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

Ps 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

Refer to Nu.15.4-12 for the same.

12 And three tenth deals of flour* (three omers) *for a meat offering, mingled with oil* ($\frac{1}{2}$ hin, [v.14; Nu.15.8, 9]), ***for one bullock; and two tenth deals* (two omers) *of flour for a meat offering, mingled with oil* ($\frac{1}{3}$ hin, [v.14; Nu.6, 7]), ***for one ram;****

13 And a several* (an individual, single, separate) ***tenth (one tenth, vss. 21, 28) ***deal of flour mingled with oil*** ($\frac{1}{4}$ hin, [Nu.15.4, 5]) ***for a meat offering unto one lamb; for a burnt offering of a sweet savour*** (גִּיחֹם גִּיחֹם), ***a sacrifice made by fire unto the LORD.*****

a several tenth deal, עֶשְׂרוֹן, is tss. *a tenth deal*; as an adj. *several* in the English means *separate, individual, distinct*. **vss. 13, 21, 29, a several tenth deal; vss. 9, 12, 20 (twice), 28 (twice), tenth deals.**

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

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.

So, in addition to the daily burnt offering of the morning these offerings probably follow directly afterward.

The New Moon Burnt Offerings

Day	Animals	#	Fine Flour: Omers Per	Total Omers fine flour	hins of oil mixed per omer	Total olive oil	Drink offering: Strong Wine	Total oil Per Day	Total Drink Off. Per Day
New Moon	Bull	2	3	6	½	3	3	—5 5/12	—5 5/12
	Rams	1	2	2	⅔	⅔	⅔		
	Lambs	7	1	7	¼	1¾	1¾		
	Kid of Goat	1	-	-	-	-	-		
The Daily Burnt Off.	Lamb, a.m.	1	1	1	¼	¼	¼	—½	—½
	Lamb, p.m.	1	1	1	¼	¼	¼		

So, at the beginning of every month, on the new moon there was made a sin offering for Israel. Here it is not specified whether the kid of the goats is male or female. For the procedure see Lev. 4.22-26 or 4.27-31.

The animal was killed in the same place as the burnt offering, on the north side of the brazen altar after hands were placed upon its head and confession of sins made over it (the act of imputation). Then the priest will kill the animal, dip his finger in the blood that was captured in a brazen censer and anoint the four horns of the brazen altar (horns being another symbol of power), and then the rest of the blood remaining the censer was pour out at the bottom of that same altar. As for the rest of the animal, it is treated in the same way as the trespass offering: all the fat, the rump, the fat on the inwards, the two kidneys, the fat at the flanks, the caul above the liver all shall be consumed upon the fire of the brazen altar.

This sin offering appears to be one of those offerings that the receives a portion for eating. The priest that offers this sacrifice may have of its flesh to eat because its blood was never brought into the tabernacle and applied either to the horns of the altar of incense. (cf. Lev.6.26-30; 7.3, 4, 6, 7)

The First Two Annual Burnt Offerings (vss.16-31) (Passover & Pentecost or Four Feasts of the LORD, Passover, Unleavened Bread, Firstfruits, & Pentecost)

Passover & the Feast of Unleavened Bread (vss.16-25)

16 ¶ And in the fourteenth day of the first month is the 13abbaths of the LORD.

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

The Passover is on the 14th day of the first month, Abib. The next day begins the Feast of Unleavened Bread (the 15th). Both terms, Passover and Feast of Unleavened Bread, are used interchangeably in Scripture.

Mr 14:12 And the first day of unleavened bread, when they killed the Sabbaths, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Sabbaths?

Lu 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

This Feast is to be observed to the 21st day, making it a seven day feast.

18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

convocation, מִקְרָא, miq-rah, a masc. noun tss. a convocation, the calling of, an assembly; the verb of this is קָרָא, qa-rah, to call; literally the noun means to be called from.

This is the first time for the term *holy convocation* in the book of Numbers. An holy convocation is a holy gathering and a day in which no servile work is to be done. This day is to be treated as if it was a 7th day of the week Sabbath day. (cf. Lev.23.1-4)

So very likely sometime after the offering of the morning continual burnt offering there was an holy convocation and then the offerings of that particular feast began to be sacrificed. All the usual business on the first and last days cease. Only that which is necessary to be done on a 7th day of the week Sabbath was allowed to be done on this day.

Now, this feast, the Feast of Unleavened Bread is one of three major feasts which the LORD commands all of the males of His people to appear before Him.

*Ex 23:14 Three times thou shalt keep a feast unto me in the year.
15 Thou shalt keep the [1, Passover] feast of unleavened bread:
(thou shalt eat unleavened bread seven days, as I commanded thee,
in the time appointed of the month Abib; for in it thou camest out
from Egypt: and none shall appear before me empty:)
16 And the [2, Pentecost] feast of harvest, the firstfruits of thy
labours, which thou hast sown in the field: and the [3, Succoth, or
booths] feast of ingathering, which is in the end of the year, when
thou hast gathered in thy labours out of the field.*

*Ex.34.23 Thrice in the year shall all your men children appear before
the Lord GOD, the God of Israel.
24 For I will cast out the nations before thee, and enlarge thy
borders: neither shall any man desire thy land, when thou shalt go up
to appear before the LORD thy God thrice in the year.*

*De 12:5 But unto the place which the LORD your God shall choose out
of all your tribes to put his name there, even unto his habitation shall
ye seek, and thither thou shalt come:
6 And thither ye shall bring your burnt offerings, and your sacrifices,
and your tithes, and heave offerings of your hand, and your vows,
and your freewill offerings, and the firstlings of your herds and of
your flocks:
7 And there ye shall eat before the LORD your God, and ye shall
rejoice in all that ye put your hand unto, ye and your households,
wherein the LORD thy God hath blessed thee.*

**19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD;
two young bullocks, and one ram, and seven lambs of the first year: they shall
be unto you without blemish:
20 And their meat offering shall be of flour mingled with oil: three tenth deals
(3 omers) shall ye offer for a bullock, and two tenth deals (two omers) for a
ram;**

21 A several tenth [one tenth, vss. 13, 28] **deal** (one omer) **shalt thou offer for every lamb, throughout the seven lambs:**

a several tenth deal, עֶשְׂרֹן, is tss. a tenth deal; as an adj. several in the English means separate, individual, distinct. vss. 13, 21, 29, a several tenth deal; vss. 9, 12, 20 (twice), 28 (twice), tenth deals.

22 And one goat for a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat (לֶחֶם, bread, food) of the sacrifice made by fire, of a sweet savour (רִיחַ טוֹב) unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

Notice that the food of the LORD is that which is above or beyond the morning burnt offerings. It says that the food shall be offered beside the continual burnt offering and his drink offering; probably this followed directly after the continual burnt offerings of the morning.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

The 7-Day Feast of Unleavened Bread Burnt Offerings

Day	Animals	#	Fine Flour: Omers Per	Total Omers fine flour	hins of oil mixed per omer	Total olive oil	Drink offering: Strong Wine	Total oil Per Day	Total Drink Off. Per Day
Unl. Bread times 7 dys	Bull	14	3	42	½	21	21	- 36 11/12	-36 11/12
	Rams	7	2	14	⅓	3⅓	3⅓		
	Lambs	49	1	49	¼	12¼	12¼		
	Kid of Goat	7	-	-	-	-	-		
The Daily Burnt Off.	Lamb, a.m.	1	1	1	¼	¼	¼	—½	—½
	Lamb, p.m.	1	1	1	¼	¼	¼		

As the burnt offering for the beginning of each month so is this offering to be offered daily for every day of this feast. First there is the continual burnt offering of the morning and evening which totals: 2 lambs, 2 omers of flour, ¼ part of a hin of oil & ¼ part of a hin of strong wine. And for the next 7 days the morning offering is followed up with 2 bulls, 1 ram, and 7 lambs with their meal offerings and drink offerings.

Note, the meal offering is mentioned so the oil would necessarily be included, but it seems that the drink offering would be too; and don't forget the salt! (cf. Lev. 2.13)

On the day after the last Sabbath of the Feast of Unleavened Bread the Israelites brought a sheaf (Hebrew, *omer*) of firstfruits of the harvest to the priest to be waved (this is a wave sheaf) before the LORD. (cf. Lev.23.10) With this wave sheaf was offered an he-lamb of the first year, without blemish. With the he-lamb a meal offering of two omers (rather one the usual one) with an ½ hin of oil, but only with ¼ hin of strong wine for a drink offering. (cf. Lev.23.12)

The Feast of Weeks (Pentecost), Ex. 23.16a; 34.22a; Lev. 23.9-21; Deu.16.10
26 Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out,

a new meat [meal] offering ... after your weeks be out – refers to the end of this Feast of Weeks, also called Feast of Harvest or Pentecost (because of counting 50 days). Now, if the days of this feast begins to be counted directly after the Feast of Unleavened Bread then the Israelite would have brought his wave sheaf of the firstfruits of his wheat harvest, an amount that should have reflected how the LORD had blessed him (cf. Deu.16.10), the day after the Sabbath Holiday which can only refer to the last Sabbath of the Feast of Unleavened. (cf. Lev.23.11) Remember, the Feast of Unleavened Bread began and ended with a Sabbath holiday, which was an holy convocation. (cf. Ex.12.16; Lev.23.8; Nu.28.25) So, counting seven Sabbaths from the last Sabbath of Unleavened Bread (49 days), plus one day is 50. So, the day that the wave sheaf is presented before the Lord and the day of Pentecost both fall on the same day of the week.

By the way, since our Lord Jesus died on Wednesday afternoon, the 14th of Abib, and the Feast of Unleavened Bread began the next day and continued for seven days, beginning and ending with a holy convocation (a Sabbath Holiday), from Thursday to the following Wednesday (15th- 21st), and if the sheaf of firstfruits was waved the day after the end of the Feast of Unleavened Bread (a Thursday), if we count seven Sabbaths from the from last Sabbath of Unleavened

Bread, even to the morrow after the 7th Sabbath (Lev.23.15, 16), we arrive to the third month of Sivan, the 11th day, also a Thursday. Or counting 50 days beginning on the offering of the wave sheaf is the Day of Pentecost. So, the wave sheaf was on Thursday, the 22nd day of Abib/Nisan, and Pentecost was on Thursday, the 11th of Sivan.

This new meal offering is two loaves of bread, each made of an omer of fine, wheat flour and baked with leaven. And with these will be the offerings stated directly below. But also will be included two he-lambs of the first year, without blemish for a peace offering. The bread, and the remaining flesh that was not burned upon the altar are then waved before the LORD and constituted to be that priest's which waved it. (cf. Lev.23.16, 19, 20)

And so, on this day the LORD said to them ...

ye shall have an holy convocation; ye shall do no servile work:

This is called The Feast of Weeks in Deu.16.10. It is a time for great rejoicing. (cf. Deu.16.10-12)

27 But ye shall offer the burnt offering for a sweet savour (לְרִיחַ נִיחָם) unto the LORD; two young bullocks, one ram, seven lambs of the first year;

The Feast of Weeks, Pentecost Burnt Offerings

Day	Animals	#	Fine Flour: Omers Per	Total Omers fine flour	hins of oil mixed per omer	Total olive oil	Drink offering: Strong Wine	Total oil Per Day	Total Drink Off. Per Day
Pentecost Offerings	Bull	2	3	6	½	3	3		
	Rams	1	2	2	⅓	⅔	⅓		
	Lambs	7	1	7	¼	1¾	1¾	—5 5/12	— 5 5/12
	Kid of Goat	1	-	-	-	-	-		
Peace off.	He-lambs	2	all the fat	& inwards	are	consumed	on the	brazen	altar.
The Daily Burnt Off.	Lamb, a.m.	1	1	1	¼	¼	¼		
	Lamb, p.m.	1	1	1	¼	¼	¼	—½	—½

Again, this sacrifice was probably offered after the continual burnt offering of the morning. It consisted of 2 bulls, 1 ram, and 7 lambs, their meal offerings with oil and drink offerings, plus a kid of the goats for sin & Lev.23.19 adds two lambs for peace offerings.

Le 23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

(Also, be sure to include the salt in every meal offering. [cf. Lev.2.13, and never to have leaven or honey, Lev.2.11])

Problem:

Leviticus ch.23.18 has one bull (instead of two bulls), two rams (instead of one ram), and seven lambs. I do not know why. Matthew Poole thinks they could bring either. Otherwise we know that the Leviticus account was given at Sinai and the Numbers account, in the plains of Moab, both separated by about 38 years of history.

28 And their meat offering of flour mingled with oil, three tenth deals (3 omers) unto one bullock, two tenth deals (2 omers) unto one ram,

29 A several tenth (the same as 1/10th [v.13, 21], one omer) **deal unto one lamb, throughout the seven lambs;**

a several tenth deal, עֶשְׂרֹן, is tss. a tenth deal; as an adj. several in the English means separate, individual, distinct. vss. 13, 21, 29, a several tenth deal; vss. 9, 12, 20 (twice), 28 (twice), tenth deals.

30 And one kid of the goats, to make an atonement for you.

Which is the sin offering.

31 Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Again, as this has been repeated several times in this chapter, none of these other offerings, the weekly, monthly and these two annual sacrifices shall be a substitute for the morning & evening continual burnt offering. They are to be offered in addition to it. At the least we understand that the burnt offering represents Christ's complete devotion to God in behalf of His people. He is fulfilment of that burnt offering of the herd, of the flock and of the fowl. He was the most costly sacrifice as He alone could pay our sin-

debt to God. He had the *power* to forgive sins to God. (the young bull) He was the most precious sacrifice being without spot and blameless to God. His precious blood redeemed us from our sins. (the yearling lamb or the kid of the goats) And He was the least esteemed. He was meek and lowly. (Mt.11.29) *Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* (the fowl offerings of the pigeon or dove)

Eph 5:2 ... Christ ... hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. (Ex.30.35-38)