Daily Bread with Brother Hwa-Chi **(Not reviewed by the speaker, for personal use only)**

Numbers 28: 1-10

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. We continue to read Numbers chapter 2; today we will read verses 1 to 10.

Moses led the Israelites out of Egypt and into the wilderness. They stayed in the wilderness of Sinai for ten months. During that time, they received the Law, established the Tabernacle, set up the system of priestly service, and received the regulations concerning sacrifices. Finally, they took a census of the men in the wilderness of Sinai and organized themselves as an army. Then they set out from the wilderness of Sinai, preparing to enter the good land of Canaan that God had promised them. Unfortunately, the first generation of Israelites listened to the evil report of the ten spies and did not dare to enter the good land and take possession of their inheritance. Therefore, God punished that generation of Israelites. All the men who had been counted in the census were to die in the wilderness, except Joshua and Caleb.

From that time on, Israel began its thirty-eight years of wandering in the wilderness. This continued until the new generation of Israelites, under Moses' training and leadership, set out again from Kadesh. Following God's leading, they defeated Sihon, king of the Amorites, and Og, king of Bashan, and arrived at the plains of Moab, east of the Jordan River. The new generation of Israelites had strong faith. They were able to overcome the hardships of their circumstances and defeat powerful enemies. Although they became weak and failed when confronted with the lusts of the flesh, Phinehas, a priest of the new generation, courageously stepped forward, stood in the breach, and stopped the plague. God then instructed Moses and Eleazar to conduct the second census of the Israelite men, so that after entering the good land, the inheritance could be distributed according to the number of people.

Because Moses had failed to uphold the LORD as holy before the congregation in the incident involving the waters of Meribah at Kadesh, he was not allowed to enter the good land. By this time, Moses' ministry was drawing to a close. In Numbers 27:12–14, God announced that Moses' departure was approaching. Like an elderly father who had devoted himself completely to his family, Moses wanted to do everything he could for the Israelites before his life came to an end.

The first thing he did was appoint Joshua as his successor, so that Joshua could continue leading the Israelites into the good land. The second thing was to reiterate the instructions concerning sacrifices and worship. These instructions are recorded in Numbers 28 and 29. They would enable the new generation of Israelites, under Eleazar's leadership, to offer sacrifices and worship God properly, so that the Israelites could live in the fulfillment of God's promises. God had already clearly revealed the regulations concerning sacrifices in the wilderness of Mount Sinai, so all the details had been given. However, during their years of wandering in the wilderness, the Israelites were greatly limited in their ability to put these regulations into practice. The sacrifices associated with the various feasts could only be observed after they entered the land of Canaan and began cultivating the land.

The men of the first generation of Israelites had all died in the wilderness because of their unbelief. Now the new generation of Israelites was about to enter the good land of Canaan. Therefore, God wanted Moses to remind the Israelites once again about the matter of offering sacrifices. The instructions covered the sacrifices to be offered daily, weekly, and monthly, and finally the sacrifices required for the seven annual feasts. All these instructions were reviewed systematically. This time, the emphasis was not on the details, which can be found in the passages we have studied previously, especially Leviticus 23. Rather, the emphasis was on the actual practice and the attitude with which the sacrifices were offered. Through every offering they brought before God, the Israelites could be kept by Him and enjoy His promises and blessings.

Verse 1-2: "Now the Lord spoke to Moses, saying, 'Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.'"

In reiterating the matter of offerings to the new generation of Israelites, God placed the emphasis on the burnt offering. The burnt offering was an offering placed on the altar and completely burned to ashes, so that the sacrificial animal became a sweet aroma, rising slowly upward and bringing satisfaction to God. Therefore, the burnt offering was entirely for God. It meant giving everything to God without holding anything back. God specifically said that this offering by fire, a sweet aroma, was His food. This is a very special expression.

Food satisfies people, fills the sense of lack within them, and renews their strength. Everyone needs food to survive, yet God Himself can also enjoy food. Just as people need to receive food regularly, God also desires to enjoy food at appointed times. This is truly an entirely new revelation. The great God who created the entire universe and all things actually places great value on the burnt offerings presented by people and compares them to food, making them a source of regular enjoyment and satisfaction for Himself.

In terms of their typological significance in the New Testament, the burnt offering represents our consecration to God. Paul says this in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." When we present our bodies as a living sacrifice, we become a burnt offering that is pleasing to God. Dear brothers and sisters, do not underestimate anyone's consecration. Even an inconspicuous young brother or sister in the church who is willing to offer himself or herself completely to God brings a joyful and glorious response in heaven. If anyone loves God, that person is known by Him. If anyone offers himself or herself to God in love, that person will surely be remembered by God.

When presenting burnt offerings to God, the offerings had to be made at appointed times. The following passage is therefore arranged according to these appointed times. Verses 3–8 describe the daily regular burnt offerings; verses 9–10 describe

the weekly offerings; verses 11–15 describe the monthly offerings; verses 16–25 describe the annual offerings for Passover, the Feast of Firstfruits, and the Feast of Unleavened Bread; and verses 26–31 describe the annual offerings for Pentecost, also known as the Feast of Weeks. Chapter 29 records the offerings for the second half of the year: the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

Verse 3-4: "And you shall say to them, 'This *is* the offering made by fire which you shall offer to the Lord: two male lambs in their first year without blemish, day by day, as a regular burnt offering. The one lamb you shall offer in the morning, the other lamb you shall offer in the evening.'"

God had already revealed the daily regular burnt offering to Moses in Exodus 29:38–42. Therefore, the first generation of Israelites should have begun practicing this daily burnt offering while they were in the wilderness, so the new generation of Israelites should have been familiar with it. Nevertheless, God took the trouble to mention it once again, thereby showing that the daily regular burnt offering was the foundation of all offerings.

Every day, Eleazar the high priest was to offer two unblemished male lambs, one year old, on behalf of the Israelites: one in the morning and the other at twilight. The sacrificial animals were placed on the altar and slowly burned to ashes, keeping the altar fire from going out and ensuring that the sweet aroma of the burnt offering continued without interruption. One lamb was offered during the day and one in the evening, providing God with food throughout the entire day and bringing Him satisfaction. This is just as Psalm 92:2–3 says, "To declare Your lovingkindness in the morning, And Your faithfulness every night, On an instrument of ten strings, On the lute, And on the harp, With harmonious sound."

Actually, this is also the kind of offering that New Testament believers should maintain. Every morning, we should come before God and firmly resolve to commit the new day into His hands, asking Him to preserve us and remember us, so that we may live for Him throughout the day. Every evening, we should come before

God once again to offer thanksgiving and praise for that day. Through the daily regular burnt offering, we are kept living in the presence of God throughout the day.

Verse 5: " And one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil."

Whenever a burnt offering was presented, a grain offering had to be presented at the same time. The quantity of the grain offering depended on the sacrificial animal offered as the burnt offering. If a male lamb was offered, then one-tenth of an ephah of fine flour mixed with one-fourth of a hin of olive oil was required. One-tenth of an ephah is equivalent to approximately 2.2 liters today, while one-fourth of a hin is equivalent to approximately 0.9 liters.

Fine flour was made by removing the husks from the wheat, grinding it into flour, and then sifting it three times until it became an extremely fine powder. This typifies the gentle and pure humanity of Christ. The olive oil was to be beaten by hand rather than pressed. This was the finest quality of olive oil, and the oil typifies the Holy Spirit. The fine flour was mixed with the oil and kneaded into a fine dough to become the accompanying grain offering. It was to be burned on the altar together with the burnt offering. The grain offering therefore typifies the offerer's willingness to cooperate with the Holy Spirit and live out a beautiful testimony filled with the humanity of Christ, in order to please God.

Verse 6: "It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the Lord."

The regulations concerning the burnt offering had already been revealed by God to Moses on Mount Sinai and given to the Israelites to observe, as an offering made by fire to the LORD, a sweet aroma to Him. Now God was bringing this matter to the attention of the new generation of Israelites once again, emphasizing that this

was the continual burnt offering He had commanded. “Continual” means that the offering was to be presented without interruption, so that the fire on the altar would never go out and the sweet aroma of the burnt offering would never cease.

The reminder for the saints of the New Testament is that we must continually offer ourselves to God. I believe most saints can remember a particular stage in their lives when they were especially touched by God’s love and, prompted by the Holy Spirit, offered themselves to God. We often regard consecration as a special experience that happens just once. But here, the Bible tells us that the burnt offering must be continual. In other words, consecration must be ongoing and never cease; we must continually present our bodies as a living sacrifice. This is because we are very prone to becoming old and worn out. Our consecration in the past cannot help us face the challenges of today. Only by continually consecrating ourselves and continually being renewed can we live out a life that pleases God in the newness of the Holy Spirit.

Verse 7: “And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the Lord as an offering.”

When presenting a burnt offering, in addition to the accompanying grain offering, a drink offering also had to be presented. The quantity of the drink offering likewise depended on the sacrificial animal. If a lamb was offered, then one-fourth of a hin of strong wine was to be presented as the drink offering. When the sacrificial animal was being burned, the one-fourth hin of strong wine was poured out, causing the fire to burn more vigorously and intensely, and making the aroma of the burnt offering even richer.

In Philippians 2:15, Paul encouraged the saints in Philippi to become blameless children of God in a crooked and perverse generation, shining as lights in the world. In this way, their faith would become a burnt offering pleasing to God. Paul then said that he himself would be poured out as a drink offering upon the sacrifice and service of their faith, bringing satisfaction to God and enabling both Paul and the saints in Philippi to rejoice together.

Verse 8: "The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer it as an offering made by fire, a sweet aroma to the Lord."

For the continual burnt offering, one lamb was to be offered in the morning and another in the evening. Each lamb was to be accompanied by a grain offering and a drink offering.

Dear brothers and sisters, the saints of the New Testament no longer offer sacrificial animals, fine flour, or wine. Instead, we offer ourselves as living sacrifices. This may sound somewhat abstract, so let me put it more practically. Every morning, we should set aside a period of time to come before God—to sing hymns, read the Bible, pray, and fellowship with Him. We should also commit the hours of the day into His gracious hands, asking Him to preserve us. Every evening, we should likewise set aside a period of time to come before God and thank Him for His protection throughout the day. If we cannot even maintain these most basic practices, our consecration has no practical substance and becomes nothing more than an empty slogan. May God have mercy on us and help us establish a life of continual burnt offerings.

Verse 9-10: "And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering— this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering."

The continual burnt offering had to be presented every day. Then, on the weekly Sabbath, which marked the end of the week for the Jews, that is, our Saturday or the seventh day, a special offering was required. God created all things in six days and rested from all His work on the seventh day. God rested, and mankind rested as well. On this Sabbath day, two additional unblemished male lambs, one year old, were to be offered, together with the corresponding grain offering and drink offering. This consisted of two-tenths of an ephah of fine flour mixed with half a hin of oil as the grain offering, along with half a hin of wine as the drink offering.

These offerings were presented in addition to the continual burnt offering and were specifically designated for the Sabbath. In other words, on the Sabbath day, a total of four male lambs were to be offered, together with their corresponding grain and drink offerings.

The high priest of Israel was to present the continual burnt offering every day on behalf of the Israelites. On the Sabbath, however, he was required to offer twice the usual amount. In Leviticus 23, which discusses the regulations concerning the appointed feasts, verse 3 mentions that no work was to be done on the Sabbath. The Israelites were to hold a holy convocation, gathering together to worship God. However, there is no mention there of an additional burnt offering.

Therefore, we can infer that during their life in the wilderness, the priests offered only the daily continual burnt offering, and God did not require them to present a special burnt offering on the Sabbath. It was not until they arrived at the plains of Moab, a fertile region suitable for raising sheep, that God began requiring the Israelites to present the special Sabbath burnt offering. Perhaps God took into consideration the hardships of their wilderness journey and did not want to place an additional burden on the Israelites.

As for the saints of the New Testament, we no longer need to observe the Sabbath, because the Lord Jesus Christ is the Lord of the Sabbath. Instead, we remember the Lord on the Lord's Day, the first day of the week. Jesus rose from the dead on this day, bringing about an entirely new beginning. The early church also began remembering the Lord on the Lord's Day. Today, we too should offer a double portion of thanksgiving and praise to God on the Lord's Day, so that all the saints may be accepted by God in His presence. Then, throughout the following week, we should continue to present the continual burnt offering every day, so that we may live under God's grace and protection.

Let us pray together: Dear Heavenly Father, we thank and praise You. You gave us Your Son, Jesus Christ, so that through believing in Him, we might receive grace and be saved. The Israelites in the Old Testament presented the continual burnt offering every day and offered twice the usual amount on the Sabbath. In the same

way, as saints of the New Testament, You also remind us to offer our prayers as sacrifices every morning and evening, and to offer a double portion of thanksgiving and praise every Lord's Day. The fact that we have received Your saving grace and have become the church, gathering together to worship and praise You, is entirely because Jesus Christ accomplished redemption for us. Therefore, grant us a thankful heart and help us establish a life of daily offering. Help us to live each day under Your grace and protection. We pray in the holy name of our Lord Jesus Christ.