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

Numbers 28: 11-25

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it is time to read the bible again. We continue to read Numbers chapter 28. Today, we are reading verses 11 through 25.

On the plains of Moab, Moses once again spoke to the new generation of Israelites about the offering of sacrifices, particularly emphasizing the burnt offerings presented to God. The regular daily burnt offering consisted of one male lamb in the morning and one male lamb at twilight, together with the accompanying grain offerings and drink offerings. These were the regulations concerning sacrifices that the Israelites had received in the Wilderness of Sinai, and they had already begun to practice them.

Every Sabbath, in addition to the regular burnt offering, they were to offer two more male lambs with their accompanying grain offerings and drink offerings. These regulations supplemented Leviticus 23:3 concerning the Sabbath. It was only on the plains of Moab that Moses added the burnt offerings to be presented on the Sabbath. Perhaps we can infer that before this time, the Israelites had not offered Sabbath burnt offerings in the wilderness.

Now the new generation of Israelites had arrived east of the Jordan River and was about to enter the land of Canaan. From that time onward, the Israelites were to add the practice of offering burnt offerings on the Sabbath. Having established the regular daily burnt offerings and the burnt offerings to be presented every Sabbath, the next matter was what they should practice every month. In the regulations concerning the feasts in Leviticus chapter 23, there was no mention of monthly sacrifices. Therefore, we may also infer that such a practice had not existed before. From this point onward, the Israelites were to offer sacrifices at the beginning of every month.

Verse 11: “At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;”

The beginning of the month refers to the first day of each month, when a burnt offering was to be presented. The number of sacrifices was quite substantial, including two young bulls, one ram, and seven one-year-old male lambs without blemish.

If we look back, the regular daily burnt offering consisted of two male lambs. Every Sabbath, two additional male lambs were to be offered. At the beginning of each month, two young bulls, one ram, and seven male lambs were to be added. This increase in the number of burnt offerings over time illustrates that a person's desire to be pleasing to God should grow with the passing years. Our understanding of God's grace should increase with the years, our thanksgiving and praise to God should also increase with the years, and ultimately our consecration to God should increase with the years. The number of burnt offerings specifically prescribed here for the beginning of each month would also become the number of burnt offerings required each day during Israel's feasts.

This was almost a foretelling that after the Israelites entered the good land of Canaan, they would be able to enjoy the abundant produce of the land. There were twelve beginnings of months in a year. Each year, the monthly burnt offerings alone would require twenty-four young bulls, twelve rams, and eighty-four male lambs. In the following verses, we will read that the burnt offerings presented each day during the feasts were the same as those presented at the beginning of the month. Therefore, the total number of burnt offerings required each year was enormous. Yet what they offered was only a portion of what they possessed. I believe that for the new generation of Israelites who had grown up in the wilderness and were accustomed to a difficult life, learning that the good land would produce such abundance must have been exciting news.

Verses 12-13: “three-tenths of an ephah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ephah of fine flour as a grain offering, mixed with oil, for the one ram; and one-tenth of an ephah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD.”

The quantity of the grain offering accompanying the burnt offering was to increase proportionally according to the size of the sacrificial animal. Both the regular daily burnt offerings and the Sabbath burnt offerings consisted of male lambs. The corresponding grain offering for each male lamb was one-tenth of an ephah of fine flour mixed with one-fourth of a hin of olive oil to form a dough, which became the grain offering.

At the beginning of each month, the seven male lambs were to be accompanied by seven portions of grain offerings. One ram was also to be offered at the beginning of the month. The corresponding grain offering was two-tenths of an ephah of fine flour mixed with one-half of a hin of olive oil. The ratio of flour to oil was fixed, so the passage no longer mentions the olive oil separately, but simply specifies two-tenths of an ephah of fine flour mixed with oil as the grain offering. Two young bulls were also to be offered at the beginning of the month. The corresponding grain offering for each young bull was three-tenths of an ephah of fine flour mixed with three-fourths of a hin of olive oil to form a dough of fine flour. Therefore, the passage simply says three-tenths of an ephah of fine flour mixed with oil. Since two young bulls were to be offered, two portions of grain offerings were also required. These were offerings made by fire to the LORD, a sweet aroma. They were all to be burned on the altar, becoming God's food and pleasing Him.

Verse 14: “Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this is the burnt offering for each month throughout the months of the year.”

When presenting burnt offerings, in addition to the grain offerings, drink offerings were also required. The quantity of wine for the drink offering increased

proportionally according to the size of the sacrificial animal. For one male lamb, one-fourth of a hin of wine was to be offered. For one ram, one-third of a hin of wine was required. For one young bull, one-half of a hin of wine was required. These proportions would not change, so the following verses simplify the instructions by mentioning only the accompanying drink offerings. The Israelites could calculate the amount of wine required according to these proportions. These were the burnt offerings to be presented at the beginning of every month. Since there were twelve months in a year, the monthly burnt offerings were to be presented twelve times.

Verse 15: "Also one kid of the goats as a sin offering to the LORD shall be offered, besides the regular burnt offering and its drink offering."

At the beginning of each month, besides the burnt offerings, the priest was also to offer one male goat as a sin offering to make atonement for all the Israelites. Offering a sin offering meant acknowledging before God that all people have a sinful nature. Even if a person did not feel that he had done anything wrong, a sin offering was still to be presented at the beginning of every month for those hidden and unrecognized sins, so that all the people could remain holy before God. Of course, if an individual Israelite committed a sin, he was to immediately ask the priest to offer a sin offering or a trespass offering on his behalf. The regulations concerning these offerings had already been given in Leviticus chapters 4 through 7, and every individual Israelite was required to follow them.

Next, from Numbers 28:16 through 29:39, God revealed the burnt offerings the Israelites were to present during the seven annual feasts after entering the land of Canaan. Actually, in Leviticus 23:5-43, God had already revealed the regulations concerning these seven feasts in detail. However, the instructions concerning the sacrificial animals were not complete at that time. Now, when God instructed Moses to speak again about the sacrifices for the feasts, He systematically and thoroughly specified the number of burnt offerings to be presented each day during the feasts. Generally speaking, the burnt offerings required each day were approximately the same as those presented at the beginning of the month.

The Israelites had seven annual feasts, which could be divided into three groups. The first group consisted of three feasts, all in the first month: the Passover, the Feast of Unleavened Bread, and the Feast of Firstfruits. The second group consisted of only one feast, around the end of the second month or the beginning of the third month, which was Pentecost, also called the Feast of Weeks. The third group consisted of three feasts, all in the seventh month: the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. The first and second groups of feasts are recorded in Numbers chapter 28, while the third group is recorded in Numbers chapter 29. Let us first look at the first group of feasts.

Verses 16-17: "On the fourteenth day of the first month is the Passover of the LORD. And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days."

The fourteenth day of the first month was the Passover. Beginning on the fifteenth day of the first month, the Feast of Unleavened Bread continued for seven days, until the twenty-first day of the first month. The Israelites were to eat unleavened bread for seven days. During the Feast of Unleavened Bread, there would be a Sabbath, and the day after the Sabbath was the Feast of Firstfruits. In the land of Canaan, the barley would be ripe, and when the barley was harvested, they were to celebrate the Feast of Firstfruits. The Israelites were quite familiar with this group of feasts.

At the Passover forty years earlier, they had slaughtered the lambs and applied the blood of the lambs to the doorposts and lintels. The destroying angel passed over the homes of the Israelites and struck down all the firstborn in the land of Egypt. It was because of the Passover that Pharaoh of Egypt finally agreed to let the Israelites leave Egypt. On the following day, the fifteenth day of the first month, the Israelites began their journey and departed from Egypt. Because they left in such haste, they took their unleavened dough with them. They observed their first Feast of Unleavened Bread while traveling, and then entered the wilderness. Because they had not yet entered the good land, they had not yet experienced the Feast of Firstfruits. The first group of feasts speaks of God's redemption. In New

Testament typology, Jesus Christ was crucified on the cross on the day of Passover. On the day after the Sabbath, which was precisely the third day, Jesus rose from the dead on the Feast of Firstfruits and became the firstfruits.

From the fifteenth to the twenty-first day of the first month, the Feast of Unleavened Bread lasted seven consecutive days, during which they were to eat unleavened bread. Seven is a number of completeness. Seven consecutive days therefore represent that Christians should live a life free from sin throughout their entire lives. This does not mean that the saints will never commit sins, but that they must learn to apply the precious blood of Jesus Christ. Through confessing our sins, we receive forgiveness of our sins. God then justifies us, and we become holy before Him.

On the day of Passover, the Israelites were to gather together to eat the Passover meal. During Jesus' final Passover on earth, He also followed the custom of the Israelites and ate the Passover meal with His disciples in the Upper Room of Mark's house. It was during that meal that Jesus Christ instituted the Lord's Supper, which we observe every Lord's Day when we come to God's house to eat the Lord's bread and drink the Lord's cup together with all the saints, remembering the salvation the Lord accomplished for us. During the seven consecutive days of the Feast of Unleavened Bread following the Passover, the Israelites were to remove the old leaven from their homes and eat unleavened bread for seven days.

Verses 18-21: “On the first day you shall have a holy convocation. You shall do no customary work. And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish. Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah you shall offer for a bull, and two-tenths for a ram; you shall offer one-tenth of an ephah for each of the seven lambs;”

During the seven consecutive days of the Feast of Unleavened Bread, there was to be a holy convocation on the first day. No customary work was to be done, and the day was to be observed as a Sabbath rest. The priests were to present burnt

offerings on behalf of the Israelites. The number of burnt offerings was the same as that presented at the beginning of the month, including two young bulls, one ram, and seven one-year-old male lambs without blemish. They were also to present the corresponding grain offerings: three-tenths of an ephah of fine flour mixed with oil for each young bull, two-tenths of an ephah of fine flour mixed with oil for each ram, and one-tenth of an ephah of fine flour mixed with oil for each male lamb. At the same time, they were to present the corresponding drink offerings: one-half of a hin of wine for each young bull, one-third of a hin for each ram, and one-fourth of a hin for each male lamb.

Verse 22: "also one goat as a sin offering, to make atonement for you."

In addition to presenting a large number of burnt offerings, they were also to offer one male goat as a sin offering. For the Israelites, the Feast of Unleavened Bread meant removing the old leaven. However, in 1 Corinthians chapter 5, Paul condemned the Corinthian church for failing to deal with the sexual immorality in the church, and he used leaven as an illustration. In 1 Corinthians 5:6-7, he says: "Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us."

For the New Testament church, the Feast of Unleavened Bread means preserving the holiness of the church, removing sin, and becoming a new lump without leaven. Therefore, the sacrifices offered during the Feast of Unleavened Bread become the key to maintaining holiness. A large number of burnt offerings were to be presented, together with their accompanying grain offerings and drink offerings. These burnt offerings were based upon the sin offering. In New Testament typology, this represents receiving the salvation of Jesus Christ and acknowledging that our sinful nature still remains. Only through complete consecration, presenting our bodies as living sacrifices, can we be delivered from the dominion of sin and live a holy life.

Verses 23-24: "You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. In this manner you shall offer the food of the offering made by fire daily for seven days, as a sweet aroma to the LORD; it shall be offered besides the regular burnt offering and its drink offering."

During the Feast of Unleavened Bread, the regular daily burnt offerings still had to be presented. In addition to the regular burnt offerings, two young bulls, one ram, and seven male lambs were to be offered as burnt offerings, together with one male goat as a sin offering. This was to continue for seven consecutive days, with the same sacrificial animals offered each day. These offerings made by fire, with their sweet aroma, would become food for the LORD.

Here it is emphasized once again that the burnt offerings presented during the Feast of Unleavened Bread were in addition to the regular daily burnt offerings. In other words, one male lamb was still to be offered every morning and another every evening, together with their accompanying grain offerings and drink offerings. These were the foundation of all the burnt offerings, upon which the additional offerings prescribed for the feasts were to be added.

If we compare this with Leviticus 23:9-14, a Sabbath would occur during the Feast of Unleavened Bread, and the day after the Sabbath was the Feast of Firstfruits. A sheaf of the firstfruits of the harvest was to be presented to God as a wave offering. Jesus Christ rose from the dead on the day of the Feast of Firstfruits. Matthew 27:52-53 records that when Jesus was resurrected, some of the saints who had fallen asleep were also raised from the dead and appeared to many people in Jerusalem. This is precisely what the sheaf of firstfruits typified.

The passage in Leviticus also mentions that one male lamb was to be offered as a burnt offering, with an accompanying grain offering of two-tenths of an ephah of fine flour mixed with oil, which was twice the usual amount for a male lamb, together with one-fourth of a hin of wine as a drink offering. It turns out that on the day of the Feast of Firstfruits, this additional burnt offering had a special typological meaning. On the morning of the Lord's resurrection, Jesus Christ appeared to Mary Magdalene, who was weeping beside the tomb. In John 20:17,

Jesus said to Mary Magdalene: “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”

It turns out that on the morning of Resurrection Sunday, Jesus had a secret ascension to go up to God the Father. His resurrection brought complete satisfaction to God the Father. This is precisely what this special burnt offering typified: it emphasized the perfection of Jesus' humanity, and therefore twice the usual amount of the accompanying grain offering was required.

Verse 25: “And on the seventh day you shall have a holy convocation. You shall do no customary work.”

This typifies that the saints should live a life free from sin throughout their entire lives. On the seventh day, there was to be a holy convocation, and the day was to be set apart as a Sabbath rest, when no work was to be done. This typifies that when we have completed the journey of our lives and rested from all our labors, we will enjoy rest in the Lord's embrace.

Let us pray together: Dear Lord Jesus, thank You. You are the Passover Lamb, who was crucified on the cross for our sins. Three days later, You rose from the dead and became the firstfruits, bringing complete satisfaction to God the Father. Thank You for accomplishing salvation, so that through faith we can be regenerated and become children of our heavenly Father. The seven consecutive days of the Feast of Unleavened Bread following the Passover tell us that we should live a life free from sin. We acknowledge that we are truly weak and that we still frequently sin and stumble. You have also told us that the key to becoming holy is to offer abundant burnt offerings, consecrating everything we have to You. Only by standing upon the foundation of Your atonement for our sins and allowing You to govern our entire lives can we possibly live a holy life. Lord, please help us and remind us in our daily living to present our bodies as living sacrifices, which is our reasonable service. Bless my daily living. I pray in the holy name of the Lord Jesus Christ.