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

Numbers 28: 26-31

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 26 through 31.

On the plains of Moab, Moses explained the regulations concerning sacrifices to the new generation of Israelites, emphasizing burnt offerings as a supplement to the regulations concerning sacrifices that they had received in the Wilderness of Sinai. This time, Moses presented the regulations very systematically, beginning with the regular daily burnt offerings, then the burnt offerings to be presented every Sabbath, followed by the burnt offerings and sin offerings to be presented at the beginning of each month, and finally the sacrifices to be offered during the seven annual feasts. The regulations concerning the sacrifices for these seven feasts had already been recorded in Leviticus chapter 23. If the saints have time, they can review the daily Bible readings on Leviticus chapter 23.

When the Israelites were in the Wilderness of Sinai, God's revelation focused on the significance of each feast, its effect on the lives of the Israelites, and how they were to observe it. As for which sacrificial animals were to be offered and how many, the instructions were relatively limited and incomplete. Now that the Israelites were encamped on the plains of Moab and were about to enter the land of Canaan, God supplemented His revelation with the details concerning the burnt offerings, specifying which animals were to be offered and in what quantities.

We have already read about the three feasts in the first group of the seven annual feasts: the Passover, the Feast of Unleavened Bread, and the Feast of Firstfruits. These three feasts all occurred in the first month and followed one another consecutively. During the Feast of Unleavened Bread, the same burnt offerings and sin offerings as those presented at the beginning of each month were to be offered every day for seven consecutive days. Therefore, the number of sacrifices was

enormous. This also foretold that after the Israelites entered the good land, they would enjoy its abundant produce. For the New Testament saints, we should pay even more attention to the spiritual typology of these feasts: God accomplished redemption through Jesus Christ, and the saints can live a life free from sin and pleasing to God through complete consecration. Today, we will read about the second group of feasts. This group consists of only one day: Pentecost, also called the Feast of Weeks.

Verse 26: "Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall do no customary work."

The Feast of Weeks occurred when the wheat first ripened and was ready to be harvested. Therefore, it was also called the Feast of Harvest. In the land of Canaan, barley was harvested at the Feast of Firstfruits. Beginning with the day of the Feast of Firstfruits, seven Sabbaths were counted, making seven weeks, or forty-nine days. The day after the seventh Sabbath was exactly the fiftieth day, so it was also called Pentecost. This was precisely the time of the wheat harvest.

On the day of Pentecost, or the Feast of Weeks, a new grain offering was to be presented to the LORD. Leviticus 23:15-21 had already revealed the regulations concerning the offerings for Pentecost. The most distinctive requirement was the presentation of a new grain offering. The grain offerings presented by the Israelites were made of fine flour mixed with oil. They could be offered as uncooked dough or as baked bread, but they could not contain leaven or honey, because all the grain offerings were types of Christ's humanity. In Christ, there is no sin and no element of the world.

However, what was particularly special was that at Pentecost, a new grain offering was to be presented. This new grain offering had to contain leaven and be baked into two loaves of bread. This new grain offering, made into two leavened loaves, could not be burned on the altar. Instead, it was to be presented as a wave offering, waved before the LORD, and the new grain offering was to belong to the priests.

We know that the grain offerings accompanying the burnt offerings were to be burned together with the burnt offerings on the altar, becoming a sweet aroma and food for God. Therefore, these accompanying grain offerings could not contain leaven. Only the fine, pure, and gentle humanity of Jesus Christ could become God's enjoyment and satisfaction. The new grain offering at Pentecost, baked into two loaves, was actually a type of God's chosen people: one loaf represented Israel, God's chosen people in the Old Testament, and the other represented the church, God's chosen people in the New Testament. Human beings are imperfect and all have a sinful nature; therefore, leaven had to be added. This leavened new grain offering could not be presented as a sweet-smelling offering made by fire.

According to Jewish tradition, the Book of Ruth is read during Pentecost to remember Ruth, the Moabite woman. Beginning at the Feast of Firstfruits, Ruth went to glean grain in the fields of Boaz. It was not until Pentecost, at the time of the wheat harvest, that Ruth, at the suggestion of her mother-in-law Naomi, sought the protection of Boaz. Because Boaz was a close relative of Ruth's deceased husband, this led to the beautiful marriage between Boaz and Ruth. Boaz was the great-grandfather of David, and David was the greatest king in Israel's history. According to Jewish tradition, this is indeed a beautiful story worthy of remembrance. However, there is an even deeper spiritual meaning in this story: a Gentile woman was brought into God's chosen people, and through her, David was born. More importantly, thirty-two generations later, Jesus Christ was born. All of this was included in God's eternal plan. A Gentile woman was to be brought into God's chosen people and, according to God's plan, become an ancestor of Jesus Christ.

Pentecost is the second group of Israel's feasts. Although it lasts only one day, its significance is tremendous. Unfortunately, because of their unbelief, the Israelites still do not understand its true spiritual significance even today. If the first group of feasts typifies the grace of God's redemption, the second group represents the birth and building up of the church. According to the New Testament Gospels, Jesus Christ rose from the dead on the Feast of Firstfruits and then remained with His disciples for forty days. In Acts chapter 1, Jesus publicly ascended into heaven while

His disciples watched. Before His ascension, Jesus specifically instructed His disciples not to leave Jerusalem, but to wait for the coming of the Holy Spirit. The 120 disciples gathered in the Upper Room of Mark's house and prayed together in one accord for ten days. On the fiftieth day, which was Pentecost, the Holy Spirit was poured out. The apostle Peter then stood with the other eleven apostles and began to preach publicly. The first church was born in Jerusalem, and the apostles were of one heart and one accord in spreading the gospel. Later, Peter opened the door of the gospel to the Gentiles in the home of Cornelius, and the apostle Paul continued preaching the gospel among the Gentiles and establishing churches.

Paul declares in Ephesians 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God.” The church thus became God's chosen people in the New Testament. Therefore, the typology of the two leavened loaves was fulfilled: one represents Israel, God's chosen people in the Old Testament, and the other represents the church, God's chosen people in the New Testament. On the day of Pentecost, there was to be a holy convocation, and no work was to be done. This day was to be observed as a Sabbath rest.

Verses 27-29: “You shall present a burnt offering as a sweet aroma to the LORD: two young bulls, one ram, and seven lambs in their first year, with their grain offering of fine flour mixed with oil: three-tenths of an ephah for each bull, two-tenths for the one ram, and one-tenth for each of the seven lambs.”

These three verses record the burnt offerings to be presented at Pentecost. The number of burnt offerings was the same as that required at the beginning of each month, including two young bulls, one ram, and seven one-year-old male lambs. For the grain offerings accompanying the burnt offerings, three-tenths of an ephah of fine flour mixed with oil was to be offered for each young bull. Notice that these accompanying grain offerings could not contain leaven and had to be burned on the altar. For the ram, two-tenths of an ephah of fine flour mixed with oil was to be offered, and for each male lamb, one-tenth of an ephah of fine flour mixed with oil was required. Of course, although the passage does not mention them, the

accompanying drink offerings were still required: one-half of a hin of wine for each young bull, one-third of a hin for the ram, and one-fourth of a hin for each male lamb.

Attentive saints will notice that Leviticus 23:18 also records the burnt offerings to be presented at Pentecost, but the quantities are somewhat different. According to Leviticus, the offerings consisted of one young bull, two rams, and seven one-year-old male lambs. Regarding these two different records, Bible commentators have two different interpretations. The first view is that the regulations in Numbers replaced those in Leviticus. In other words, from this point onward, the offerings were to consist of two young bulls, one ram, and seven one-year-old male lambs. The second view is that the regulations in Numbers were additional requirements. That is, after presenting the offerings prescribed in Leviticus, the Israelites were also to present the offerings prescribed in Numbers.

Personally, I am more inclined toward the second interpretation, because the record in Leviticus emphasizes the presentation of the new grain offering, which consists of the two leavened loaves presented as a wave offering. When that wave offering was presented, the sacrifices prescribed in Leviticus were also required, including burnt offerings, sin offerings, and peace offerings. The regulations in Numbers should therefore be understood as additional offerings to be presented after fulfilling the regulations in Leviticus. These additional offerings were the same as those required at the beginning of each month, namely, the two young bulls, one ram, and seven one-year-old male lambs described in verses 27 through 29.

Verses 30-31: "also one kid of the goats, to make atonement for you. Be sure they are without blemish. You shall present them with their drink offerings, besides the regular burnt offering with its grain offering."

These two verses once again tell us clearly that the sacrifices presented at Pentecost were the same as those offered at the beginning of each month. In addition to the burnt offerings, one male goat was still to be offered as a sin offering. The passage also specifically instructs that all these sacrifices were to be

presented in addition to the regular daily burnt offerings. Of course, every burnt offering was accompanied by its grain offering and drink offering, and all the sacrificial animals had to be without blemish.

Let us pray together: Dear Lord Jesus, thank You! Because of Your salvation, we can become children of our heavenly Father through faith and also become God's chosen people in the New Testament. Just as God's chosen people in the Old Testament were organized into an army in the Book of Numbers, likewise, the New Testament church began to be established at Pentecost, and from that time onward, the period of building up the church began. Today, we are already approaching the end of the age. Thank You not only for saving us, but also for placing us in the church life, where we can learn together with the saints around us to live a holy life and to build up the church.

At Pentecost, You particularly show us that we must present burnt offerings that are pleasing to You, and that these offerings should be exceedingly abundant. Help us all to be committed to the church life and to present our bodies, becoming one living sacrifice together with all the saints, so that we may bear a beautiful testimony for You in the place You have measured out for us. Continue to lead the church where I am so that it may shine as a bright light, attracting the sons of peace who belong to You, that they may join the church life. Bless the church where I am. I pray in the holy name of the Lord Jesus Christ!