

## Numbers 28-30

Good evening and thank you again for joining us. Would you turn in your Bibles to Numbers 28 please?

Last week we studied the 2<sup>nd</sup> census in the book of Numbers, as God is preparing the nation to enter the promised land.

Tonight, we pick up the scene as we study chapters 28-31.

Why go through all these verses? 1) maybe only time someone reads them, and more importantly 2) if I start skipping verses, then I'm deciding which words of the HS are applicable to you, and that is horrifying. Best to read ALL so the HS can minister through ALL of His words!

The title of tonight's message is SETTING THE PLAN

Before we begin let's ask for the Lord's blessing.

PRAY

Numbers 28 and 29 list the sacrifices that the priests were to offer for the nation as a whole. Individuals, of course, could and did bring other sacrifices in addition to these.

The purpose of all these sacrifices was to bring the nation into worship of God.

### Chapter 28

**1 Now the LORD spoke to Moses, saying, 2 "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.'** The sacrifices were an opportunity for thanksgiving, and fellowship with God.

And this is what our times of worship, and our acts of sacrifice, are all about. They're opportunities for us to fellowship with God.

3-8

3 “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. 4 The one lamb you shall offer in the morning, the other lamb you shall offer in the evening, 5 and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil. 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. 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. 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.

Verses 9-10 describe the Sabbath Offerings

9 ‘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— 10 this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering. On the Sabbath the sacrifices were to be doubled.

Verses 11-15 provide details for once-a-month sacrifices

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; 12 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; 13 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. 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. 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. The monthly sacrifices were also called “New Moons” – following the phases of the moon.

By the time of Isaiah the prophet, these regular sacrifices had become hollow and meaningless. **Isaiah 1:14 Your New Moons and your appointed feasts**

**My soul hates;**

**They are a trouble to Me,**

**I am weary of bearing them.**

The Israelites wound up just going through the motions. And if we're not careful, we can do the same-just going through the motions during our time of worship.

Verses 16-25 describe the sacrifices that accompanied the Passover and the Feast of Unleavened Bread. We studied this in detail back in Leviticus 23.

16-18

16 'On the fourteenth day of the first month is the Passover of the LORD. 17 And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days. 18 On the first day you shall have a holy convocation. You shall do no customary work. A “holy convocation,” or “holy gathering,” took place on the first day and the last day of the Feast. On those days the people weren't to work, but to worship.

19-25

19 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. 20 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; 21 you shall offer one-tenth of an ephah for each of the seven lambs; 22 also one goat as a sin offering, to make atonement for you. 23 You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. 24 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. 25 And on the seventh day you shall have a holy convocation. You shall do no customary work.

Verses 26-31 describe the offerings at the Feast of Weeks

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. 27 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, 28 with their grain offering of fine flour mixed with oil: three-tenths of an ephah for each bull, two-tenths for the one ram, 29 and one-tenth for each of the seven lambs; 30 also one kid of the goats, to make atonement for you. 31 Be sure they are without blemish. You shall present them with their drink offerings, besides the regular burnt offering with its grain offering. This feast was also called Pentecost – which means “fifty”. This feast occurred the day after the seventh week after the Feast of Firstfruits.

Chapter 29 jumps to the three fall feasts of Israel, which we studied in detail in Leviticus 23.

1 'And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets. This was called the Feast of Trumpets. The trumpet blew sounding the end of the harvest, and the workers came up out of the fields to join in a "holy convocation."

Verses 2-6 lay out the number and types of sacrifices for this celebration.

2 You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, and seven lambs in their first year, without blemish. 3 Their grain offering shall be fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram, 4 and one-tenth for each of the seven lambs; 5 also one kid of the goats as a sin offering, to make atonement for you; 6 besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.

Verses 7-12 describes the Day of Atonement, or in Hebrew "Yom Kippur

7 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work. 8 You shall present a burnt offering to the LORD as a sweet aroma: one young bull, one ram, and seven lambs in their first year. Be sure they are without blemish. 9 Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram, 10 and one-tenth for each of the seven lambs; 11 also one kid of the goats as a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings. Again we studied the day of atonement at length in Leviticus.

12 'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days .After the day of atonement there was a celebration - where Israel remembered God's provision in the wilderness. The family would pitch a tent or tabernacle and live outside 7 days.

And the sacrifices at the Feast of Tabernacles in verses 13-40.

13 You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, and fourteen lambs in their first year. They shall be without blemish.

14 Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, 15 and one-tenth for each of the fourteen lambs; 16 also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

17 'On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish, 18 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance; 19 also one kid of the goats as a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

20 'On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish, 21 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance; 22 also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

23 'On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish, 24 and their grain offering and their drink offerings for the bulls, for the rams, and for

the lambs, by their number, according to the ordinance; 25 also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

26 'On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish, 27 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance; 28 also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

29 'On the sixth day present eight bulls, two rams, and fourteen lambs in their first year without blemish, 30 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance; 31 also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

32 'On the seventh day present seven bulls, two rams, and fourteen lambs in their first year without blemish, 33 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance; 34 also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

35 'On the eighth day you shall have a sacred assembly. You shall do no customary work. 36 You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish, 37 and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance; 38 also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

39 'These you shall present to the LORD at your appointed feasts (besides your vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.' ”

40 So Moses told the children of Israel everything, just as the LORD commanded Moses. That's a lot of BBQ! In the days of Jesus Josephus recorded that during one Passover over 255,600 lambs were sacrificed. And not one of them could take away man's sin. Only Jesus could do that.

CHAPTER 30 deals with the Law Concerning Vows. The last chapter of Leviticus contains instructions regarding how the Israelites were to handle vows under the Mosaic Law. In contrast, this chapter deals with when, and under what circumstances, they could annul vows, and when they had to remain in force

1 Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, “This is the thing which the LORD has commanded: 2 If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth. Numbers 30 teaches us the seriousness of taking a vow.

Our word should be our bond. If we make a promise, it's important to God that we keep our promise.

3-5

3 “Or if a woman makes a vow to the LORD, and binds herself by some agreement while in her father's house in her youth, 4 and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand. 5 But if her father overrules her on the day that he hears, then none of her vows nor her agreements by



which she has bound herself shall stand; and the LORD will release her, because her father overruled her. Today many would cry out that this was harmful and repressive, but in fact it was protective. If a young woman made a reckless vow that her father knew would get her into trouble, he had the right to overrule her.

Yet we live in a day where teenage girls can get an abortion without her parent's permission.

Parental authority isn't to be a hindrance, it's to be a protection.

6-8

6 "If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, 7 and her husband hears it, and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand. 8 But if her husband overrules her on the day that he hears it, he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the LORD will release her. The husband had the right to void the vow so long as he spoke up that day. He couldn't in hindsight say it was voided.

9 "Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her. A widow or divorced woman had no male "head" of her household, so she is bound by her vows

10-13

10 "If she vowed in her husband's house, or bound herself by an agreement with an oath, 11 and her husband heard it, and made no response to her and did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand. 12 But if her husband truly made them void on the

day he heard them, then whatever proceeded from her lips concerning her vows or concerning the agreement binding her, it shall not stand; her husband has made them void, and the LORD will release her. 13 Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void. This is a demonstration of the biblical principle of headship. When God declares someone to be in a position of authority, and others are expected to submit to that authority, the head also is accountable before God for the result.

God never grants authority without accountability.

14-16

14 Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard them. 15 But if he does make them void after he has heard them, then he shall bear her guilt.”

16 These are the statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

CHAPTER 31 contains God's instructions for Israel to destroy the Midianites. Interestingly, the aftermath of the battle receives more attention than the battle itself because it explains the way in which Israel distributed the spoils of war.

This is all preparation for their future battles with the Canaanites.

1 And the LORD spoke to Moses, saying: 2 “Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people.” The Midianites were with the people of Moab. God commanded they be attacked for their seduction of Israel into sexual immorality and idolatry (Numbers 25).

If you remember from back in Genesis 25, we see where the midianites came from **Genesis 25:1 Abraham again took a wife, and her name was Keturah. 2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.**

3-8

3 So Moses spoke to the people, saying, “Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on Midian. 4 A thousand from each tribe of all the tribes of Israel you shall send to the war.”

5 So there were recruited from the divisions of Israel one thousand from each tribe, twelve thousand armed for war. 6 Then Moses sent them to the war, one thousand from each tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the holy articles and the signal trumpets in his hand. 7 And they warred against the Midianites, just as the LORD commanded Moses, and they killed all the males. 8 They killed the kings of Midian with the rest of those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. Balaam the son of Beor they also killed with the sword. Balaam, the prophet who had masterminded the strategy by which Israel would be seduced into sexual immorality and idolatry, was now dead. He was judged by the vengeance of God, and his money did him no good.

9-15

9 And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods.

10 They also burned with fire all the cities where they dwelt, and all their forts. 11 And they took all the spoil and all the booty—of man and beast.

12 Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, across from Jericho. 13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp. 14 But Moses was angry with the officers of the army, with the captains over thousands and captains over hundreds, who had come from the battle.

15 And Moses said to them: “Have you kept all the women alive? Moses is shocked! He can’t believe his eyes. Somehow, somehow, the military leaders though it was a good idea to keep the women alive who led the nation into sexual immorality and idolatry.

16 Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD. 17 Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately. This seems harsh, but was absolutely necessary. The boys would have grown into men with the solemn responsibility to avenge their father's death and to perpetuate Midianite culture - which in itself was anti-God.

18-24

18 But keep alive for yourselves all the young girls who have not known a man intimately. 19 And as for you, remain outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. 20 Purify every garment, everything made of leather, everything woven of goats’ hair, and everything made of wood.”

21 Then Eleazar the priest said to the men of war who had gone to the battle, “This is the ordinance of the law which the LORD commanded Moses: 22 Only the gold, the silver, the bronze, the iron, the tin, and the lead, 23 everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification. But all that cannot endure fire you shall put through water. 24 And you shall wash your clothes on the seventh day and be clean, and afterward you may come into the camp.” All the material spoil had to either be purified by fire or cleansed with water. Only then was it fit for use among God’s people.

The rest of the chapter is a tally of the spoils, and instructions on how to disperse the proceeds. Let’s finish the chapter.

25 Now the LORD spoke to Moses, saying: 26 “Count up the plunder that was taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation; 27 and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.

28 And levy a tribute for the LORD on the men of war who went out to battle: one of every five hundred of the persons, the cattle, the donkeys, and the sheep; 29 take it from their half, and give it to Eleazar the priest as a heave offering to the LORD. 30 And from the children of Israel’s half you shall take one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites who keep charge of the tabernacle of the LORD.” 31 So Moses and Eleazar the priest did as the LORD commanded Moses.

32 The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep, 33 seventy-two thousand cattle, 34 sixty-one thousand donkeys, 35 and thirty-two thousand persons in all, of women who had not

known a man intimately. 36 And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven thousand five hundred sheep; 37 and the LORD's tribute of the sheep was six hundred and seventy-five. 38 The cattle were thirty-six thousand, of which the LORD's tribute was seventy-two. 39 The donkeys were thirty thousand five hundred, of which the LORD's tribute was sixty-one. 40 The persons were sixteen thousand, of which the LORD's tribute was thirty-two persons. 41 So Moses gave the tribute which was the LORD's heave offering to Eleazar the priest, as the LORD commanded Moses.

42 And from the children of Israel's half, which Moses separated from the men who fought— 43 now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep, 44 thirty-six thousand cattle, 45 thirty thousand five hundred donkeys, 46 and sixteen thousand persons— 47 and from the children of Israel's half Moses took one of every fifty, drawn from man and beast, and gave them to the Levites, who kept charge of the tabernacle of the LORD, as the LORD commanded Moses.

48 Then the officers who were over thousands of the army, the captains of thousands and captains of hundreds, came near to Moses; 49 and they said to Moses, "Your servants have taken a count of the men of war who are under our command, and not a man of us is missing. 50 Therefore we have brought an offering for the LORD, what every man found of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces, to make atonement for ourselves before the LORD." 51 So Moses and Eleazar the priest received the gold from them, all the fashioned ornaments. 52 And all the gold of the offering that they offered to the LORD, from the captains of thousands and captains of hundreds, was sixteen thousand seven hundred and

fifty shekels. 53 (The men of war had taken spoil, every man for himself.) 54 And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of meeting as a memorial for the children of Israel before the LORD.

Customarily in those days the spoils of victory belonged to the soldiers who fought. But God commanded that they also give some of the spoil to the people of Israel who did not fight.

In addition to that, a portion of the spoil also was to be given to the LORD. Even with the spoils of war, God wanted Israel to have the heart of givers.