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## SPEAKERS

Baruch Korman

Well, we are going to continue where we left off last week. You might recall that we looked forward to some of the holiday sacrifices. In other words, how was it, according to the Torah, did people worship God? What did they give? How did they behave? What were they required to do in order to acknowledge these individual holidays, days such as the Passover sacrifice, which was done on the 14th day of the first month that month of Nisan, or Aviv, as it's said in the book of Exodus. Also we find that there's another holiday that that comes about immediately after Passover, and of course, I'm speaking about the Feast of Unleavened Bread. We see that during Passover there are special observances and offerings that we're called to make, and also on what's known as the Feast of Weeks, also known to many as Pentecost. This is also a holiday that required individuals to go up to Jerusalem, just like the Lord, or just like the Feast of Unleavened Bread. So all of this was being done now in our study tonight, we're going to look at the remaining Holy Days, these appointed days of the Lord which God has called us to mark and to respond to them in faith. So without any other delay, let's begin. And I would invite you to take out your Bible and look with me to the book of Numbers, and we're now ready for numbers and chapter 29 The Book of Numbers, chapter 29 now for this study, we're not going to have a lot of commentary, but what are we going to do? We're going to read this chapter. We want to do so with a comprehension of what is being said and why. Now, at times, we will point out some of the nuances that we read in the biblical text. So let's begin the Book of Numbers, chapter 29 it's a long chapter, but we'll go through it as quickly as. Can. Let's begin verse one. And in the seventh month, on one day of the month, which would be the first day of the month, we have something nigra Kodesh, which means a holy proclamation will be and notice this next phrase, Lechem, for you think that's so important that what's being done is not for God. God is perfect. God needs nothing. It's being done for us. Why? Well, as Paul says, These festivals are a shadow of what's coming. What does that mean? They point to the king, who the king is, but they also point to a kingdom, reality, one that we should be ready for. So look again, verse one, and in the seventh month, on one day of the month, meaning on the first day of the month, a holy proclamation will be for you, and then all laborious work You shall not do. And notice what it says, Yom Teruah, which is the day of the sounding, specifically the sounding of the ram's horn, which is called a shofar, and it says again at the end of verse one, YiHi Lechem, it will be for you. Now, let me just remind us of something. When we speak of this day, also known by many

as the Feast of Trumpets, we need to realize something the sounding of the trumpet, and that's what's being emphasized here, is about preparation and provision. What that means is this, that God provides what we need to be ready, to be prepared to serve him. He's always willing to do that. Let's press on look. Now. Verse two, we're going to find out more of these offerings and sacrifices which are required to be made during these appointed days. It says, And you shall make a burnt offering. And this burnt offering is a sweet aroma unto the Lord. And then we're going to find out what that burnt offering is. It is a bull, the son of cattle, and it's one so one bull that is part of the cattle, one ram. And then we have here seven. And I realize that a lot of Bibles will say lambs, but it's not the word for lamb. It's a word for sheep. So seven sheep that are one year old and notice something else to me, mean that they are blameless, meaning they have no fault, no type of blemish that makes them inadequate to be offered unto the Lord. Verse three

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and their grain offering. And what is this grain offering? It is fine flour mixed with oil. And notice it says that there's three measurements, three tenths of a measurement per bowl, and then we have two tenths of a measurement for a ram and 1/10 for a sheep, one sheep, and we know that altogether, there are seven sheep that's going to be offered up in addition to that, and this will be something that we see consistently. There's also a kid goat. And it's the term Seir izim, a kid goat, one for a sin offering to atone unto you or for you. It's an atonement concerning you. And in addition to that, look now to verse six, besides the burnt offering for the month. And the first day of the month is when Yom Teruah, this Feast of Trumpets is so there's also the burnt offering for the month and for the grain, its grain offering, and also the burnt offering, which is the daily sacrifice that is made that we talked about earlier, and its grain offering, and Their drink offerings, or their libations. And then we have a phrase ke mishpatam, which means, according to their judgments. Now, what it's saying is simply according to what has been prescribed. And God gives judgments, meaning he tells us what to do. And if we're wise, we're going to do that. And all of this is a sweet aroma, a fire offering unto the LORD. And we see this frequently, this phrase la Adonai unto the Lord, meaning we do it unto Him. And the context for that is worship. So we always worship according to spirit and truth. The truth is found in God's Word. Let's move on. We just dealt with the Feast of Trumpets. Now we're going to go to the next holiday in the seventh month, which is yom hakipporim, or the day of atonements. Interesting most of the time, and we'll see some examples that they have a plural word, kippurim, atonements, but they translate it singular. Let's press on. Look at verse seven and on the 10th day of the month, what month this seventh month? It is a holy proclamation. It shall be for you. There's that phrase. And then, what did we do? On Yom, Haki, Purim, well, notice it says, And you shall afflict your souls all laborious work You shall not do so. It is a holy convocation. This word convocation is a proclamation. We're called to proclaim something and notice, because it's a day which no work can be done, it is seen as a high Shabbat. That's the definition any day which forbids labor. That's not a Seventh Day Shabbat is a high Shabbat. That's what we learn from the New Testament as well. So it says, All labor you cannot do verse eight, and you shall offer up a burnt offering unto the LORD. Again, this sweet aroma. And what is this burnt offering? Well, it is a bull that is a son of the cattle. How many bulls, one and one ram. But also, again, we have those seven sheep that are blameless and they shall be for you. Meaning, when we do it, there is going to be some benefit. And let me just simply say this, there is always a benefit from worshiping God. No one worships God as God has commanded and regrets that because worship, remember one of the terms for worship has to do with making an offering. And that word for

making an offering is to draw near and as we approach God. Being in the presence of God changes us. This is what it's being taught in this verse. Look now to verse nine, and their grain sacrifice, or their grain offering of fine flour mixed with oil. And again, we're told, three tenths, four a bull, two tenths for a ram, one ram, and then we have 1/10 for one sheep. And all together, there are seven sheep that are offered up again. Look at Verse 11 and one goat for a sin offering, besides the sin offering, which is unique and specific to and notice this Haki Purim, the sin offering in addition to the one for the the day of atonements. Now let me just simply say, on this day, many things are being atoned for. This is probably the best answer of why it's called yom hakipporim, the day of atonements. Because many things we know that those different vessels, which are inside the temple, initially inside the tabernacle, but eventually we're talking about the temple, all those things were atoned for as well. Well, let's press on notice what it says in verse 11, one kid goat for a sin offering, besides the sin offering for atonements and the daily burnt offering, which we know one is offered in the morning, one in the twilight or in the late afternoon, with their grain offerings, or its grain offerings, and their libations, meaning Their drink offerings. Look now to verse 12. Now in verse 12, we're going into another festival. Remember, I shared with you that there are three times a year that everyone must go up to Jerusalem. What are those? Well, they are the Feast of Unleavened Bread, Shavuot or Pentecost and this day the Feast of Tabernacles. Now the main message of the Feast of Tabernacles is to trust, to depend, to rely upon God for what? For all things. This is what his followers do. When I say the followers, the followers of God, but especially the followers of Messiah we depend upon, upon him. Let's move on verse 12, and on the 15th day of the seventh month, again, Mira Kodesh, a holy proclamation will be for you. And again, all labor of work you shall not do. What should you do? You shall separate the feasts unto the Lord seven days. Now it's interesting, because here it says that you shall separate. And notice this. Now we know it's the Feast of Tabernacles, but it's not called that here. It just simply says, hag ladonai, a festival unto the Lord seven days. Well, we're going to know something. We're going to find that there are bulls that are offered up on the first day. There are 13. And then we take away one every day for those seven days, and at the end, there's going to be a total of 70 bulls offered up. And according to tradition, I think there's a biblical basis for this, we find that there are 70 nations that come from Noah. And the tradition is that during the Feast of Tabernacles, it is a festival whereby the nations are supposed to respond, and this is something that we're going to see later on as we go deeper into the study of of the Feast of Tabernacles. It's not just for the Jewish people, but especially during the Millennial Kingdom, all the nations that are remaining, that are still alive, they must go up. So let's press on look, if you would, to verse 13, and you shall offer up a burnt offering, a fire offering, a sweet aroma unto the Lord. Now we're told what that is this burnt offering. It says bulls,

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the sons of cattle and how many 13, two RAMs. And here we have something different. Previously, on these days, we would offer up seven sheep. But now notice, there is a total of 14 sheep being offered up, and they shall be blameless, meaning they have to be acceptable to be offered unto the Lord. They must go through an inspection to see that they are to me, mean that they are blameless or without any spot or out any blemish. Let's press on notice. What else the scripture says here? Not only 14 sheep. But keep reading and their grain offering, which is fine flour mixed with oil, and we have three tenths for one bull. How many bulls were there? 13? And that's what it says, 13 bulls. So each one has three tenths of the measurement for for each bull. And all together, there's 13 and there's two tenths for a one ram. And we have that there are two rams offered up. And then we have look at verse 15 and 1/10 for

one sheep. And all together, we have 14 sheep that are being offered up, not lambs, but but sheep. Then verse 16 and one kid goat for a sin offering. Besides the burnt offering, what burnt offering? Ha Tami, the daily one that's offered up every day, and with their its grain offering and its drink offering, or its libation. So all of this is being done. And let me just simply say there's something known in Judaism as bet ha Shea VA, which is the drawing water in order to make this, this libation, this drink offering. So this is something that's important, and water is an important aspect of the Feast of Tabernacles. Why? Because at the end of the festival. We see that there's a prayer made for rain. Why? Well, when we come to the Feast of Tabernacles, it is concluding, and we pray for rain and do why? Because the rainy season is upon us. So this is all being done. Let's press on to verse 17. And on the second day, we find bulls, the son of cattle. And notice there's 12 that's going to be offered up, and two RAMs, and again, 14 sheep. That must be, what to me mean, that must be without blemish, verse 18, and their grain offering and their libations for the bulls, for the RAM and for the sheep. And notice it says, according to their number, according to the judgment, meaning the specification that we read in God's word, verse 19 and one kid goat for a sin offering, besides the daily burnt offering, which is the daily sacrifice and its grain offering and their libations. Now the libations has to do with everything that's being offered up, not just one or two of the things, but all the things. And that's why their libations, rather than its libations verse verse 20, and on the third day, we have 11 bulls, two RAMs, and again, 14 sheep. That it says that they must all be to me, mean that they must be blameless also. Verse 21 their grain, offering their libations for the bulls, for the rams and for the sheep. And again, we have that Bay mizbaram with their number according to the judgment. And that judgment has nothing to do with our thoughts what we would do. It all comes from the precise instructions that God is giving his people at this time. Look now to verse 22 and a goat for a sin offering, one goat for a sin offering, besides the daily sacrifice, or daily burnt offering, and its grain offering and its libation. So we find that every day it is being treated as a similar manner, all of these same sacrifices must be offered up. Look now to verse 23 and on the fourth day 10, meaning 10 bulls, two RAMs, and again we have 14 sheep, one year old. Then it says that must be be blameless verse 24 their grain, offering their libation for the bulls, for the rams and for the sheep, according to their numbers, according to the judgment, meaning what God has prescribed. Verse 25 and one goat for a sin offering, besides the daily burnt offering and its grain offering and its libation, its drink offering, verse 26 and on the fifth day, nine bulls and we have two RAMs, and again 14 sheep. And then it says to me, mean that are blameless. Verse 27 their grain, offering their libations for the bulls, for the rams and for the sheep, again Bay mizbaram, with their number according to the judgment, meaning what God has prescribed, verse 28 and A sin offering one goat, besides the daily sacrifice and its grain offering and its libation. Verse 29 and on the sixth day, eight bulls, two RAMs, and again, 14 sheep that are blameless. Verse 30, there is. A grain offering, their drink offering, or libations for the bulls, for the rams and for the sheep, according to their number and as prescribed or as the judgment requires. Verse 31 and one goat for a sin offering, besides the daily sacrifice and its grain offering and its water libation, verse 32 and on the seventh day, seven bulls, two RAMs, and again, 14 sheep that are blameless. Verse 33 their grain, offering their libations for the bulls, for the rams and for the sheep, again, according to their number, according to their judgment, meaning these specifications, verse 34 and one goat for a sin offering, besides the daily burnt offering and its grain offering and its libation. Verse 35 and on. And this is a change, because we finish the Feast of Tabernacles now we're at a another holiday that is exceedingly unique. It is called shemeni at serit, which can mean the eighth day assembly. Now this word for assert or assembly means to stop. So it is a stopping, but a stopping with a purpose. Let's read what it says here again. We're ready now for verse 35

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and on the eighth day, a assembly, which means a stopping of normal things, it shall be for you. So if you stop, there's going to be a blessing attached to it. And then it says, All laborious work You shall not do. But what should you do? But you shall offer up a burnt offering, a fire offering a sweet aroma unto the Lord one bull, one ram. And again we go back to seven sheep that are blameless verse 37 and their grain offering and their libation for a bull, for a ram, and for the sheep, according to their number, according to their judgment, meaning what God has commanded. Verse 38 and a goat, one goat as a sin offering, besides the daily offering, or the daily burnt offering, and its grain offering and its libation, verse 39 now we're coming to a conclusion of this chapter, and I want you to See that all of this God is so precise, God is commanding. And this shows us a very important principle, and what is that? Well, they are required to give. And we see biblically, there is a relationship between giving and worship. So sacrifice is foundational. So that is why we're told in other places, do not appear before the Lord empty handed. We want to demonstrate generosity. We want to show as as people of faith that we trust in God and we know that it's never harmful for us to obey what God is telling us. Well, look, if you would, to verse 39 where it says, And these you shall do to the Lord. Notice that unto the Lord in their appointed day, it says, or actually, in your appointed day alone, from your vows and from your your free will offerings, which is a word that's related to grace, meaning Being generous, and your burnt offerings and your grain offerings and your drink offerings and your peace offerings. So all of these things were done in a free way, not based upon compulsion, but rather we are free. God has given us the. Opportunity to worship him by making him offerings, demonstrating a sacrifice. And again, this is so connected to worship that we do not appear before God with nothing, but we bring an offering. We bring something sacrificial to him, recognizing what he has done. Now, in the Hebrew Bible, that 29th chapter has concluded, but in most Bibles, what do we do? Most add an additional verse, and it's the last verse, verse I would suspect to be 40, where it says And Moses spoke to the children of Israel according to all which and notice this the Lord had commanded Moses. So we see that Moses received from God. What did he do? He gave that to the people. He informed them, he instructed them on how we set apart these appointed days. And again, we need to remember something. These appointed days have a purpose. They teach us what God has done in our history. But also there is a connection to the future, what God will do and all of these festivals, and we need to understand that not all the days that we mention are appointed days. For example, Passover. There is a commandment to be done this, korban ha Pesach, offering up the Passover lamb and doing that. There's many things connected to this commandment, but it is not a festival day. Now we talk about the Feast of Passover, that's fine, but that is a preparation day for the beginning of the Feast of Unleavened Bread. So if you don't do the Passover, you can't do the Feast of Unleavened Bread. And what's so important about the Feast of Unleavened Bread is this unleavened quality, an absence of pride having to do with sincerity and truth, not having malice, but rather having a joy among the people of God that we are his people, and demonstrate that. So these festivals always remind us of what God has done, what he is going to do in order to bring us out of this world. These appointed days moadim come from a Hebrew word, which is also related to ya'ad. What's yaad? It's a destination. So it's when we acknowledge, understand, study, and apply the truth of these appointed days to our life. It is going to bring us into the destination. What destination? Where do we want to be? Well, very clearly, we are a kingdom people. We are the followers of the God of Israel. And we want to demonstrate that. And I'll close with this. We want to do something. Not too long ago, I taught a message, a very short one, on Old Testament saints. And as I

said, I don't believe there's such a thing as Old Testament saints, because a saint has to receive the work of Messiah. There's evidence why, only a believer in Messiah can be called a saint, but notice something else, this concept of distinction. We are called to live life distinctly meaning, not like the rest of the world, but we are called to and hear this bear witness, this term congregation. It is really not the word congregation. It's really the word for a witness. It's a DA which is derived from the word lehid, which means to bear testimony, or to testify or to witness. This is what we're called to do. And it's only when, and I'll conclude with this, it is only when we understand these biblical festivals, they all point to the work of Messiah. We see this in the spring festivals that were so connected to the Ministry of Messiah, how he died, why he died, his resurrection, and also when He poured out His Spirit, giving the Holy Spirit to believers, all of that's tied to the spring festivals, and when we look at the fall festivals, we are taught biblical truth. It does not mean that these key events which will happen has to happen. On these festivals? No, that's not what the Scripture teaches. But these festivals teach us about what we should expect, what we should be preparing for, how we should have a perspective different than the rest of the world. This is what God wants us to be, distinctly different. I can say that in another way, he wants us to be holy ones. What does that mean to be saints, to manifest the fact that we have been redeemed by the blood of the lamb that is Messiah, Yeshua, for the purpose of living differently and having a testimony bearing witness that shows we do not belong to this world, but we have a kingdom hope so until Next week, may God bless you. Shalom from Israel. You. You.