

NUMBERS 29:1-40
(THE DAY OF ACCLAMATION, DAY OF ATONEMENT)
(AND TABERNACLES OFFERINGS)

Due to the high number of verses, our intro will be short today.

Text Verse: “Hear the word of the Lord,
You rulers of Sodom;
Give ear to the law of our God,
You people of Gomorrah:
¹¹ ‘To what purpose *is* the multitude of your sacrifices to Me?’
Says the Lord.
‘I have had enough of burnt offerings of rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.’” Isaiah 1:10, 11

The Lord mandated the sacrifices and offerings mentioned in our text verse, and yet it says he had enough of them, and that He had no delight in them. How can that be when they were mandated by Him?

It is because the people’s hearts were wicked and their conduct was abominable. And yet, they purposed to come before Him as if nothing was wrong. The sacrifices took care of their guilt, and so the guilt didn’t matter, did it?

This is the attitude of many of us... well, all of us to some extent. “I am saved by Christ, so this particular sin doesn’t matter. I’m already forgiven.” Some sects even take the doctrine of grace to mean that we can live however we want. But both the law and grace say exactly the opposite.

We should live in a more holy manner, not less so. Israel failed, and the Lord tired of them and their offerings. The church is failing, the Lord is removing lampstands from churches and He is tiring of the people in them. Just because the offerings are mandated and made, it doesn't mean that everything is AOK.

And just because Calvary saw the death of Christ for us, it does not mean that we can take that sacrifice and then weary our God with how we use it. May it never be so. Such precious lessons as this are found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. Offerings for the Day of Acclamation (verses 1-6)

So far, the required offerings have followed a logical and orderly pattern. The first mentioned were the daily offerings, then the weekly, or Sabbath, offerings, then the monthly, or New Moon offerings.

From there, the offerings at the annual observances have been named. First came Passover and Unleavened Bread, and then the Feast of Weeks. These have come in order on the annual redemptive calendar which starts in the springtime, around March/April.

Now, the annual observances continue with those which are observed in the fall, around Sep/Oct, beginning with...

¹ **'And in the seventh month, on the first *day* of the month,**

You may remember that the original calendar, that of creation, began in the seventh month. This continued until the time of the Exodus. In Exodus 12,

the Lord said this to Israel. This was in the spring, when the Lord proclaimed the institution of the Passover –

“This month *shall be* your beginning of months; it *shall be* the first month of the year to you.” Exodus 12:2

What was the seventh month of the creation calendar became the first month of the redemption calendar, and what was the first month of the creation calendar became the seventh month of the redemption calendar.

The original Hebrew name of this month is Ethanim. The name Ethanim is prefixed by an article, *ha’ethanim*, and it means, “the permanent flowings.” That name is found only in 1 Kings 8:2. After the Babylonian exile, the Aramaic name, Tishri, was brought into use, and that continues to this day.

The first day of this seventh month was already set aside as a special feast day in Leviticus 23:23-25. There, these instructions were given –

““Then the Lord spoke to Moses, saying, ²⁴ “Speak to the children of Israel, saying: ‘In the seventh month, on the first *day* of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. ²⁵ You shall do no customary work *on it*; and you shall offer an offering made by fire to the Lord.””” Leviticus 23:23-25

As was seen there, and as is now repeated here in Numbers...

^{1 (con’t)} **you shall have a holy convocation.**

miqra qodesh yihyeh lakem – “convocation holy shall be for you.” The entire day was to be a festive occasion. As this is the first of the month, it

would coincide with the New Moon celebration mentioned elsewhere, including in the previous chapter where the offerings for each New Moon were detailed. By proclaiming a holy convocation, it means that...

¹ (con't) **You shall do no customary work.**

meleket avodah lo taasu – “work servile no shall you do.” This then is not a Sabbath. It is a day on which customary work, meaning the labor of one’s profession, was not to be engaged in. However, meals could be prepared on such a day, and it is therefore not a Sabbath. One can think of any of our special holidays. We don’t normally work our regular jobs, but we have barbecues, picnics, and the like. We rejoice in what the day signifies. The same is true here.

In Leviticus 23:24, which we just cited, it said, you shall have a sabbath-rest, a memorial of blowing of trumpets. The word translated as “sabbath-rest” there is *shabathon*. It is used 11 times in the Bible, all in Exodus and Leviticus, and all but 3 are conjoined with the word *shabath*, or “Sabbath.” That would then indicate a sabbath of complete rest. Because this is not conjoined with the word Sabbath, it is not a Sabbath per se, but rather simply a rest. It would better be translated as a “solemn rest.”

The people were to rejoice in the Lord, and have a special day off. As seen in the previous sermon on the monthly offerings, however, because this feast coincides with the New Moon, it was elevated to a special place, comparable to a Sabbath. And even more, in Amos, the New Moon can be seen to be not only a day of observation to the Lord, but a day of rest among the people –

“When will the New Moon be past,
That we may sell grain?
And the Sabbath,
That we may trade wheat?”

Making the ephah small and the shekel large,
Falsifying the scales by deceit,
“That we may buy the poor for silver,
And the needy for a pair of sandals—
Even sell the bad wheat?” Amos 8:5, 6

The New Moon was a day, like the Sabbath, when selling was not allowed. This is not mandated by the Lord directly, but eventually it was considered a day set apart in a unique way, just as the Sabbath was. Therefore, because this feast day coincides with the New Moon, it was to be considered a very special day – not a Sabbath, but like a Sabbath in some ways.

¹ (con’t) **For you it is a day of blowing the trumpets.**

yom teruah yihyeh lakem – “Day acclamation shall be for you.” This verse is where the term *yom teruah* comes from, and this day is often called that. The words “of blowing the trumpets” gives a false sense of the Hebrew.

The noun *teruah* is singular, and it signifies a shout, or a blast of war, alarm, or joy. It comes from the verb *rua* which means to raise a shout or give a blast. Certainly this would include trumpets, but the idea is celebrating with all kinds of noise. Thus, I call it “Day of Acclamation.” It is my term, but it fits the intent of the Hebrew.

Today in Israel, because they do not use the redemption calendar, people call this day, Rosh Hashana, or the head of the year. This is carried into Christian commentaries on the day, but it is an inappropriate term from a biblical perspective when speaking of this feast day.

This is not the head of the redemptive year, but rather the seventh month of it. When reading, studying, or watching a video about this day, remember

– “no Rosh Hashana.” For this day, Yom Teruah, or the Feast of Acclamation, Israel is now given further instructions...

²You 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.

In Leviticus 23:25, which was cited a couple minutes ago, it said, “You shall do no customary work *on it*; and you shall offer an offering made by fire to the Lord.” The Lord specified that an offering by fire was to be made to Him, but no details were provided. Now, that offering is detailed. One can see, as we have seen before, the people who are now about to enter the land of promise are given the necessary details that had not yet been provided. What may seem haphazard, or out of place, is actually logical, orderly, and perfectly placed in anticipation of the days ahead when the people will receive their inheritance.

In this offering, there is a slight change from the other offerings where a bull has been mandated. In the monthly offerings, as well as in the Unleavened Bread and Weeks offerings, two young bulls were required. Here, only one is.

The explanation of the significance of a bull offering, and why there were two, was given then. Here, only one is required, probably because of what this day anticipates, the day of the birth of the coming Messiah. He is the one who would come to defeat the devil. As everything in His work is future at His birth, the offering of one bull on this day, makes complete sense.

The symbolism of the two bulls is still seen on this day though. Because this day is also a New Moon celebration, there would first be the normal daily offerings. Then, the regular monthly offerings, and only then would these special Feast-day offerings be made.

The symbolism of the one ram and the seven lambs has already been explained a few times, and if you have forgotten, just head back to one of the sermons from Chapter 28 and brush up.

And again, as with all of such animal offerings, they are to be *tamim*, or without blemish. As always, the perfection of the animal looks ahead to the perfection of God in Christ, making a suitable offering of Himself for what these offerings pictured.

³ Their grain offering *shall be* fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram,

These are the same amounts for the previous bull and ram offerings, and they carry the same meaning here as they have in those. Everything looks to the Person and work of Christ.

⁴ and one-tenth for each of the seven lambs;

This is the same amount as with other lamb offerings, and it carries the same pictures of Christ as in those.

⁵ also one kid of the goats as a sin offering, to make atonement for you;

This is the same type of sin offering as previously detailed in the monthly offering, and for that of the Passover and for the Feast of Weeks. It carries the same symbolism as at all other times. If you don't remember, receive one demerit and go brush up.

Here is something which is not fully explained. As this is a festival which occurs on the same day as a New Moon celebration, and as there is already

a goat sin offering made, then does this sin offering replace that of the New Moon celebration, or are there two sin offerings – one for the New Moon, and one for the annual feast?

The next verse, which speaks of the daily and monthly offerings, does not mention a sin offering. Because of this, one might assume that only one goat sin offering would be made, but the text does not answer the question either way.

If two were made, and this is speculation based on a lack of information, it would tell us that either sin offering is not merely for the general and overall atonement of the people, but that one is for atonement of the month's sins, and the other is for atonement to be acceptable for the feast itself.

Without clarification, it is hard to be certain. Nothing else is stated concerning this. As noted, at least the New Moon and daily burnt offerings are explicitly detailed next...

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.

These words are given, as before, to ensure that the regular prescribed offerings are conducted in addition to the feast day offerings. One does not replace the other, but all are required. As I said though, nothing is said here concerning the mandatory New Moon sin goat sin offering. Was that required, or does the Feast day sin offering suffice? I wish I could give you an answer, but the word does not **say** explicitly either **way**.

*Shout out to the Lord! Shout with acclamation
It is He who is our King, and He who rules over us
Shout out to the Lord you holy nation
Shout out to the King, our Lord Jesus*

*Let the sound be loud, shout out joyfully
Let the land be filled with noise to herald the King
Don't sit and be silent, don't act so coyfully
Get up people! Raise your voices and sing*

*It is He who has created, and He who has redeemed us
It is He who sits as King upon the throne of heaven
It is He who rules, even our King Jesus
So shout aloud at the beginning of month number seven*

II. Offerings for the Day of Atonement (verses 7-11)

⁷'On the tenth *day* of this seventh month you shall have a holy convocation.

The second annual Feast of this sacred seventh month is what is considered to be the holiest day in the redemptive calendar year. The feast, like Passover, is given a specific calendar day to be observed, which is the tenth day of the seventh month.

And so, it was to commence at evening of the ninth day of the month, and continue until the evening of the tenth day. It being in the seventh month is not because it has a future fulfillment in Christ, as so many incorrectly claim, but because of what it signifies in Christ.

Having gone through the Day of Atonement passages in Leviticus 16 and 23, we know that this day was fulfilled in Christ's crucifixion. That did not occur on the tenth day of the seventh month. Rather it occurred on the fourteenth day of the first month.

However, atonement logically follows redemption. A person is redeemed, and then the sins are atoned for, even if these things happen simultaneously in God's mind.

No reason is given here, or anywhere else, as to why the tenth day of the month is selected for this special day. Jewish tradition, and it is only a tradition, is that this is the day that Moses received the second set of tablets containing the Ten Commandments.

The Day of Atonement comes logically prior to the Feast of Tabernacles, which commences on the fifteenth day of this same month. Tabernacles pictures Christ dwelling in a tabernacle of flesh, and His people dwelling with Him. This could not be realized, in its fullest sense, until after the sins of the people are atoned for. Thus, this feast precedes that of Sukkoth.

These things are important to remember because, as was explained when we went through the Feasts of the Lord, it is a common claim that the three fall feasts are not yet fulfilled in Christ, and they will only be fulfilled in His second advent.

This is false, and it is heresy. To say that Christ has not fulfilled these feasts is to say that Christ did not fulfill the law, because the feasts are a part of the

law. If this is true, then the law would still be binding on us. But in Christ the law is annulled. There is no future fulfillment of these feasts, even if there are continuing applications of them. Christ died once for all sinners, but each sinner's Day of Atonement comes on whatever day he comes to Christ. It is great error to say that these feasts are yet to be fulfilled.

7 (con't) **You shall afflict your souls;**

v'initem eth naphshotekhem – “And you shall afflict your souls. These words are exactly repeated four times in Leviticus and here in Numbers. All refer to the Day of Atonement. It is generally accepted that “afflict your souls” means to fast.

The people were to deny themselves food. However, it certainly also included refraining from any other pleasures, and also an active affliction of remembering the sins of the past year and mourning over them.

In Acts 27:9, this day is referred to as *tēn Nēsteian*, or “the Fast,” thus signifying the manner in which this day was conducted. But the word has a greater meaning in Christ where it twice says in Isaiah 53 that He was *anah*, or afflicted, on our behalf.

As Christ was so afflicted, the people were to anticipate that august life and atoning sacrifice with the afflicting of their own souls. They were not to do any work of any kind as well, acknowledging that they were in a state of affliction. Nothing regular was to be done, but rather this was to be a special Sabbath. Because of this...

⁷ (con't) **you shall not do any work.**

This is also repeated in both Leviticus 16 and 23. In fact, there is a high stress on this in Leviticus 23, repeating it several times in just a few verses. The picture there is that *the Lord did the work*, and we are to rest in what He has accomplished.

In this day of remembrance, like the other annual feasts mentioned in this chapter, special offerings were to be made...

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.

These are the same offerings given as for the Day of Acclamation – one bull, one ram, and seven lambs in their first year, and all without blemish. We can surmise that the one bull, instead of two, again points to Christ in a unique way. As He came to defeat the devil, the offering of Himself points to the absolute completion of that fact for each person who comes to Him. Although there is an on-going aspect to Christ's work in our lives, His one-time offering sufficiently sums up everything else.

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,

This is word for word, and letter for letter, identical to verse 29:3. These are the same amounts for the previous bull and ram offerings, and they carry the same meaning.

¹⁰ and one-tenth for each of the seven lambs;

And, once again, this is the same amount as with the other lamb offerings, and it carries the same pictures of Christ as in those.

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.

Here, a goat for a sin-offering is required, along with the sin offering for the rites so specifically detailed in Leviticus 16. Both goat offerings were still required, which makes the lack of specificity from the previous section even more difficult. Were two required, as here? It's hard to know for sure.

*An offering for sin to restore the peace
I come to petition my God at the brazen altar
Until I do, the enmity will never cease
But knowing He will forgive, in this I will not falter
At the altar, and by the door of the tent
The animal is slain, its life ebbs away
In that exchange, God's wrath is spent
Harmony is restored, and has come a new day
Innocent and pure, no fault of its own
The death truly touches my heart
But in this exchange, I am clearly shown
That only through death, can there be a new start
Thank God that Another can die in my place
In His death I can again look upon God's face*

III. Offerings for Tabernacles (verses 12-40)

¹² 'On the fifteenth day of the seventh month you shall have a holy convocation.

This, like Unleavened Bread, commences at the time of the full moon. However, where Unleavened Bread follows the Passover, the main day connected to this feast is the final day, eighth day. Thus, the two great days form bookends on the redemptive calendar's annual feasts.

^{12 (con't)} You shall do no customary work, and you shall keep a feast to the Lord seven days.

Again, this indicates a time of rest, but not Sabbath rest, except for the Sabbath, or Sabbaths, which would naturally occur during the days of the feast.

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.

We will go through these offerings with minimal comment. It is enough to say that there are a greater number of offerings made **here** than at any other time during the **year**. All of the offerings probably point to gratitude to the Lord for the great harvests of the people in that year's harvest cycle, which was now ending. The offerings begin with a large number of bulls, thirteen. It has two rams instead of the customary one, and fourteen lambs instead of the customary seven.

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,

These are the same amounts as for all of the other grain offerings. What is puzzling, is that on this first day of the feast, nothing is said about drink offerings with the bulls. Every other day, it is explicitly mentioned, but on this day, nothing is said of it.

¹⁵ and one-tenth for each of the fourteen lambs;

It is the standard amount for the lamb offerings.

¹⁶ also one kid of the goats *as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.*

Again, a sin offering is required, and also the regular daily offerings and Sabbath offerings, if applicable, were to be made.

¹⁷ 'On the second day *present* twelve young bulls, two rams, fourteen lambs in their first year without blemish,

The number of bulls diminishes by one from thirteen to twelve.

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;

The grains offerings were to be just as with all other bull, ram, and lamb offerings.

¹⁹ also one kid of the goats as a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

Just as with day one of the feast, so with the next. What is curious about this verse, is that it mentions “their drink offerings” in the plural. All other times throughout the feast it is in the singular.

²⁰ ‘On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish,

The number of bulls diminishes by one from twelve to eleven.

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;

The standard offering for each type of animal is required here.

²² also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A goat is required as a sin offering as on each day. Here is a curiosity. On day one, two, and four, it mentions the *sayir izzim*, translated as kid of the goats. On day three, five, six, seven, and eight, it mentions the *sayir*, translated as goat. It is the same animal, but no reason is stated for the change from *sayir izzim* to *sayir*.

²³ ‘On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish,

The number of bulls diminishes by one from eleven to ten.

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;

The standard offering for each type of animal is required here.

²⁵ also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A sin offering and the regular offerings are required as always.

²⁶ 'On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish,

The number of bulls diminishes by one from ten to nine.

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;

The standard offering for each type of animal is required here.

²⁸ also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A sin offering and the regular offerings are required as always.

²⁹ ‘On the sixth day *present* eight bulls, two rams, *and* fourteen lambs in their first year without blemish,

The number of bulls diminishes by one from nine to eight.

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;

The standard offering for each type of animal is required here.

³¹ also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A sin offering and the regular offerings are required as always.

³² ‘On the seventh day *present* seven bulls, two rams, *and* fourteen lambs in their first year without blemish,

The number of bulls diminishes by one from eight to seven.

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;

The standard offering for each type of animal is required here. Two oddities are found in this verse. The first is that the same words are used here as in verses 18, 21, 24, 27, 30, 33, and 37. However, in this one verse, the word translated as “drink offerings” is spelled differently, leaving off the fifth letter, a yod. The second oddity is that in those same verses, the word “ordinance” is singular, except here, where it is plural.

³⁴ also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A sin offering and the regular offerings are required as always. As you saw, the number of bulls decreased each day from thirteen to seven. Thus, in total, there were seventy bulls offered. And so the number seven plays a prominent role in the festival. As the Feast of Tabernacles looks to our time in Christ, one can see that.

The number thirteen in Scripture carries the sense of rebellion, corruption, apostasy, revolution, and so on. It is a negative number. By starting with that and then ending with seven, one can see a picture of our lives in Christ going from our point of rebellion, to one which brings us to spiritual perfection. The seventy bulls of this feast are given to show us of the intent of keeping us here in these temporary tents. It is so that we can grow and become spiritually mature in Christ... hopefully. Let us endeavor to do so.

³⁵ 'On the eighth day you shall have a sacred assembly. You shall do no customary work.

In this is a word seen only twice, here and in Leviticus 23:36, *atsereth*, or sacred assembly. The word comes from *atsar* which signifies to shut, restrain, etc. Some scholars say that this eighth day doesn't specifically belong to the feast, but it is rather the solemn close of the whole circle of yearly feasts, and so it is appended to the feast. This is not wholly correct. It is recorded as an ending portion of the feast in Nehemiah 8:18, 2 Chronicles 7:9, and John says the following about this eighth day of the feast –

On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." John 7:37, 38

It both belongs as an addendum to the feast, and it also closes out the festal year of Israel. From there, the people would have to wait for the Passover until this set cycle would begin again.

Later however, the Feast of Purim would be added at the time of the exile recorded in Esther. This would occur in the twelfth month. And then after that the Feast of Dedication, or Hanukkah, was instituted for the ninth month of the year. That occurred during the intertestamental period, but it is recorded in John 10.

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,

This offering is the same as the feast offerings seen already on the Day of Acclamation and on the Day of Atonement. It thus carries a similar meaning.

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;

The standard offering for each type of animal is required here.

³⁸ also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

A sin offering and the regular offerings are required as always.

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.’”

These words sum up the entire set of offerings that were mandated since verse 28:1, and they also include any voluntary or vowed offerings of the people, and any other such offerings that the people would bring forward to the Lord.

***⁴⁰ (fin) So Moses told the children of Israel everything, just as the Lord commanded Moses.**

This passage, consisting of two chapters, closes out with words which confirm the command given at the beginning. In 28:2 it said, “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.’”

After this, Moses recorded the details according to the word of the Lord, and from there it was presented, as directed, to the children of Israel.

Despite be a ton of information, quite a bit of it which has been seen already in other passages, the inclusion of this now is an important step in ensuring that the people would know what was expected of them upon entry into Canaan. Unfortunately, these offerings were supposed to establish a link between the Lord and His people, and to bring them together in fellowship as the people honored the Lord. But as we saw in our text verse today, and as we will see in our closing verse, the people lived unholy lives and yet expected these animal offerings to cover over their disobedience.

Eventually the Lord tired of them to the point where these very laws He mandated wearied Him. There was nothing of value behind the offerings they made. The comparison to our own lives should not be overlooked. Are we bringing rote sacrifices, offerings, and prayers to the Lord? Or is our heart behind what we present to Him? Let us consider this. What the Lord desires goes beyond the words of command to the heart which is obedient to it.

For those who don't know Christ, the first step in fixing that is to direct your heart to Him. Only then can God look upon you with favor. What these sacrifices and offerings picture are found fulfilled in Him. Come to the cross and yield yourself to God through Christ Jesus.

Closing Verse: "When you come to appear before Me,
Who has required this from your hand,
To trample My courts?

¹³ Bring no more futile sacrifices;
Incense is an abomination to Me.

The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting.

¹⁴ Your New Moons and your appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them*.'" Isaiah 1:12-14

Next Week: Numbers 30:1-16 For His Bride, Christ's blood was spilt... (He Shall Bear Her Guilt) (58th Numbers Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It may seem at times as if you are lost in a desert, wandering aimlessly. But the Lord is there, carefully leading you to the Land of Promise. So follow Him and trust Him and He will do marvelous things for you and through you.

The Day of Acclamation, Day of Atonement, and Tabernacles Offerings

'And in the seventh month, on the first day of the month

You shall have a holy convocation – maybe serve tea and crumpets

You shall do no customary work

For you it is a day of blowing the trumpets

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, according to this word

Their grain offering shall be

Fine flour mixed with oil, as directed by Me

Three-tenths of an ephah for the bull, two-tenths for the ram

And one-tenth for each of the seven lambs; so shall it be

Also one kid of the goats as a sin offering

To make atonement for you; such shall be the proffering

Besides the burnt offering with its grain offering

-----for the New Moon

The regular burnt offering with its grain offering; heed My word

And their drink offerings, according to their ordinance

As a sweet aroma, an offering made by fire to the Lord

'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, none throughout the nation
You shall present a burnt offering to the Lord
As a sweet aroma: one young bull, so shall it be
One ram, and seven lambs in their first year
Be sure they are without blemish when presented to Me

Their grain offering shall be of fine flour mixed with oil
Three-tenths of an ephah for the bull, as I instruct you
Two-tenths for the one ram
And one-tenth for each of the seven lambs; so you shall do

Also one kid of the goats as a sin offering
Besides the sin offering for atonement, as to you I say
The regular burnt offering with its grain offering
And their drink offerings, so I do relay

'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
-----throughout the nation

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, according to My word
Their grain offering shall be of fine flour mixed with oil:
Three-tenths of an ephah for each of the thirteen bulls it shall be
Two-tenths for each of the two rams
And one-tenth for each of the fourteen lambs, accordingly

Also one kid of the goats as a sin offering
This you shall offer as I instruct to you
Besides the regular burnt offering
Its grain offering, and its drink offering too

'On the second day present twelve young bulls
Two rams, fourteen lambs in their first year without blemish too
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; so you shall do

Also one kid of the goats as a sin offering
This you shall offer as I instruct to you
Besides the regular burnt offering
With its grain offering, and their drink offerings too

'On the third day present eleven bulls
Two rams, fourteen lambs in their first year without blemish too
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; so you shall do

Also one goat as a sin offering

This you shall offer as I instruct to you

Besides the regular burnt offering

Its grain offering, and its drink offering too

'On the fourth day present ten bulls

Two rams, and fourteen lambs in their first year

-----without blemish too

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; so you shall do

Also one kid of the goats as a sin offering

This you shall offer as I instruct to you

Besides the regular burnt offering

Its grain offering, and its drink offering too

'On the fifth day present nine bulls

Two rams, and fourteen lambs in their first year

-----without blemish too

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; so you shall do

Also one goat as a sin offering

This you shall offer as I instruct to you

Besides the regular burnt offering
Its grain offering, and its drink offering too
'On the sixth day present eight bulls
Two rams, and fourteen lambs in their first year
-----without blemish too
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; so you shall do

Also one goat as a sin offering
This you shall offer as I instruct to you
Besides the regular burnt offering
Its grain offering, and its drink offering too

'On the seventh day present seven bulls
Two rams, and fourteen lambs in their first year
-----without blemish too
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; so you shall do

Also one goat as a sin offering
This you shall offer as I instruct to you
Besides the regular burnt offering
Its grain offering, and its drink offering; so you shall do

'On the eighth day you shall have a sacred assembly
You shall do no customary work, according to this word
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
And their grain offering and their drink offerings for the bull also
For the ram, and for the lambs, by their number
According to the ordinance, as you now know
Also one goat as a sin offering, besides
This you shall offer as I instruct to you
The regular burnt offering, its grain offering
And its drink offering; so you shall do

'These you shall present to the Lord at your appointed feasts
(Besides your vowed offerings and your freewill offerings)
-----thus you shall do
As your burnt offerings and your grain offerings
As your drink offerings and your peace offerings too

So Moses told the children of Israel everything
Just as the Lord commanded Moses, so he did this thing

Lord God, we are even now in a wilderness
And we are wanting to be led by You
Without You to direct, our lives would be a mess

And so be our guide, O God; You who are faithful and true
We long for the water in this barren land
May it flow forth from the Rock, our souls to satisfy
Give us this refreshing, spiritual hand
And may we take it, and to our lives daily it apply

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...