

Numbers 29 Commentary

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Source: Ryrie Study Bible

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| A Few Weeks to 2 Months | | | 38 years, 3 months, 10 days | | | A Few Months | | |
| Christ in Numbers = Our "Lifted-up One" (Nu 21:9, cp Jn 3:14-15) | | | | | | | | |
| Author: Moses | | | | | | | | |

Summary of Numbers 28-29 Calendar (Source: [Bible Knowledge Commentary](#))
Click to Enlarge

Numbers 29:1 'Now in the seventh month, on the first day of the month, you shall also have a holy convocation; you shall do no laborious work. It will be to you a day for blowing trumpets.

- Lev 23:24-25 Ezra 3:6 Ne 7:73
- **blowing trumpets:** Nu 10:1-10 1Ch 15:28 Ps 81:3 Ps 89:15 Isa 27:13 Zec 9:14 Mk 16:15,16 Ro 10:14-18 15:16-19
- [The Fall Feasts - Feast of Trumpets \(Rosh Hashanah\), Day of Atonement \(Yom Kippur\), Feast of Tabernacles \(Sukkot\)](#)- discusses prophetic significance of these feasts
- [The Spring Feasts - Passover \(Pesach\), Unleavened Bread \(Chag HaMatzot\), Firstfruits \(HaBikkurim\) Pentecost \(Shavout\)](#) - discusses prophetic significance of these feasts
- Numbers 29 Resources - Multiple Sermons and Commentaries

Related Passage:

Numbers 10:10+ - "Also in the day of your gladness and in your appointed feasts, and on **the first days of your months**, you shall **blow the trumpets** over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God."

Psalms 81:3[±] Blow the trumpet at the new moon, At the full moon, on our feast day.

Shofar - Symbol of Rosh Hashanah or Yom Teruah

FEAST OF TRUMPETS ROSH HASHANAH/YOM TERUAH

Numbers 28 and Numbers 29 function as a unit and the offerings can be summarized as follows: Note that the 4 "Spring Feasts" are described in Numbers 28 and the 3 remaining "Fall Feasts" are described in Numbers 29.

1. Daily Offerings (Nu 28:1-8+)

2. Weekly [Sabbath](#) (Nu 28:9, 10+)
3. Monthly [New moon](#)—"beginnings of your months" ([Rosh Chodesh](#)) (Nu 28:11–15+)
4. Annual Passover ([Pesach](#)) - Feast of Unleavened Bread ([Chag HaMatzot](#)) (Nu 28:16–25+)
5. Annual Feast of Weeks - [Pentecost](#) ([Shavuot](#)) (Nu 28:26–31+)
6. Annual Feast of Trumpets - New moon of the seventh month—the new year- Rosh Hashanah or Yom Teruah (Nu 29:1–6)
7. Annual Day of Atonement ([Yom Kippur](#)) (Nu 29:7–11+)
8. Annual Feast of Tabernacles ([Sukkot](#)) (Nu 29:12–39+)

Summary of The Seven Feasts (Source: [The Fall Feasts](#))

The Spring Feasts consisted of...

- 1) [Passover](#) (Pesach) (See Study of NT word for **Passover** ([3957](#)) [pascha](#))
- 2) [Unleavened Bread](#) (Chag HaMatzot)
- 3) [Firstfruits](#) (HaBikkurim)
- 4) [Pentecost](#) (Shavuot)

The Fall Feasts consisted of...

- 5) [Trumpets](#) (Rosh Hashanah)
- 6) [Atonement](#) (Yom Kippur)
- 7) [Tabernacles](#) (Sukkot)

These **seven** (the number of "completion") annual holidays are honored by Orthodox, Conservative, Reformed Jewish communities the world over. The second group of **Fall Feasts** are separated from the **Spring Feasts** by a four-month period. The first four feasts foreshadow truths concerning this present Gospel age. The last three foreshadow blessings in store for Israel. The first four are historic; the last three, prophetic.

Now in the seventh month, on the first day of the month- [Tishri](#) was the seventh month on the Hebrew ecclesiastical calendar, but was the first month on the civil calendar occurring in September, and corresponding to the Jewish "new year's day." On this day the trumpet was blown ([Yom Teruah](#) means "the day of blowing, shouting or blasting"). And so it was a time of great festivity, and ushered in by the blowing of trumpets ([note](#)) and so it was also called the **feast of trumpets**. **The first day of the month** is the time when the earliest crescent of the moon can be visualized ([see picture](#)). This day marks the beginning of what is known as the [High Holy Days](#) which strictly speaking includes the **Day of Trumpets** (Rosh Hashanah) and [Yom Kippur](#) (the Day of Atonement).

New Moon = Earliest Visible Crescent

Elwood McQuaid on **New Moon** - Israel's calendar year operated according to lunar reckoning. Therefore, a month's beginning was determined by the rising of the new moon. Each new moon's rise was an important event in Israel. **Tishri's moon, however, was a very special event.** It was, as we have observed, the beginning of the civil year. Beyond this, it was the **seventh month**, which was the **sabbatical month of the year**. Also, it ushered in the most serious period of religious contemplation for the people of the Book. So Tishri's moon heralded "**the New Year for years, the New Year par excellence.**"

Exact timing for the rising of the new moon was established through an intricate system devised to insure accuracy. Eyewitnesses were essential to the process. Not one, but at least two or more were required to properly certify the event. To accommodate the process, the Sanhedrin sat in official session in the Hall of Hewn Stones at the Temple to receive and examine witnesses. In the event cloud cover obscured the heavens to Jerusalemites, injunctions against Sabbath travel were suspended to allow witnesses to convey the news as rapidly as possible. When witnesses had been properly examined and the council's solemn deliberations completed, a proclamation was issued, "It is sanctified," and the feast commenced. Trumpets and shofar were blown the day long. It is of interest to find that the use of horns from calves was forbidden, lest God be reminded of Israel's sin with the golden calf. Rams' horns were preferred because they memorialized Isaac's sacrificial encounter at Moriah long years before. On this year, the horns would herald the arrival of Jehovah's antitypical Isaac.

Jews of the Diaspora would learn of the new moon's appearance by way of a series of signal fires lighted on hilltops. These fires sent the news to those who lived in the hinterlands. The witnesses had seen, the Council

had declared, the trumpets had sounded—let the celebration begin! Following the proclamation by the Sanhedrin, the eyewitnesses were honored in a banquet hall, Beth Yaazek, especially designed for the purpose, and Israel's credible witnesses became temporary celebrities. (The Outpouring: Jesus in the Feasts of Israel)

Kevin Williams writes that "The blowing of the ram's horn trumpets provided an important spiritual reminder: It was an admonition to those who had just finished bringing in the harvest by the sweat of their own labor. When workers were tempted to look at the results of their own effort and congratulate themselves for the harvest, they needed this God-centered ritual to remind them that in all of their work they were dependent on the creating and sustaining power of God on their behalf. The worker plants, weeds, waters, and waits. But it is God who gives the increase!" ([Fall Feasts](#))

Alfred Edersheim writes, "One of its main purposes (OF SOUNDING THE SHOFAR) was to rouse men to repentance.(ED: [See description of first 10 days of Tishrei sometimes called the "days of awe"](#)) In fact, the commentator Maimonides (1135-1204) makes use of the following words to denote the meaning of the blowing of trumpets: 'Rouse ye, rouse ye from your slumber; awake, awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you. Take it to heart, before whom you are to give an account in the judgment.'" ([The New Moons: The Feast of the Seventh New Moon, or of Trumpets, or New Year's Day](#))

Tishri (September/October)

- 1 Rosh Hashanah
- 2
- 3 Awesome Days (Days of Penitence)
- 4 "
- 5 "
- 6 "
- 7 "
- 8 "
- 9 "
- 10 Yom Kippur (Day of Atonement)
- 11
- 12
- 13
- 14
- 15
- 16 Tabernacles
- 17 "
- 18 "
- 19 "
- 20 "
- 21 "
- 22 Holy Convocation (Sabbath)

It is interesting that one of the Orthodox Jewish prayers associated with **Rosh Hashanah** alludes to **Yeshua**...

"May it be Your will that the sounding of the shofar which we have done will be embroidered in the veil by the appointed angel, as You accepted it by Elijah of blessed memory and by **Yeshua** ("salvation" = [yeshua](#)), the Prince of the Face and the one who sits on God's throne. May You be filled with compassion toward us. Deserving of praise are You, Lord of compassion" (Birnbbaum, Behind The Curtain, p.282).

Related Passage: Leviticus 23:23-25+ Again the LORD spoke to Moses, saying, 24 "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month (ED: [WHEN YOU CAN SEE THE EARLIEST CRESCENT OF THE NEW MOON](#)) you shall have a rest, a reminder by blowing of trumpets, a holy convocation (aka FEAST OF TRUMPETS). 25 'You shall not do any laborious work, but you shall present an offering by fire to the LORD.'"

[Wikipedia](#) - **Rosh Hashanah** (Hebrew: ראש השנה), literally meaning "head [of] the year", is the [Jewish New Year](#). The biblical name for this holiday is **Yom Teruah** (יום תרועה), literally "**day of shouting or blasting**". It is the first of the Jewish [High Holy Days](#) (ימים נוראים) *Yamim Nora'im*. "Days of

Awe") specified by Leviticus 23:23–32+ (FEAST OF TRUMPETS FOLLOWED BY DAY OF ATONEMENT) that occur in the early autumn of the Northern Hemisphere.

Rosh Hashanah is a two-day celebration that begins on the first day of [Tishrei](#), which is the seventh month of the [ecclesiastical year](#). In contrast to the ecclesiastical year, where the first month [Nisan](#), the Passover month, marks Israel's exodus from Egypt, **Rosh Hashanah** marks the beginning of the civil year, according to the teachings of Judaism, and is the traditional anniversary of the creation of [Adam and Eve](#), the first man and woman according to the Hebrew Bible, and the inauguration of humanity's role in God's world.

Rosh Hashanah customs include sounding the [shofar](#) (a cleaned-out ram's horn), as prescribed in the [Torah](#), following the prescription of the Hebrew Bible to "raise a noise" on *Yom Teruah*. (Literally "day of shouting or blasting") Its rabbinical customs include attending synagogue services and reciting special liturgy about [teshuva](#), as well as enjoying festive meals. Eating symbolic foods is now a tradition, such as apples dipped in honey, hoping to evoke a sweet new year.

Here is the calendar for the Fall Feasts

- **1-2 Tishrei** – [Rosh Hashanah](#) - Feast of Trumpets
- **10 Tishrei** – [Yom Kippur](#) – (*Fast Day*) - Day of Atonement
- **15–21 Tishrei** – [Sukkot](#)/Sukkos - Feast of Tabernacles

TSK - The monthly sacrifices were regulated by the new moons; and it is probable that the solemn sacrifices were appointed by God, to prevent the idolatry which was usual among the heathen at this period; who expressed the most extravagant rejoicings on the first appearance of the new moon. Moses, however, used the return of the moon only as one of the most natural and convenient measures of time; and appointed sacrifices to Jehovah, to prevent the Israelites from falling into the idolatries of their heathen neighbours. In the serene climate of Arabia and Judea, its first faint crescent is, for the most part, visible to all.

You shall also have a holy ([qodesh](#) - set apart from profane unto YHWH) **convocation; you shall do no laborious work** - A day set apart from common activities to allow gathering together and in this festival included the blowing of trumpets. See also [discussion of holy convocation](#) below.

Holy Convocation - 14x in 14v - Lev. 23:3; Lev. 23:7; Lev. 23:8; Lev. 23:21; Lev. 23:24; Lev. 23:27; Lev. 23:35; Lev. 23:36; Num. 28:18; Num. 28:25; Num. 28:26; Num. 29:1; Num. 29:7; Num. 29:12

Convocation ([04744](#))([miqra](#)) is an assembly of persons. Convocation is from Latin com = together and vocare = to call.

Holy Convocation - 14x in 14v - Lev. 23:3; Lev. 23:7; Lev. 23:8; Lev. 23:21; Lev. 23:24; Lev. 23:27; Lev. 23:35; Lev. 23:36; Num. 28:18; Num. 28:25; Num. 28:26; Num. 29:1; Num. 29:7; Num. 29:12

CONVOCAATION — a sacred assembly or calling together of the people of Israel for rest and worship (Lev. 23:2, 4, 37). Wherever the word "convocation" appears in the Bible, it is preceded by the word "holy"; hence, "holy convocation." On the great feast days the people were called together by silver trumpets (Num. 10:2). These convocations included the weekly SABBATHS (Lev. 23:3), the PASSOVER and the Feast of Unleavened Bread (Lev. 23:5–6), PENTECOST or Weeks (Lev. 23:15–21), the Feast of Trumpets (Lev. 23:24), the Feast of Tabernacles (Lev. 23:24), and the great feast day, the annual DAY OF ATONEMENT (Lev. 23:27). (NNIBD)

Convocation מִקְרָא (*miqrā*). n. masc. convocation. A gathering of people who have been called for the purpose of celebrating a religious festival. This term primarily refers to an assembly of people for religious purposes. Most of its occurrences in the OT are found in the catalog of religious festivals including New Moon, Sabbath, Passover, the Feast of Unleavened Bread, the Feast of Weeks, the Day of Atonement, and the Feast of Booths (e.g., Exod 12:16 "assembly"; Lev 23, and Num 28–29). Isaiah 1:13 ("assemblies") uses the term pejoratively to refer to a celebration of the New Moon and Sabbath—a gathering that displeased God. While the noun typically denotes a gathering for a particular religious festival, it can also refer to a more common gathering (e.g., Num 10:2; Isa 4:5). Furthermore, the term is used in Neh 8:8 to describe the Israelites who assembled to understand the "reading" (*miqrā*)—that is, to hear Ezra's explanation of the law of God.

Related Resources:

- Girdlestone's Synonyms of the Old Testament [Convocation](#)
- Easton's Bible Dictionary [Convocation](#)
- International Standard Bible Encyclopedia [Convocation](#)
- McClintock and Strong's Bible Encyclopedia [Convocation](#).

It will be to you a day for blowing trumpets - And so it was the [Feast of Trumpets](#).

Related Passage: Numbers 10:10+ "Also in the day of your gladness and in your appointed feasts, and on the first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God."

COMMENT - Your appointed feasts would include Passover (Nu 28:16–25), the Harvest Festival (Nu 28:26–31), the Feast of Trumpets (New Year Festival) (Nu 29:1–6), the Day of Atonement (Yom Kippur) (Nu 29:7–11), and the Feast of Tabernacles (Nu 29:12–38). The phrase "first days of your months" is synonymous with the time of the "new moon" and thus refers to the monthly festival that was held on the day of the new moon, the day when only a thin edge of the moon can be seen ([picture](#)).

Wikipedia has an interesting note - The best-known ritual of **Rosh Hashanah** is the blowing of the [shofar](#), a musical instrument made from an animal horn. The shofar is blown at various instances during the Rosh Hashanah prayers, with a total of 100 blasts over the day.^[18] While the blowing of the shofar is a Biblical statute, it is also a symbolic "wake-up call", stirring Jews to mend their ways and repent. The shofar blasts call out: "Sleepers, wake up from your slumber! Examine your ways and repent and remember your Creator."^[19]

Related Resources:

- See more detailed notes on Feast of Trumpets (Rosh Hashanah) in commentary on Lev 23:34
- [What is the structure of the Jewish calendar? | GotQuestions.org](#)
- [What are the different Jewish festivals in the Bible? | GotQuestions.org](#)
- [What is the Feast of Tabernacles / Booths / Sukkot? | GotQuestions.org](#)
- [What is the Feast of Weeks? | GotQuestions.org](#)
- [What is a high Sabbath? | GotQuestions.org](#)
- [How did Jesus fulfill the meanings of the Jewish feasts? | GotQuestions.org](#)
- Excellent Resource: [The Fall Feasts - Feast of Trumpets \(Rosh Hashanah\), Day of Atonement \(Yom Kippur\), Feast of Tabernacles \(Sukkot\)](#)
- Excellent Resource [The Spring Feasts - Passover \(Pesach\), Unleavened Bread \(Chag HaMatzot\), Firstfruits \(HaBikkurim\) Pentecost \(Shavout\)](#)

Question: [What is the Feast of Trumpets?](#)

Answer: The **Feast of Trumpets** marked the beginning of ten days of consecration and repentance before God. It is one of seven Jewish feasts or festivals appointed by the LORD and one of three feasts that occur in the autumn. The **Feast of Trumpets** began on the first day (at the new moon) of the seventh month. Its name comes from the command to blow trumpets (Leviticus 23:24; Numbers 29:1-6). It is also called Rosh Hashanah, which means "Head of the Year," because it marks the beginning of the Jewish civil calendar. During this celebration, no kind of work was to be performed, but burnt offerings and a sin offering were to be brought before the Lord.

In the Leviticus passage, the words trumpet blasts are a translation of the Hebrew word *teruah*, which means "a shout" or "a blowing." It appears that the shofar (ram's horn) was to be blown at this time, as it was on the other new moons (Psalm 81:3). Jewish tradition indicates that both the ram's horn and the priestly silver horns (*hazzerah*) were used in the Feast of Trumpets.

The Feast of Trumpets was important for several reasons. First, it commemorated the end of the agricultural and festival year. Also, the Day of Atonement fell on the tenth day of this month, and the Festival of Booths began on the fifteenth day. The blowing of the trumpets on first day of the month heralded a solemn time of preparation for the Day of Atonement; this preparation time was called "Ten Days of Repentance" or the "Days of Awe." The trumpet sound was an alarm of sorts and can be understood as a call to introspection and repentance.

The Feast of Trumpets, along with the other six festivals of the LORD, foreshadowed certain aspects of the ministry of Jesus Christ. The prophets linked the blowing of trumpets to the future Day of Judgment: "Blow the trumpet in Zion; sound the alarm on my holy hill. Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand" (Joel 2:1; see also Zephaniah 1:14, 16).

In the New Testament, we see that the Lord's Second Coming will be accompanied by the sound of a trumpet (1 Corinthians 15:51-52; 1 Thessalonians 4:16-17). Each of the judgments in Revelation 8-9 is also signaled by a trumpet. Just as the shofar called the Jewish nation to turn their attention to the Lord and ready themselves for the Day of Atonement, so will the "trump of God" call us to heaven and warn the world of coming judgment. GotQuestions.org

Question: [What is a holy convocation?](#)

Answer: A **convocation** is a summoned assembly. The **holy convocations** commanded in the Mosaic Law were held on special religious days that required a gathering of God's people. Some translations call the holy convocations in the Law "sacred assemblies."

Some **examples of holy convocations** in the Bible are **Sabbaths** (Leviticus 23:2-3); **Pentecost** (Leviticus 23:21); **Passover** (Exodus 12:16; Leviticus 23:7); and the **Feasts of Weeks, Tabernacles, and Trumpets** (Numbers 28:26; 29:1; Leviticus 23:35-36; 23:24). The **Feast of Unleavened Bread** called for two holy convocations, one on the first day and the other on the seventh day (Ex 34:18). Every year on the tenth day of the seventh month was the **Day of Atonement**; Israel was commanded to fast on this day and to gather at the tabernacle or temple. This was called the "**holy convocation**" (Leviticus 23:27; Numbers 29:7ESV).

Today, the word **convocation** used in religious contexts is often associated with the gathering of a synod, a council that meets for the purpose of deciding upon doctrines or the application of doctrines within an organization. A convocation can be an ecclesiastical meeting of importance, an academic meeting led by a university, a gathering of alumni at a college, a meeting of governing officials to fill a chancellorship or other high office, or simply a graduation ceremony. GotQuestions.org

Holy Convocation - 14x in 14v - Lev. 23:3; Lev. 23:7; Lev. 23:8; Lev. 23:21; Lev. 23:24; Lev. 23:27; Lev. 23:35; Lev. 23:36; Num. 28:18; Num. 28:25; Num. 28:26; Num. 29:1; Num. 29:7; Num. 29:12

F B Meyer - Our Daily Homily - Numbers 29:1, 7, 12, 35 Ye shall do no servile work.

There was a good deal of work to be done, but it was not servile work. Throughout the seventh month, the work centered around the Tabernacle and the service of God, rather than around the tents and occupations of Israel as at other times. The same distinction is clearly made by the Apostle; our faith and salvation are not of works, lest any man should boast; but we are created in Christ Jesus unto good works (Ephesians 2:9-10).

Do not work up to the Cross, but down from it. — We must come empty-handed to the Cross, and receive forgiveness and eternal life; but these will immediately begin to vindicate their presence in the fruits of righteousness. None work like those who have been saved by the grace of God — but their work is not servile work; not that of slaves, but of sons. Many confuse these, trying to work for salvation, instead of receiving it first and then working.

Do not work up to union with Christ, but from it. — We cannot unite ourselves to the true Vine by any activity of ours; our only resort is to lay ourselves at the feet of the great Husbandman, that He may graft us into living union with Jesus. When once that union is consummated, through our yielded nature, the Root begins to pour his mighty energy. Fruit-bearing is not servile work; but easy, natural, blessed.

Do not work up to Pentecost, but out from it. — We cannot win the gift of the blessed Paraclete. No tears, prayers, agonies of soul, can purchase it. It must be received by a single act of faith. But when once He is in us in his fulness, then tears, and prayers, and strivings for the salvation of men flow out without effort. But there is no servility, no strain no restraint, save that of love.

Happy New Year!

Rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful. — Joel 2:13

Today's Scripture: Joel 2:12-17

Rosh Hashanah, the Jewish New Year, is regarded as the anniversary of the day that God created the world. The celebration begins with a blast of the shofar (ram's horn) to announce that the God who created the world is still the One ruling it. The blowing of the horn also begins a 10-day period of self-examination and repentance leading to Yom Kippur, the Day of Atonement (Leviticus

23:23-32; Numbers 29:1-6).

The prophet Joel urged people not to just go through the motions of repentance, but to turn from their sins and obey God (Joel 2:13). In his day, tearing garments was a sign of sorrow for sin. It made a good show, but it didn't impress God. He was more concerned with their hearts.

Especially interesting is the basis for Joel's appeal. It wasn't only to avoid God's wrath, but also to enjoy God's grace, compassion, and love. Sometimes we think of God as being heavy-handed with punishment and tight-fisted with mercy. The words of Joel remind us that the opposite is true. The Lord is slow to punish and eager to forgive.

There's no better way to celebrate God's creation than to let Him re-create your heart through faith in Jesus the Messiah and turn your desires toward Him. By: Julie Ackerman Link ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

When I tried to cover my sin,
My guilt I could not shake;
But when I sought Your mercy, Lord,
My sin I did forsake.
—Hess

Confession is the key that opens the door to forgiveness.

Table of Feasts of the LORD

| The Feasts of the Lord | | | | |
|---|---|--|--|---|
| Name | Scripture References | Time | Purpose | Prophetic Significance |
| 1. Passover (<i>pesah</i> , Heb.) | Ex 12:1-28, 43-49; Lev 23:5; Num 28:16; Deut 16:1-8 | The evening of the fourteenth day of Nisan (Abib), the first month of the biblical year (March/April). | 1. To commemorate Israel's deliverance from Egyptian bondage. 2. To remind the children of Israel that God "passed over" their houses, i.e. spared the firstborn of the Israelites (Ex 12:27) | 1. Christ is our Passover (cf. John 1:29; 19:36; 1 Cor 5:7; 1 Pet 1:18, 19). 2. The Passover is the foundation for the Lord's Supper (cf. Matt 26:17-30; Mark 14:12-25; Luke 22:1-20). 3. The Passover foreshadows the marriage supper of the Lamb (cf. Matt 26:29; Mark 14:25; Luke 22:16-18). |
| 2. Feast of Unleavened Bread (<i>matsot</i> , Heb.) | Ex 12:15-20; 13:3-10; Lev 23:6-8; Num 28:17-25; Deut 16:3-8 | It began on the fifteenth day of Nisan (Abib) and continued for one week (March/April) | To commemorate the hardships of Israel's hurried flight from Egypt (Ex 12:39). The absence of leaven symbolized complete consecration and devotion to God. | 1. Unleavened bread is a type of Christ (cf. John 6:30-59; 1 Cor 11:24). 2. Unleavened bread is a type of the church (cf. 1 Cor 5:7, 8). |
| 3. Day of Firstfruits (<i>bikkurim</i> , Heb.) | Lev 23:9-14 | On the day after the Sabbath of Passover week (March/April) | To dedicate and consecrate the firstfruits of the barley harvest. | 1. Firstfruits is a type of the bodily resurrection of Christ (cf. 1 Cor 15:20-23). 2. Firstfruits is a guarantee of the bodily resurrection of all believers (cf. 1 Cor 15:20-23; 1 Thess 4:13-18). 3. Firstfruits is a type of the consecration of the church. |
| 4. Feast of Pentecost (or Weeks; <i>shabuot</i> , Heb.) | Lev 23:15-22; Num 28:26-31; Deut 16:9-12 | The day after the seventh Sabbath after the Day of Firstfruits (May/June) | To dedicate and consecrate firstfruits of the wheat harvest. | The outpouring of the Holy Spirit upon the church occurred on the day of Pentecost (Acts 2). The two loaves, representative of the Jew and Gentile, contained leaven because sin is found within the church. |
| 5. Day of Trumpets (<i>rosh hashanah</i> , Heb.) | Lev 23:23-25; Num 10:10; 29:1-6 | The first day of the seventh month (Tishri), the sabbatical month (September/October) | To usher in and consecrate the seventh month as the sabbatical month. | In the N.T. the blowing of the trumpet is associated with the return of our Lord (cf. Matt 24:31; 1 Cor 15:52; 1 Thess 4:16). |
| 6. Day of Atonement (<i>yom kippur</i> , Heb.) | Lev 16; 23:26-32; Num 29:7-11 | The tenth day of the seventh month (Tishri -- September/October) | To make annual atonement for the sins of the priests and the people, and for the tabernacle (temple). | The Day of Atonement finds its ultimate fulfillment in the crucifixion of Christ (cf. Heb 9). It represents the redeeming work of Christ more adequately than any other O.T. type. |
| 7. Feast of Tabernacles (Booths or Ingathering; <i>sukkot</i> , Heb.) | Lev 23:33-43; Num 29:12-38; Deut 16:13-17 | The fifteenth through twenty-first of the seventh month (Tishri), with an eighth day added as a climax to all the feasts (September/October) | 1. To commemorate God's deliverance and protection during the wilderness wanderings (23:43). 2. To rejoice in the completion of all the harvest (23:29) | The Feast of Tabernacles foreshadows the peace and prosperity of the millennial reign of Christ (Zech 14:16). |

Source: Believer's Study Bible

Numbers 29:2 'You shall offer a burnt offering as a soothing aroma to the LORD: one bull, one ram, and seven male lambs one year old without defect;

- Nu 29:8,36 28:19,27 Heb 10:10-14
- Numbers 29 Resources - Multiple Sermons and Commentaries

BURNT OFFERING ON FEAST OF TRUMPETS

Note that **burnt offering** (see word study on '[olah](#)') is a **key word** in Numbers 29, occurring 16x in 15v - Num 29:2 Num 29:6 Num 29:8 Num 29:11 Num 29:13 Num 29:16 Num 29:19 Num 29:22 Num 29:25 Num 29:28 Num 29:31 Num 29:34 Num 29:36 Num 29:38 Num 29:39

You shall offer a burnt offering as a soothing aroma to the LORD: one bull, one ram, and seven male lambs one year old without defect;

Soothing (sweet) ([05207](#)) see nihoah, **Aroma** ([07381](#)) see reah (See foreshadowing of Jesus Christ).

Burnt offering (05930) ('olah from 'alah = to ascend and thus the picture of *going up* in smoke) refers to a whole burnt offering (one which *goes up* in smoke), which was voluntary, was understood as a sacrificial gift to God, resulting in a pleasing aroma acceptable to Jehovah (Lev 1:9). The presenter laid hands on the sacrifice which many feel signifies they saw the animal sacrifice as their substitute. The blood was sprinkled on the altar (Lev 1:6) When this offering was properly carried out (including a right heart attitude not just a "going through the motions," [which was not pleasing to God - Jer 6:20, Jer 7:21, 23, 24, see David - Ps 51:16-17+] not just an external "work," but an internal submission and obedience to Jehovah), they made atonement and were acceptable before Jehovah. The total burning indicated (or should have indicated) total consecration of the presenter's heart and soul and life to Jehovah.

Burnt offering - 30x in 27v in Numbers 28-29 - Num. 28:3; Num. 28:6; Num. 28:10; Num. 28:11; Num. 28:13; Num. 28:14; Num. 28:15; Num. 28:19; Num. 28:23; Num. 28:24; Num. 28:27; Num. 28:31; Num. 29:2; Num. 29:6; Num. 29:8; Num. 29:11; Num. 29:13; Num. 29:16; Num. 29:19; Num. 29:22; Num. 29:25; Num. 29:28; Num. 29:31; Num. 29:34; Num. 29:36; Num. 29:38; Num. 29:39;

As noted a key feature of 'olah appears to be that among the Israelite sacrifices only 'olah is **wholly burned**, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (minha) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh.

Burnt Offering - 'olah , "what ascends" in smoke to God, being wholly consumed to ashes. **Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering."** ([Fausset's Bible Dictionary](#))

Easton on Burnt Offering - It was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Ge 4:3,4 , here called Minhah; i.e., "a gift"), Noah (Ge 8:20), Abraham (Ge 22:2,7,8,13), and by the Hebrews in Egypt (Ex 10:25). The law of Moses afterwards prescribed the occasions and the manner in which burnt sacrifices were to be offered. There were "the continual burnt offering" (Ex 29:38-42; Lev 6:9-13), "the burnt offering of every sabbath," which was double the daily one (Nu 28:9,10), "the burnt offering of every month" (Nu 28:11-15), the offerings at the Passover (Nu 19-23), at Pentecost (Leviticus 23:16), the feast of Trumpets (Nu 23:23-25), and on the day of Atonement (Lev 16:1-34). ([Easton's Bible Dictionary](#))

Related Resources:

- Baker Evangelical Dictionary [Burnt Offering](#)
- Holman Bible Dictionary [Burnt Offerings](#)
- Hastings' Dictionary of the Bible [Burnt-Offering](#)
- Hastings' Dictionary of the NT [Burnt-Offering](#)
- International Standard Bible Encyclopedia [Burnt Offering](#)
- Kitto Biblical Cyclopaedia [Burnt-offerings](#)
- McClintock and Strong's Bible Encyclopedia [Burnt-Offering \(2\)](#) [Burnt-Offering, Altar Of. \(2\)](#) [Burnt-Offering, Altar Of.](#)
- The Jewish Encyclopedia [Burnt Offering](#)

Torrey Topical Textbook

Burnt Offering

THIS PROVIDES AN EXCELLENT SUMMARY SINCE IT BASED ENTIRELY ON SCRIPTURE.

- To be offered only to the Lord Judges 13:16
- Specially acceptable Genesis 8:21 ; Leviticus 1:9,13,17
- The most ancient of all sacrifices Genesis 4:4 ; 8:20; 22:2,13 ; Job 1:5
- Offered by the Jews before the law Exodus 10:25 ; 24:5
- **TO BE TAKEN FROM**
 - The flock or herd Leviticus 1:2
 - The fowls Leviticus 1:14

- Was an atonement for sin Leviticus 9:7
- Guilt transferred to, by imposition of hands Leviticus 1:4 ; Numbers 8:12
- **REQUIRED TO BE**
 - Killed, if a beast, by the person who brought it Leviticus 1:5,11
 - Killed, if a bird, by the priest Leviticus 1:15
 - For the people at large, killed and prepared by the Levites Ezekiel 44:11
 - A male without blemish Leviticus 1:3 ; 22:19
 - Voluntary Leviticus 1:3 ; 22:18,19
 - Presented at the door of the tabernacle Leviticus 1:3 ; Deuteronomy 12:6,11,14
 - Offered by priests only Leviticus 1:9 ; Ezekiel 44:15
 - Offered in righteousness Psalm 51:19
 - Entirely burned Leviticus 1:8,9,12,13 ; 6:9
- Blood of, sprinkled round about upon the altar Leviticus 1:5,11
- If a bird, the blood was wrung out at the side of the altar Leviticus 1:15
- Ashes of, collected at foot of the altar, and conveyed Without the camp Leviticus 6:11
- Skin of, given to the priests for clothing Leviticus 7:8 ; Genesis 3:21
- **WAS OFFERED**
 - Every morning and evening Exodus 29:38-42
 - Every sabbath day Numbers 28:9,10
 - The first day of every month Numbers 28:11
 - The seven days of unleavened bread Numbers 28:19,24
 - The day of atonement Leviticus 16:3,5 ; Numbers 29:8
 - At consecration of Levites Numbers 8:12
 - At consecration priests Leviticus 9:2,12-14
 - At consecration of kings 1 Chronicles 29:21-23
 - At purification of women Leviticus 12:6
 - For Nazarites after defilement, or at the end of their vow Numbers 6:11,14
 - For the healed leper Leviticus 14:13,19,20
 - At dedication of sacred places Numbers 7:15 ; 1 Kings 8:64
 - After great mercies 1 Samuel 6:14 ; 2 Samuel 24:22,25
 - Before going to war 1 Samuel 7:9
 - With sounds of trumpets at feasts Numbers 10:10
- The fat, &c of all peace offerings laid on, and consumed with The daily Leviticus 3:5; 6:12
- Of the wicked, not accepted by God Isaiah 1:10,11 ; Jeremiah 6:19,20 ; Amos 5:22
- Obedience better than 1 Samuel 15:22 ; Jeremiah 7:21-23
- Knowledge of God better than Hosea 6:6
- Love of God better than Mark 12:33
- Abraham tried by the command to offer Isaac as Genesis 22:1-24
- Incapable of removing sin, and reconciling to God Psalm 40:6 ; 50:8 ; Hebrews 10:6
- The most costly, no adequate tribute to God Isaiah 40:16 ; Psalm 50:9-13
- Guilt of unauthorised persons offering 1 Samuel 13:12,13
- Guilt of offering, except in the place appointed Leviticus 17:8,9
- Of human victims execrated Deuteronomy 12:31 ; 2 Kings 3:27 ; Jeremiah 7:31 ; 19:5
- **ILLUSTRATIVE OF**
 - The offering of Christ Ephesians 5:2 ; Hebrews 10:8-10
 - Devotedness to God Romans 12:1

Numbers 29:3 also their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram,

- Numbers 29 Resources - Multiple Sermons and Commentaries

also their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the ram,

Thus, as at the beginning of this section (see previous note), the real value of these religious rites was declared; at its close, stress is now laid upon the fact that all these things are to be done as to Jehovah. The observances which sanctified the year were far more than a recognition of certain religious principles; they were means of positive and direct dealing with God Himself. For that reason all were sacrificial. Not only must the worshippers bring gifts —they must bring gifts which were ordained, and in which the necessity for expiation of sin was perpetually recognized. A glance over the whole ground again will show how an increase in the number of sacrifices, and a growing importance in the religious rites, is marked in the growth of the time divisions. Daily, one lamb in the morning, and one in the evening, was offered. Weekly, that is on the Sabbath, two he-lambs were offered, in addition to the continual burnt-offering. Monthly, two young bullocks, one ram, and seven he-lambs were offered, again in addition to the continual burnt-offering. That increase is most marked in the great yearly feasts. All this is very full of significance. We need God; and to gain what we need, we must condition all our days by approach to Him through the putting away of sin. The one perfect sacrifice is provided in Christ. We must never begin a day, a week, a month, a year, apart from the appropriation by faith of the value of that Sacrifice. Only thus have we right of access to God; only thus, any hope that life will be what it ought to be. (Life Applications from Every Chapter of the Bible)

Numbers 29:4 and one-tenth for each of the seven lambs.

- Numbers 29 Resources - Multiple Sermons and Commentaries

and one-tenth for each of the seven lambs.

Numbers 29:5 'Offer one male goat for a sin offering, to make atonement for you,

- Numbers 29 Resources - Multiple Sermons and Commentaries

Offer one male goat for a sin offering, to make atonement for you - See similar description Nu 28:22+ and Nu 28:30+.

Male goat in Nu 28-29 - Num. 28:15; Num. 28:22; Num. 28:30; Num. 29:5; Num. 29:11; Num. 29:16; Num. 29:19; Num. 29:22; Num. 29:25; Num. 29:28; Num. 29:31; Num. 29:34; Num. 29:38

Sin offering in Nu 28-29 - Num. 28:15; Num. 28:22; Num. 29:5; Num. 29:11; Num. 29:16; Num. 29:19; Num. 29:22; Num. 29:25; Num. 29:28; Num. 29:31; Num. 29:34; Num. 29:38;

Atonement in Nu 28-29 - Num 28:22 Num 28:30 Num 29:5 Num 29:11

Sin offering (02403) [chattat/chattath](#)

Make atonement (03722) ([kapar - click for more detailed discussion](#)) means to make atonement, to make reconciliation (to reconcile), to purge, to make propitiation (to propitiate), to pacify, to cancel. There are two main ideas regarding the meaning of **kapar** - (1) Kapar means to cover over sin (2) A number of resources however favor the idea that kapar means to wipe away. These ideas are discussed more below.

Numbers 29:6 besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD.

- **the burnt:** Nu 28:11-15
- **continual burnt offering:** Nu 28:3-8 Ex 29:38-42 Lev 6:9
- **according:** Nu 29:18,21 9:14 15:11,12,24 Ezr 3:4
- Numbers 29 Resources - Multiple Sermons and Commentaries

New Moon = Earliest Visible Crescent

besides the burnt offering of the new moon and its grain offering, and the continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD

Burnt offering (05930) see note on ['olah](#)

Offering by fire (0801) see note on ishsheh

Grain offering (04503) see note on minchah

Soothing (sweet) (05207) see nihoah, **Aroma** (07381) see reah (See foreshadowing of Jesus Christ).

Numbers 29:7 'Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work.

- **on the tenth:** Lev 16:29-31 23:27
- **humble:** Lev 16:29 Ezr 8:21 Ps 35:13 126:5,6 Isa 22:12 58:3-5 Zec 7:3 Zec 12:10 Mt 5:4 Lu 13:3,5 Ac 27:9 Ro 6:6 1Co 9:27 2Co 7:9-11 Jas 4:8-10
- Numbers 29 Resources - Multiple Sermons and Commentaries

Related Passage:

Leviticus 16:29-31 (see commentary) "This shall be a permanent statute for you: in the **seventh month** (TISHRI - Ethanim), on the tenth day of the month, you shall humble your souls and not do any work, whether the native, or the alien who sojourns among you; 30 for it is on this day that atonement shall be made for you to cleanse you; you will be clean from all your sins before the LORD. 31 "It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.

[Jews Praying in the Synagogue on Yom Kippur](#),
|

THE DAY OF ATONEMENT YOM KIPPUR

Yom Kippur is the modern name for this day which is described in Nu 29:7-11 - See chart of [Feasts of the LORD](#).

Then on the tenth day of this seventh month (Tishri) **you shall have a holy convocation, and you shall humble yourselves; you shall not do any work** - From the note below it is clear that this date of 10th of Tishri is an ecclesiastical notation because Tishri is also the first month of the civil calendar.

Holy Convocation - 14x in 14v - Lev. 23:3; Lev. 23:7; Lev. 23:8; Lev. 23:21; Lev. 23:24; Lev. 23:27; Lev. 23:35; Lev. 23:36; Num. 28:18; Num. 28:25; Num. 28:26; Num. 29:1; Num. 29:7; Num. 29:12

Tishri ([Wikipedia](#)) - Tishrei (/ˈtɪʃreɪ/ or Tishri /ˈtɪʃriː/; Hebrew: תִּשְׁרִי tishré or תִּשְׁרִי tishrí); from Akkadian tašrītu "Beginning", from šurrû "To begin") is the **first month of the civil year** (which starts on 1 Tishrei) and the **seventh month of the ecclesiastical year** (which starts on 1 [Nisan](#)) in the [Hebrew calendar](#). The name of the month is Babylonian. It is an autumn month of 30 days. Tishrei usually occurs in September–October on the [Gregorian calendar](#). In the Hebrew Bible, before the Babylonian Exile, the month is called **Ethanim** (Hebrew: אֶתְנָנִים – 1 Ki 8:2).

Related Resource:

- Multiple Illustrations Related to Day of Atonement (scroll down)

Question: [What is the Day of Atonement \(Yom Kippur\)?](#)

Answer: The **Day of Atonement** (Leviticus 23:27-28), also known as **Yom Kippur**, was the most solemn holy day of all the Israelite feasts and festivals, occurring once a year on the tenth day of Tishri, the seventh month of the Hebrew calendar. On that day, the high priest was to perform elaborate rituals to atone for the sins of the people. Described in Leviticus 16:1-34, the atonement ritual began with Aaron, or subsequent high priests of Israel, coming into the holy of holies. The solemnity of the day was underscored by God telling Moses to warn Aaron not to come into the Most Holy Place whenever he felt like it; he could only come on this special day once a year, lest he die (v.2). This was not a ceremony to be taken lightly, and the people were to understand that atonement for sin was to be done God's way.

Before entering the tabernacle, Aaron was to bathe and put on special garments (v. 4), then sacrifice a bull for a sin offering for himself and his family (v. 6, 11). The blood of the bull was to be sprinkled on the ark of the covenant. Then Aaron was to bring two goats, one to be sacrificed "because of the uncleanness and rebellion of the Israelites, whatever their sins have been" (v. 16), and its blood was sprinkled on the ark of the covenant. The other goat was used as a scapegoat. Aaron placed his hands on its head, confessed over it the rebellion and wickedness of the Israelites, and sent the goat out with an appointed man who released it into the wilderness (v. 21). The goat carried on itself all the sins of the people, which were forgiven for another year (v. 30).

The symbolic significance of the ritual, particularly to Christians, is seen first in the washing and cleansing of the high priest, the man who released the goat, and the man who took the sacrificed animals outside the camp to burn the carcasses (v. 4, 24, 26, 28). Israelite washing ceremonies were required often throughout the Old Testament and symbolized the need for mankind to be cleansed of sin. But it wasn't until Jesus came to make the "once for all" sacrifice that the need for cleansing ceremonies ceased (Hebrews 7:27). The blood of bulls and goats could only atone for sins if the ritual was continually done year after year, while Christ's sacrifice was sufficient for all the sins of all who would ever believe in Him. When His sacrifice was made, He declared, "It is finished" (John 19:30). He then sat down at the right hand of God, and no further sacrifice was ever needed (Hebrews 10:1-12).

The sufficiency and completeness of the sacrifice of Christ is also seen in the two goats. The blood of the first goat was sprinkled on the ark, ritually appeasing the wrath of God for another year. The second goat removed the sins of the people into the wilderness where they were forgotten and no longer clung to the people. Sin is both propitiated and expiated God's way—only by the sacrifice of Christ on the cross. Propitiation is the act of appeasing the wrath of God, while expiation is the act of atoning for sin and removing it from the sinner. Both together are achieved eternally by Christ. When He sacrificed Himself on the cross, He appeased God's wrath against sin, taking that wrath upon Himself: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!" (Romans 5:9). The removal of sin by the second goat was a living parable of the promise that God would remove our transgressions from us as far as the east is from the west (Psalm 103:12) and that He would remember them no more (Hebrews 8:12; 10:17). Jews today still celebrate the annual Day of Atonement, which falls on different days each year in September-October, traditionally observing this holy day with a 25-hour period of fasting and intensive prayer. Jews also often spend most of the day in synagogue services. GotQuestions.org

Question: [What is a holy convocation?](#)

Answer: A convocation is a summoned assembly. The holy convocations commanded in the Mosaic Law were held on special religious days that required a gathering of God's people. Some translations call the holy convocations in the Law "sacred assemblies."

Some **examples of holy convocations** in the Bible are **Sabbaths** (Leviticus 23:2-3); **Pentecost** (Leviticus 23:21); **Passover** (Exodus 12:16; Leviticus 23:7); and the **Feasts of Weeks, Tabernacles, and Trumpets** (Numbers 28:26; 29:1; Leviticus 23:35-36; 23:24). The **Feast of Unleavened Bread** called for two holy convocations, one on the first day and the other on the seventh day (Ex 34:18). Every year on the tenth day of the seventh month was the Day of Atonement; Israel was commanded to fast on this day and to gather at the tabernacle or temple. This was called the "holy convocation" (Leviticus 23:27; Numbers 29:7ESV).

Today, the word convocation used in religious contexts is often associated with the gathering of a synod, a council that meets for the purpose of deciding upon doctrines or the application of doctrines within an organization. A convocation can be an ecclesiastical meeting of importance, an academic meeting led by a university, a gathering of alumni at a college, a meeting of governing officials to fill a chancellorship or other high office, or simply a graduation ceremony. GotQuestions.org

DAY OF ATONEMENT - "This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year" (Leviticus 16:34).

On Easter Sunday in 1908, William Grenfell, a missionary doctor in Labrador, started a sixty-mile journey with his sled dog team to help a desperately ill person. To shorten the trip, he decided to cross a frozen bay, though he knew the ice had begun melting.

The ice broke and Grenfell and his dogs fell into the frigid water. The doctor and three dogs crawled onto a floating piece of ice. To keep himself from freezing to death, he eventually killed his three dogs and covered himself with their bloody skins.

Grenfell struggled for physical survival and found it in a bloody covering. So in a way did ancient Israel. God's people fought both nature and themselves, and their internal battle with sin produced never-ending guilt. In the various tabernacle offerings, God provided a way for people to relieve their guilt through bloody sacrifices. The word atone may mean "to cover." Thus in atonement the blood of a slain animal hid a person's sin, bringing forgiveness and access to God.

Because the people could never stop sinning, the need for animals was never ending. The priest was as much butcher as confessor. At best, he had a grisly task. No less nauseating was Golgotha. No less unfathomable is the mystery of blood—shed to cover the sins of the whole world. ([Our Daily Bread](#), Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved)

Daily Treasures - Numbers 29:7, “Then on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work.” (NASU)

The [Day of Atonement](#) (Yom Kippur) is the most solemn day in the Jewish religious calendar. Although our text does not mention the day by name, we do know that the Feast of the Trumpets is before the Day of Atonement. Leviticus 16 is a parallel passage that talks about this day. Let's observe three characteristics of the Day of Atonement.

First, the Day of Atonement is holy. Holiness is a major theme throughout the Bible. The Lord is holy and expects His people to be holy. That means we are to be set apart for God and His purposes. Israel did not always rise to the Lord's standard of holiness, without which it is impossible to have a relationship with a holy God. This is why the Day of Atonement is so significant. It is a time of restoration and reconciliation.

Second, the Day of Atonement is a time for the people of God to humble themselves. The sinful nature is full of pride and arrogance. However, the Day of Atonement was to be a corrective for the people of God against this danger. The people were to fast as a community of faith in order to show their total dependence on the Lord. Fasting confronts our fleshly desires with the need for repentance before a Holy and Righteous God.

Last, the Day of Atonement is a day of rest. Work would cease on that day, so that nothing would distract them from seeking God's presence. We live in such a busy world in which daily responsibilities tend to usurp the genuine place of the Lord in the life of the believing community. This day belonged to the Lord.

The Day of Atonement was a serious day of reflection. This day was not to be taken lightly at all. The people of God were to honor God as having first priority of their lives. Relationship with the God of Abraham, Isaac and Jacob was to be desired above all things. In summary, the Day of Atonement is holy. The Day of Atonement is for the people of God to humble themselves. And the Day of Atonement is a day of rest.

Let's value our relationship with God through Jesus Christ. He is our atonement and giver of life. May we be set apart for God's purposes. Set apart some time today to reflect on Christ's sacrifice for you on the cross. Show Him your appreciation through prayer and rededicating yourself to Him.

Numbers 29:8 'You shall present a burnt offering to the LORD as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect;

- **without defect:** Nu 29:2,13 28:19
- Numbers 29 Resources - Multiple Sermons and Commentaries

THE DAY OF ATONEMENT YOM KIPPUR (2)

You shall present a burnt offering to the LORD as a soothing aroma: one bull, one ram, seven male lambs one year old, having them without defect;

Burnt offering ([05930](#)) see note on ['olah](#)

Soothing (sweet) ([05207](#)) see nihoah, **Aroma** ([07381](#)) see reah (See foreshadowing of Jesus Christ).

Numbers 29:9 and their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram,

- Nu 15:3-12
- Numbers 29 Resources - Multiple Sermons and Commentaries

THE DAY OF ATONEMENT YOM KIPPUR (3)

and their grain offering, fine flour mixed with oil: three-tenths of an ephah for the bull, two-tenths for the one ram,

Grain offering ([04503](#)) see note on minchah

Numbers 29:10 a tenth for each of the seven lambs;

- Numbers 29 Resources - Multiple Sermons and Commentaries

THE DAY OF ATONEMENT YOM KIPPUR (4)

a tenth for each of the seven lambs;

Numbers 29:11 one male goat for a sin offering, besides the sin offering of atonement and the continual burnt offering and its grain offering, and their drink offerings.

- **beside:** Lev 16:3,5,9 Isa 53:10 Da 9:24-26 Heb 7:27 9:25-28
- **continual:** Nu 29:6 28:3-8
- Numbers 29 Resources - Multiple Sermons and Commentaries

THE DAY OF ATONEMENT YOM KIPPUR (5)

one male goat for a sin offering, besides the sin offering of atonement and the continual burnt offering and its grain offering, and their drink offerings.

Sin offering ([02403](#)) [chattat/chattath](#)

Grain offering ([04503](#)) see note on minchah

Burnt offering ([05930](#)) see note on 'olah

Numbers 29:12 'Then on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to the LORD for seven days.

- the feast of Tabernacles, kept in commemoration of their dwelling in tents in the wilderness for forty years. The first and last days were to be kept as sabbaths, on which there were solemn assemblies; and for seven days sacrifices were offered. On the other festivals, two bullocks sufficed, (ch. 28:11, 19, 27), and on the festival at the beginning of this month, only one was appointed; but, on the first day of this festival, thirteen young bullocks were appointed; and so on each successive day, with the decrease of only one bullock, till on the seventh day, there were only seven, making in all seventy bullocks. The lambs, and the rams also, were in a double proportion to the number sacrificed at any other festival. This was an expensive service; but more easy at this time of the year than any other, as Bishop Patrick observes, because now their barns were full, and their wine-presses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for the multitude of his mercies. The Jewish doctors give this reason for the daily diminution of the number of the bullocks: the whole number, say they, was according to the languages of the seventy nations of the world; and the diminution of one every day signified, that there should be a gradual diminution of those nations till all things were brought under the government of the Messiah; in whose days "no sacrifices shall remain, but those of thanksgiving, prayer, and praise." Ex 23:16 34:22 Lev 23:33-43 De 16:13,14 Ne 8:14,18 Eze 45:25 Zec 14:16-19 Joh 1:14 Heb 11:9-13
- Numbers 29 Resources - Multiple Sermons and Commentaries

Tabernacle Celebrating Feast of Booths

FEAST OF TABERNACLES/BOOTHES/SUKKOT

The feast of tabernacles or booths has an lengthy description in Numbers 29:12-38 - See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for detail of the burnt, grain, drink and sin offerings.

Then on the fifteenth day of the seventh month you shall have a [holy convocation](#); you shall do no laborious work, and you shall observe a feast to the LORD for seven days.

Believer's Study Bible - The large number of animals offered each year is especially notable at the Feast of Tabernacles (199 animals in eight days). Besides animals, according to one estimate, the Israelites offered annually over a ton of flour and over 1,000 bottles of oil and wine.

Ryrie - Except for Passover and the Day of Atonement, these festivals were happy occasions for the people.

Feast ([02282](#))([chaq/chag/hag/haq](#)) means festival and usually refers to the various feasts on the Jewish calendar. "Holiday," i.e. a day or season of religious joy. The term moed "appointed time," is also used for "feast," but is a broader term including Sabbaths, new moons, etc. "The use of this noun is limited mainly to the three pilgrim-feasts. Four times it is used for each of the three in a single context (Ex 23:15–16; 34:18–22; Deut 16:16; 2Chr 8:13). Otherwise the noun applies most often (twenty times) to the Feast of Booths (Ingathering), secondly (eleven times) to the Feast of Unleavened Bread (or Passover) and once to the Feast of Weeks (Deut 16:10)." (TWOT)

Numbers 29:13 'You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect;

- thirteen young bullocks: Nu 29:2,8 28:11,19,27 Ezr 3:4 Heb 10:12-14
- Numbers 29 Resources - Multiple Sermons and Commentaries

You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect - At this feast thirteen bulls, two rams, and fourteen lambs, were to be offered. It is worthy of remark, that in each of the seven days of this feast there is one less bull each day, so that on the seventh day (Nu 29:32) they were to offer seven bulls, but the rams and lambs were the same number every day.

Burnt offering ([05930](#)) see note on ['olah](#)

Offering by fire ([0801](#)) see note on [ishsheh](#)

Soothing (sweet) ([05207](#)) see [nihoah](#), **Aroma** ([07381](#)) see [reah](#) (See foreshadowing of Jesus Christ).

Numbers 29:14 and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams,

- Numbers 29 Resources - Multiple Sermons and Commentaries

and their grain offering, fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering ([04503](#)) see note on [minchah](#)

Numbers 29:15 and a tenth for each of the fourteen lambs;

- Numbers 29 Resources - Multiple Sermons and Commentaries

and a tenth for each of the fourteen lambs - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:16 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

- Nu 29:11
- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering. - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering (02403) [chattat/chattath](#)

Burnt offering (05930) see note on '[olah](#)

Grain offering (04503) see note on minchah

Drink offering (libation)(05262) see note on necek

Numbers 29:17 'Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect;

- Nu 29:13,20-40 Ps 40:6 50:8,9 51:16,17 69:31 Isa 1:11 Jer 7:22,23 Ho 6:6 Ro 12:1 Heb 8:13 9:3-14
- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the second day: twelve bulls, two rams, fourteen male lambs one year old without defect - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:18 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;

- after the manner: That is, after the manner already prescribed. Nu 29:3,4,6,9,10 15:4-12 28:7,14
- Numbers 29 Resources - Multiple Sermons and Commentaries

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; - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering (04503) see note on minchah

Numbers 29:19 and one male goat for a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings.

- Nu 29:11,22,25 Am 8:14
- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering (02403) [chattat/chattath](#)

Burnt offering (05930) see note on '[olah](#)

Grain offering (04503) see note on minchah

Numbers 29:20 'Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:21 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;

- after the manner: Nu 29:18
- Numbers 29 Resources - Multiple Sermons and Commentaries

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; - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering ([04503](#)) see note on minchah

Numbers 29:22 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

- drink offering: Ps 16:4 Joe 1:9,13 2:14
- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering ([02403](#)) [chattat/chattath](#)

Burnt offering ([05930](#)) see note on 'olah

Grain offering ([04503](#)) see note on minchah

Drink offering (libation)([05262](#)) see note on necek

Numbers 29:23 'Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:24 their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;

- Numbers 29 Resources - Multiple Sermons and Commentaries

their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at](#)

[top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering (04503) see note on minchah

Numbers 29:25 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

- Nu 29:11 Joh 8:31 Ac 13:43 Ro 2:7 Ga 2:5 6:9 2Th 3:13 Heb 3:14 Heb 10:39 13:15
- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering (02403) [chattat/chattath](#)

Burnt offering (05930) see note on 'olah

Grain offering (04503) see note on minchah

Drink offering (libation)(05262) see note on necek

Numbers 29:26 'Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old without defect- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:27 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;

- Numbers 29 Resources - Multiple Sermons and Commentaries

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 - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering (04503) see note on minchah

Numbers 29:28 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering (02403) [chattat/chattath](#)

Burnt offering (05930) see note on 'olah

Grain offering (04503) see note on minchah

Drink offering (libation)([05262](#)) see note on necek

Numbers 29:29 'Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:30 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;

- Numbers 29 Resources - Multiple Sermons and Commentaries

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; - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering ([04503](#)) see note on minchah

Numbers 29:31 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offerings.

- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offerings- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering ([02403](#)) [chattat/chattath](#)

Burnt offering ([05930](#)) see note on 'olah

Grain offering ([04503](#)) see note on minchah

Numbers 29:32 'Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Numbers 29:33 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;

- Numbers 29 Resources - Multiple Sermons and Commentaries

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

Grain offering (04503) see note on minchah

Numbers 29:34 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering (02403) [chattat/chattath](#)

Burnt offering (05930) see note on 'olah

Grain offering (04503) see note on minchah

Drink offering (libation)(05262) see note on necek

Numbers 29:35 'On the eighth day you shall have a solemn assembly; you shall do no laborious work.

- eighth day: Lev 23:36 Joh 7:37-39 Rev 7:9-17
- Numbers 29 Resources - Multiple Sermons and Commentaries

On the eighth day you shall have a solemn assembly; you shall do no laborious work- Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar \(go to the bottom of table\) at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

TSK - Though this day was properly a distinct festival, and esteemed the chief or high day of the feast, yet fewer sacrifices are appointed for it than for any of the foregoing seven. On every one of them two rams and fourteen lambs were offered; but on this day there were but half as many; and whereas seven bullocks were the fewest that were offered on any of those days, on this there was only one. At this feast, there was an extraordinary ceremony of which the rabbins inform us, namely, the drawing water out of the pool of Siloam, and pouring it, mixed with wine, on the sacrifice as it lay on the altar. This they are said to have done with such expressions of joy, that it became a common proverb, "He that never saw the rejoicing of drawing of water, never saw rejoicing in all his life." The Jews pretend to ground this custom on the following passage of Isaiah, (Isa 12:3+) "With joy shall ye draw water out of the wells of salvation;" and to this ceremony Jesus is supposed to refer, when "in the last day, the great day of the feast, he stood and cried, saying, If any man thirst, let him come unto me, and drink: he that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water," (John 7:37, 38+) thereby calling off the people from their carnal mirth and festive and pompous ceremonies, to seek spiritual refreshment for their minds.

Numbers 29:36 'But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect;

- Numbers 29 Resources - Multiple Sermons and Commentaries

But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar \(go to the bottom of table\) at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Burnt offering (05930) see note on 'olah

Offering by fire (0801) see note on ishsheh

Soothing (sweet) (05207) see nihoah, **Aroma** (07381) see reah (See foreshadowing of Jesus Christ).

Numbers 29:37 their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance;

- Numbers 29 Resources - Multiple Sermons and Commentaries

their grain offering and their drink offerings for the bull, for the ram and for the lambs, by their number according to the ordinance - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar \(go to the bottom of table\) at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Grain offering ([04503](#)) see note on minchah

Numbers 29:38 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

- Numbers 29 Resources - Multiple Sermons and Commentaries

and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering - Continuation of details of Feast of Tabernacles/Booths/Sukkot. See chart of [Feasts of the LORD](#). See also [Calendar \(go to the bottom of table\) at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying this feast.

Sin offering ([02403](#)) [chattat/chattath](#)

Burnt offering ([05930](#)) see note on 'olah

Grain offering ([04503](#)) see note on minchah

Drink offering (libation)([05262](#)) see note on necek

Numbers 29:39 'You shall present these to the LORD at your appointed times, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.'

- in your set feasts: Lev 23:2 1Ch 23:31 2Ch 31:3 Ezr 3:5 Ne 10:33 Isa 1:14
- beside your vows: Nu 6:21 Lev 7:11,16-38 22:21-23 23:28 De 12:6 1Co 10:31
- Numbers 29 Resources - Multiple Sermons and Commentaries

VOLUNTARY OFFERINGS

NLT = "You must present these offerings to the LORD at your annual festivals. These are in addition to the sacrifices and offerings you present in connection with vows, or as voluntary offerings, burnt offerings, grain offerings, liquid offerings, or peace offerings."

TSK - It appears from the account in these two chapters, that there were annually offered to God, at the public charge, independently of a prodigious number of voluntary, vow, and trespass offerings, 15 goats, 21 kids, 72 rams, 132 bullocks, and 1,101 lambs. But how little is all this compared with the lambs slain every year at the passover. Cestius, the Roman general, asked the priests how many persons had come to Jerusalem at their annual festivals: the priests, numbering the people by the lambs that had been slain, said, "twenty-five myriads, 5,000, and 600."

You shall present these to the LORD at your appointed times- They all came from Him and here are to be presented back in acknowledgement of His gracious generosity to His people.

Appointed times ([04150](#)) ([moed](#) from the verb **ya'ad** meaning to appoint or fix) can refer to either a time or place of meeting (eg, in "tent of meeting" the word for "meeting" in Lev 1:1 is moed). Appointed sign, appointed time, appointed season, place of assembly, set feast. An appointed meeting time in general (Gen. 18:14; Ex. 13:10). **Moed** often designates a determined time or place without any regard for the purpose. Since the Jewish festivals occurred at regular intervals, this word becomes closely identified with them.

Thus **moed** is a common term for the worshipping assembly of God's people. A specific appointed time, usually for a sacred feast or festival (Hos. 9:5; 12:9). **Moed** as in the present context is used of those places where God's people were to focus on God and their relationship with Him, which would include: the tent of meeting (Ex. 33:7); the Temple (Lam. 2:6); the synagogues (Ps. 74:8).

Besides your votive offerings and your freewill offerings- NIV = "In addition to what you vow and your freewill offerings." The **votive offerings** and **freewill offerings** could be made at any time and were independent of the offerings commanded by God. In other words these were over and above the offerings described in all the offerings in Numbers 28-29. As noted in the discussion below, these offerings while voluntary, were governed by divine regulations.

The **freewill offering** (the *nādebâ* vow) "symbolizes a fervent attitude of thankfulness and appreciation toward God. The worshiper would contribute personal items of great value to God's work. The most striking examples are the unusually generous freewill offerings of God's people in the building of the wilderness tabernacle (Ex 35:21, 29) and the first (2 Chron 29:6ff) and second (Ezra 1:6; 2:68; 7:16) temples. The magnitude of sacrifice is seen by the fact that the offering greatly exceeded the requirements of the law." (Dictionary of Biblical Imagery)

For your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings- See [Calendar at top of page](#) for details of the burnt, grain, drink and sin offerings accompanying each of the appointed times (daily, weekly, monthly, yearly). .

Burnt offering ([05930](#)) see note on ['olah](#)

Grain offering ([04503](#)) see note on minchah

Drink offering (libation)([05262](#)) see note on necek

Peace offerings ([08002](#)) [selem/shelem](#)

Question: [What is a free will offering / freewill offering?](#)

Answer: The **free will (or freewill) offering** was a sacrifice regulated by God's standards in the [Mosaic Law](#), but it was completely voluntary (Leviticus 23:38). In the Law, the **free will offering** was to be of a male bull, sheep, or goat with no physical deformities or blemishes, and it was not to have been purchased from a foreigner (Leviticus 22:17–25+). The offering was to include flour mixed with oil and wine; the amounts varied on whether the sacrifice was a lamb, bull, or ram (Numbers 15:1–10+). As with all sacrifices, the free will offering was to be made in a place of God's choosing, not in an area formerly used by other religions or at home (Deuteronomy 12). Although it was appropriate to give the sacrifice during formal feast-days, it could be given any time (Deuteronomy 16:10). Unlike other offerings governed by stricter rules, the priests could eat the free will offering on the day it was sacrificed or the day after (Leviticus 7:16–18).

Free will offerings did not always have to be animals or grain or drink offerings. The first time a **free will offering** is mentioned in the Bible is in Exodus 35:10–29+. God had given instructions on how to build the tabernacle, and Moses relayed what supplies were needed for its construction. The people responded as their hearts stirred them, bringing jewelry, fine yarn, tanned skins, silver, bronze, acacia wood, onyx stones, spices, and oil. These items were all donated "as a freewill offering to the Lord" (Exodus 35:29). Centuries later, the people made similar offerings for David to pass on to Solomon to build the temple (1 Chronicles 9:1–9). In the book of Ezra, the people gave traditional animal offerings (Ezra 3:5) as well as supplies to rebuild the temple after the Babylonian captivity (Ezra 2:68; 7:16; 8:28). The people also made animal offerings in 2 Chronicles 31 when King Hezekiah, one of Judah's best kings, led the nation in returning to God and reinstituting His ceremonies. In Ezekiel 46:12, free will offerings are mentioned as being offered in the millennial kingdom.

Whether it was the sacrifice of an animal or donated supplies for a place of worship, the **free will offering** was to be given freely, as the Lord moved the Israelites' hearts. It was not to be used to gain prestige (Amos 4:5) or because of guilt, inducement, or force. Today, the free will offering is the only offering we have. There is no [tithe](#) demanded on the church. We rely on the sacrifice of Jesus and not the sacrifice of animals for our atonement. All the money, time, and resources we give are to be freely given, as the Spirit leads. The trick for many is noticing and obeying "when the Spirit leads." God has given us everything we have; if He moves our hearts (Exodus 35:29), then we should cheerfully give (2 Corinthians 9:7). [GotQuestions.org](#)

Question: [What is a votive offering?](#)

Answer: A **votive offering** was one type of offering in the Jewish sacrificial system. It's mentioned, in some translations, in Leviticus 7. A votive offering was given to repay a vow or in consecration or fulfillment of a vow. Unlike other sacrifices that had to be consumed in one day, the votive offering could be left for one night and finished on the next day. Under no condition in the Israelite

system of sacrifices could an offering be eaten after the second day (Leviticus 7:15–18).

While the NASB, NRSV, and LEB use the term *votive offering* in Leviticus 7:16, most Bible translations use the term *vow* instead, to distinguish the biblical offering from an unbiblical practice, also termed “votive offering.” These heathen votive offerings were permanent memorials offered to a deity in fulfillment of a vow. Common among pagan worshipers, votive (or ex-voto) offerings were either fashioned by an individual or amassed by a community and then preserved as a grand-scale memorial to a deity. Votive offerings were made of materials that were not to be consumed, spent, or used for any other purpose than as gifts to a god. Votive offerings could be etched depictions in stone or carved statues of the deity, public inscriptions, pottery, or jewelry or food for the idols. During times of famine, plague, or war, idol worshipers often made vows to their gods, promising to give something in return for favors shown. When the trouble passed, the worshiper would bring a votive offering to the temple or shrine and leave it there.

The story of [Jephthah](#) in the Old Testament contains a type of votive offering. Before attacking the Ammonites, Jephthah made a vow to God: if he won the battle, he would offer God a burnt offering upon returning home. Jephthah foolishly specified that the offering would be “whatever comes out of the door of my house to meet me” (Judges 11:31). God granted Jephthah the victory, but it was Jephthah’s only daughter who greeted him when he returned (verse 34). Since the sacrifice was made at the fulfillment of a vow, it could be considered a votive offering.

To this day, many cultures and religions practice the giving of votive offerings. Stupas, temples, pagodas, and shrines are usually filled with food, candles, flowers, trinkets, paintings, etc., to honor various deities—and to secure prosperity, good health, and other blessings for the giver. The Western practice of throwing coins into a fountain for “good luck” could be seen as a secularized type of votive offering.

Votive offerings are part of both Roman Catholic and Eastern Orthodox religions. In Latin, the term *ex-voto* meant “according to a vow” and originally referred to a gift given to fulfill a private vow to honor God. In both churches, votive offerings are made not just to honor God but to honor Mary or the various saints. For example, one might light a small white votive candle before a statue or sacred image in a cathedral or shrine. The candle, also called a [prayer candle](#), can be lit in devotion to God, in honor of a deceased loved one, or in gratitude to a saint for deliverance from danger or sickness. Catholics also observe votive masses to celebrate special occasions, such as weddings, funerals, or the election of a Pope. The Roman Missal of 1970 contains fifteen votive masses, including celebrations of the Trinity, the Holy Spirit, the Blessed Sacrament, the Apostles, Saint Peter, and Saint Paul. The purpose of these votive masses is said to be to inspire devotion among the people.

Lighting candles while one prays (or does anything else, for that matter) is not prohibited in Scripture. Candles may add beauty to the environment, but they have no power and no mystical or supernatural qualities. They cannot accompany our prayers to heaven, make our prayers more powerful or effective, or prolong our prayers in any way. Any votive offering made to a [saint](#) is idolatry; any votive offering that attempts to curry favor with God or procure His blessing slips into the realm of superstition. [GotQuestions.org](#)

Numbers 29:40 Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses.

- Ex 40:16 De 4:5 Mt 28:20 Ac 20:27 1Co 15:3 Heb 3:2,5
- Numbers 29 Resources - Multiple Sermons and Commentaries

MOSES' COMPLETE OBEDIENCE

Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses- Moses obediently passes on these commandments even though he knew he would never be able to celebrate the feasts himself. No wonder Moses was described as “very humble, more than any man who was on the face of the earth.” (Nu 12:3+) His obedience reminds us of Paul’s words in Philippians 2

Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, (Phil 2:3-5+).