

**2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.**

Clarke Lee's Commentary: "*my sacrifices made by fire*" God has opened a thought in my mind I have never considered before about this phrase. We see that all these offerings that were to be made by fire. Fire can also be considered as great heat.

When we have something we really want to do, we are very exuberant about it, and exert great efforts to see that it comes to fruition. We oft refer to this as the flames of passion.

As we make our daily sacrifices of prayers, praise, and supplication to God, shouldn't these be offered as the burnt offerings, with the great fervor and heat of our inmost and utmost desires? Surely, you can see the comparison.

Consider, when we come to the communion table of the Lord, which is in remembrance of what Christ did for God's people, shouldn't we approach this ordinance with fervor; to match the fire needed to make the sacrifice of the passover offering? Surely, God expects us to make our prayers, praise, worship, and supplications, with the least distraction and greatest fervor we can.

After all, it is his commandment to Israel in this verse "*shall ye observe to offer unto me in their due season.*" We, the born again, today being the nation Israel by adoption and grafting in through God's grace, have the same commandment seen in: ***Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.***

Isn't it sweet, to you parents, when your children do as they are told? Surely, it is more sweet than that to God, when we are obedient to God's commandments as he tell us in: ***Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*** You see, obedience to God's commandments brings forth fruit that gives glory to God.

**3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; 5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. 6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. 7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. 8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.**

Clarke Lee's Commentary: In verses 03-08 we have the Daily Sacrifice and we reference you to Ex 29:38-42, where we first saw this commandment of the daily sacrifice.

"***for a continual burnt offering.***" In verse 03 we notice; the continual burnt offering is not actually a burnt offering that continues always, but rather the continuance of the daily sacrifice at morning and evening. In our earlier discussion of this subject I didn't understand this, but now that it was pointed out by Commentator Matthew Henry, it is quite obvious.

Additionally, the Jews held that the morning sacrifice was for sins committed during the night, and the evening sacrifice was for sins committed during the day, so there was a continuous cycle of coming to God for forgiveness of sins.

**Application to our lives of the Daily Sacrifice:** With these thoughts in mind; we understand, in this age of salvation by grace, that the command to be continually in prayer; is actually a

commandment, to set aside and spend some time, every morning and evening, in prayer, supplication, thanksgiving, confession of sins, asking forgiveness of sins, and other ways of worship to God.

Why, you ask, should we always be confessing our sins? We must confess our sins because of what scripture teaches: **1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** Why was Israel to be confessing their sins and making sacrifices? So they could be found cleansed from sin and in fellowship and favor with God. It is the same for us today.

Well, you say, I live a pretty good life, I am not blatantly living in sin, and quite frankly, I just don't see any sin in my life to confess I am a sinner every day. **1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.** This scripture speaks to us, in easy to understand language, individually, and puts us in the right position in relationship to God and godliness. God help us all to see that we are sinners, saved by grace, and that not of ourselves but of the one, whom we confess as our sacrifice for sins, Jesus, the Christ.

**9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: 10 This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.**

Clarke Lee's Commentary: **The Weekly Sacrifice:** In verses 09-10 we see that there is an additional sacrifice added to the daily sacrifice; Why? Having no servile work to be done on the Sabbath day, which was a day that God had set apart as a day of rest and worship; there is plenty of time for the additional sacrifices, and this requirement would cause Israel to spend more time in worship of God.

Now let's apply this to our own lives. The Sabbath day for us today is on Sunday, so established by the resurrection of Christ on Sunday, and the disciples meeting on the first day of the week, Sunday, to worship and break bread.

We were raised up to not work on Sunday and to attend church services. Sunday was a day of worship, set aside as the day of worship of God. Using the same principle, or pattern, as in this commandment to Israel; we see that observing, no servile work to be done on the worship day; we have time to apply the New Testament commandment "**Not forsaking the assembling of ourselves together**" and assemble to worship, pray, and praise, our God, seen in:

**Heb 10:25: 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.**

You see; God knew that the daily lives of his people, in both Old and New Testaments, would be busy with their natural living. That is one reason he established the Sabbath day principle. That his people have time to give themselves wholly to the Lord in worship, in supplications, and in praises.

Patrick/Lowth/Whitby/Lowman Commentary: *On the Sabbath day two lambs of the first year, He doth not mean, that, whereas every morning and evening they offered one lamb, on the sabbath-day they should offer two; but that there should be two lambs offered on the Sabbath, over and above the daily offering, as appears from Nu 28:10. Whether one of them were to be offered in the morning, and the other added at the evening sacrifice, it is not said: but it is most probable the sacrifices on the sabbath were so ordered. For the Jews say, that, at the time of this additional sacrifice in the morning*

of the sabbath, they sang at the temple the song of Moses (De 32:1-52), dividing it into six parts, and singing one part every sabbath; so that in six weeks they had finished it, and then began again. And at the evening sacrifice they sang that song of his Ex 15:1-27 at which time the priests sounded the trumpets three times more than they did at the ordinary songs.

Clarke Lee's Commentary: Considering the PLWL Commentary; we see further reason that we have the practice, of an hour long song service in our worship services, singing praises to God as we are also commanded in scripture in:

**Eph 5:19-20 / 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God.**

**11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot; 12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; 13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. 14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.**

Clarke Lee's Commentary: **The Monthly Sacrifice:** In verses 11-14; we have the instructions of the monthly sacrifice. There was a larger number of offerings required in the monthly sacrifice than the weekly sacrifice. The monthly sacrifice was at the beginning of the month and in conjunction with the new moon which set the new month in time.

References: **Nu 10:10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.** Here we see a monthly memorial service "**that they may be to you for a memorial before your God**" for Israel to remember and celebrate their God. We have a memorial service each time we partake of the Lord's Supper. Some will say that this example says; we should have the Lord's Supper monthly; to which I answer that NT scripture tells us no set time to do this as seen in: **1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** We see from this scripture; not only did Jesus change the Passover of the Lord to the Lord's Supper; He also changed it from a yearly feast to "**as oft as ye drink it**".

**1Sa 20:5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.** Here we see that the new moon established the cycle of time each month.

We believe that this monthly sacrifice accomplished two different things with one ultimate goal, which was to keep Israel focused upon God. First; the new month was the beginning of a new cycle in time, and the people gave thanks for the blessing of the last month and implored the blessing of God in the new month.

Second; most of the idolaters, which surrounded Israel, held feast on the new moons. Israel having their own sacrifice to their own God, the one true and living God, would keep them from being drawn away to these idolatrous feast, and from becoming ensnared in idolatrous worship.

Some commentators mentioned that the monthly sacrifice was a kind of firstfruits sacrifice; the firstfruits being another cycle of time, and this was the first part of that cycle of time. Therefore, Israel was sacrificing the first of this cycle of time in worship and devotion to God.

This monthly sacrifice brings my mind to some scripture in: *Re 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.* As there was a monthly sacrifice, for the people Israel so their nation was healed from sin, and this was to be continuous throughout the years. So we see in Revelation; the prophetic picture of a time to come when the healing of God's people would be continuous throughout the years. Surely, we see the age of Salvation by Grace and the healing effects of Christ's shed and atoning blood, the tree of life, providing continuous healing for the Church of Grace, and all its organized branches on earth, throughout the years, until the final resurrection at the end of time.

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**Continued in: Numbers 28    Bible Study Notes    Part 3 of 3**