

Reformation Fellowship Notes • May 19, 2019
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Handout #14
Numbers 27, 28, 29, 30

I. Introduction

A. Unfinished business from last week

1. What role did Balaam play in the sin at Peor?
 - a) Seduction of the Israelites by the Moabite women was not spontaneous.
 - (1) Balaam instigated this.
 - (2) Numbers 31:16

They (the daughters of Moab) were the ones who followed Balaam's advice and were the means of turning the Israelites away from the LORD in what happened at Peor, so that a plague struck the LORD'S people.

- b) No hint as to why Balaam gave this advice.
 - (1) Was he trying to accomplish his goal by different means?
 - (a) Trying to cause YHWH to be angry with the Israelites so that he would curse them?
 2. Balak has been found to be a historical person.
- B. After the death of the older generation, tying up loose ends before going into the land
 1. Inheritance issues resolved
 2. Passing of leadership
 3. A sense of gratitude to God now that it appears to be happening

II. Numbers 27:1-5

A. Daughters of Zelophehad bring concern to Moses and Eleazar.

1. Of the tribe of Manasseh
2. Father died in the wilderness.
 - a) Was not a participant in Korah's rebellion
 - (1) That rebellion was a big deal.
 - (2) That was a sin of defiance.
 - b) Father died in his own sin.
 - c) He died with no sons to inherit his name.
 - d) Why should his family be deprived of an inheritance?

III. Numbers 27:6-11

A. God recognized their concern as just.

1. Zelophehad should receive an inheritance just like his brothers.

- a) That inheritance should be given to the daughters.
 - 2. The inheritance of any man who dies without sons should be inherited by his daughters
 - a) If no daughters, then his brothers inherit.
 - (1) If no brothers, then his uncles (father's brothers) inherit.
 - (a) If no uncles, then his closest relative inherits.
 - 3. This is to be established as a law.
- B. Observations
- 1. This section was foreshadowed by the mention of Zelophehad's daughters in the census.
 - a) Numbers is a carefully constructed book.
 - 2. The Israelites are thinking about settlement of the land.
 - a) Issues that had not been issues are now surfacing.
 - 3. This passage suggests a procedure by which the law could be amended.
 - a) The law was not given as a perfect and complete set of commandments.
 - 4. Why is this section here?

“Alternatively Calvin’s suggestion has much to commend it: the request of Zelophehad’s daughters showed their faith in the divine promises. Moses arranged another census to make sure the as-yet-unconquered land would be divided equitably among the tribes. They respond by requesting a portion in that land, thereby demonstrating that they have no truck with the unbelief that damned their father’s generation. Because of their piety their action is recorded for posterity (cf. Matt. 26:6-13).” (Wenham, p. 217)

IV. Numbers 27:12-14

- A. God instructs Moses to prepare for his death.
 - 1. Go to mountain of Abarim.
 - a) Look at the land I am giving to the sons of Israel.
 - 2. You will be taken like Aaron was.
 - a) Because you both rebelled against me at Meribah.
 - (1) You didn’t treat me as holy before the people.
- B. Moses asked God to be allowed to enter into the land.
 - 1. Deuteronomy 3:23-26
 - 2. God said, “Enough! Speak to Me no more of this matter.”

V. Numbers 27:15-23

- A. Moses requests to be allowed to appoint a replacement before he dies.
 - 1. Moses knows how difficult it was to establish his position of authority.
 - 2. So that the people will not be without a leader.

- a) Leader likened to a shepherd.
 - (1) This becomes a common image in prophetic works.
- b) A military leader is primarily in view.

Moses said to the LORD, “May the LORD, the God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the LORD’S people will not be like sheep without a shepherd.” (Numbers 27:16-17)

These expressions, although not necessarily military in reference (e.g., 2 K. 11:8), are predominantly so (e.g., Deut. 31:2–3; Josh. 14:11; 1 Sam. 18:13, 16; 29:6; 1 K. 3:7), and the military connotation is appropriate to the context. The major task of Moses’ successor would be the predominantly military one of conquest and division of Canaan. (Ashley, p. 551)

B. God tells Moses to take Joshua.

- 1. A man in whom is the spirit
 - a) He has been Moses’ right hand man for over 40 years.
 - (1) He has been a very loyal lieutenant to Moses.
- 2. Commission him before all the people.
 - a) At the Tabernacle
 - b) With Eleazar present
 - (1) He will inquire for him by the judgment of the Urim before the Lord.
 - c) Put some of your authority on him.
 - (1) Less authority?
 - (2) Transitional measure?
 - (a) Power was shared between Moses and Joshua?
 - d) The people will do as he commands.
- 3. Moses did what he was told to do.

VI. Introductory comments to whole burnt offerings

A. Why the repetition?

- 1. The repetition is a way of emphasizing the magnitude of something.
 - a) We saw repetition in the gifts brought by each tribe for the construction of the Tabernacle.
 - (1) It was a celebration of the generosity and enthusiasm.
 - (2) The repetition allowed the reader to delight in the magnitude of the gifts and feel the enthusiasm.
- 2. In this case, it underscores the people’s humble gratitude towards God.

B. Significance of whole burnt offerings

- 1. Entire animal is burned up.
 - a) Priests and offerers don’t get any of it to eat.

- 1) A total burnt offering is a method by which the physical sacrifice is rendered fully to the Lord, the visible is rendered into the world of the invisible, and the smoke enters symbolically the nostrils of God with a sweet aroma such that he is pleased;
- 2) The animal must be perfect and unblemished because God requires nothing short of absolute purity;
- 3) Nothing is returned to the offerer, signifying God's complete ownership.
- 4) Offerings are made publicly as expressions of faith and obedience by those who must be ritually pure before presentation of the object.
- 5) Blood, the symbol of life of the sacrifice, was poured out on the altar as a means of returning life to the giver of all life.

Some [offerings] were expiatory or propitiatory in nature, effecting atonement for the offerer, while others were celebrative, honoring God for the blessings of life. (Cole, p. 472)

VII. Numbers 28:1-8

- A. Continual burnt offerings
 1. One in morning
 - a) 1 lamb each offering
 - b) Tenth ephah of flour
 - (1) Mixed with $\frac{1}{4}$ hin of oil (beaten)
 - c) Fourth of a hin of strong drink libation
 2. Repeated at twilight
 3. 365 days a year
 4. Of the finest quality
 5. Offered in a holy place

VIII. Numbers 28:9-10

- A. Sabbath offerings (every Saturday)
 1. 2 rams
 2. 2 tenths of an ephah of flour per ram
 3. Libation
 4. In addition to continual burnt offerings

IX. Numbers 28:11-15

- A. Offerings for New Moon Festival (12 times per year)
 1. Burnt offering
 - a) 2 bulls (with $\frac{3}{10}$ of ephah of flour mixed with oil per bull)
 - (1) $\frac{1}{2}$ hin wine per bull
 - b) 1 ram (with $\frac{2}{10}$ of ephah of flour mixed with oil)
 - (1) $\frac{1}{3}$ hin wine per ram

- c) 7 lambs (with 1/10 of ephah of flour mixed with oil per lamb)
 - (1) ¼ hin wine per lamb
- d) 1 goat (with libation)
 - (1) Sin offering
- 2. In addition to continual offering
- 3. This sets the pattern for the holidays
 - a) Except Sukkot
 - b) I will call this the “holiday offering list”

X. Numbers 28:16-25

A. Offerings on Passover

- 1. On 14th day of first month
- 2. On 15th day of first month Feast of Unleavened Bread
 - a) Goes for 7 days
- 3. Burnt offerings are holiday offering list.
- 4. These sacrifices were repeated every day for the rest of the Feast.
- 5. This is in addition to continual offering.
- 6. Holy convocation on first and last day
 - a) No laborious work

XI. Numbers 28:26-31

A. Offerings on Shavuot (Feast of Weeks; Pentecost)

- 1. Burnt offerings are holiday offering list.
- 2. This in addition to continual offering.
- 3. Holy convocation
 - a) No laborious work

XII. Numbers 29:1-6

A. Offerings on Feast of Trumpets (first day of seventh month)

- 1. A day for blowing trumpets.
- 2. Burnt offerings are holiday offering list.
- 3. This in addition to continual offering.
- 4. This in addition to the new moon offering.
- 5. Holy convocation

- a) No laborious work

XIII. Numbers 29:7-11

- A. Offerings on Day of Atonement (tenth day of seventh month)
 - 1. You shall humble yourselves.
 - 2. Burnt offerings are holiday offering list.
 - 3. This in addition to continual offering.
 - 4. Holy convocation
 - a) No laborious work

XIV. Numbers 29:12-16

- A. Celebration of Sukkot (fifteenth day of seventh month)
 - 1. Day one
 - a) 13 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 - 2. This is in addition to continual offering.
 - 3. Holy convocation
 - a) No laborious work

XV. Numbers 29:17-19

- A. Day two of Sukkot
 - 1. Burnt offerings
 - a) 12 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 - 2. This is in addition to continual offering.

XVI. Numbers 29:20-22

- A. Day three of Sukkot
 - 1. Burnt offerings

- a) 11 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
2. This is in addition to continual offering.

XVII. Numbers 29:23-25

- A. Day four of Sukkot
 1. Burnt offerings
 - a) 10 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 2. This is in addition to continual offering.

XVIII. Numbers 29:26-28

- A. Day five of Sukkot
 1. Burnt offerings
 - a) 9 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 2. This is in addition to continual offering.

XIX. Numbers 29:29-31

- A. Day six of Sukkot
 1. Burnt offerings
 - a) 8 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 2. This is in addition to continual offering.

XX. Numbers 29:32-34

- A. Day seven of Sukkot
 1. Burnt offerings

- a) 7 bulls (3/10 of an ephah of flour mixed with oil)
 - b) 2 rams (2/10 of an ephah of flour mixed with oil)
 - c) 14 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
2. This is in addition to continual offering.

XXI. Numbers 29:35-38

- A. Day eight of Sukkot
- 1. Burnt offerings
 - a) 1 bull (3/10 of an ephah of flour mixed with oil)
 - b) 1 rams (2/10 of an ephah of flour mixed with oil)
 - c) 7 lambs (1/10 of an ephah of flour mixed with oil)
 - d) 1 goat sin offering
 - e) Plus libations
 - 2. This is in addition to continual offering.
 - 3. Holy convocation
 - a) No laborious work

XXII. Numbers 29:39-40

- A. The above are the offerings that you will make.
- 1. In addition to
 - a) Votive offerings
 - b) Freewill offerings

XXIII. Numbers 30:1-5

- A. Any man who makes a vow to the Lord or takes an oath
- 1. He must keep it.

Moses said to the heads of the tribes of Israel: “This is what the LORD commands: When a man makes a vow to the LORD or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said. (30:1-2)

- 2. These are positive vows.

The practice of making promises or vows to God seems ancient, both in Israel (Gen. 28:20–22) and in the rest of the ancient Near East.⁶ Vows may be positive promises to do or perform something (Judg. 11:30–31; 1 Sam. 1:11), or they may be negative promises to abstain from something (Num. 6). In general, the Hebrew word that encompasses both kinds of promises is *ned̄er*.⁷ The present text uses *ned̄er* only to express the positive vow. The negative vow is expressed, uniquely in ch. 30, by *’issār*. (Ashley, p. 574)

- B. If a young woman makes a vow in father's house
 - 1. And her father hears it and does not object,
 - a) It will be binding.
 - 2. But if as soon as her father hears it, he forbids her,
 - a) It will not be binding.
 - b) And God will forgive her.

XXIV. Numbers 30:6-8

- A. If a young woman makes a vow when she is married
 - 1. And her husband hears it and does not object.
 - a) It will be binding.
 - 2. But if as soon as her husband hears it, he forbids her.
 - a) It will not be binding.
 - b) And God will forgive her.

XXV. Numbers 30:9-12

- A. If a widow or divorced woman makes a vow,
 - 1. She must keep it.
- B. If she made a vow in her husband's house
 - 1. And her husband hears it and does not object,
 - a) It will be binding.
 - 2. But if as soon as her husband hears it, he forbids her,
 - a) It will not be binding.
 - b) And God will forgive her.

XXVI. Numbers 30:13-15

- A. If a married woman takes a vow to fast or abstain from something
 - 1. And her husband hears it and does not object,
 - a) It will be binding.
 - 2. But if as soon as her husband hears it, he forbids her,
 - a) It will not be binding.

XXVII. Numbers 30:16

- A. These are the commands regarding women under authority.

XXVIII. Conclusion

- A. How do these chapters fit together?
 - 1. Inheritance question
 - a) Demonstration of faith
 - (1) They are confident that they will take the land.

- (2) The older generation died in the wilderness because they were afraid and refused to go into the land.
- 2. Joshua
 - a) An official passing of the baton
 - (1) New generation is taking over
- 3. Offerings
 - a) Once in the land, they need to establish the cult.

Thus, Israel's first duty upon settling in its land is to establish the proper lines of communion with the Lord through the medium of His cult. (Milgrom, p. 237)

- b) Why the emphasis on the numbers?
 - (1) Assumes prosperity
 - (2) Taking delight in their relationship to God
- 4. Vows
 - a) Vows express devotion to God.

The reason for the nature of the pentateuchal laws may be that the Israelites *assumed*, with much of the culture around them, that **vows were a legitimate expression of devotion to one's god(s)**, hence only specific ordinances governing the vows were seen as necessary. (Ashley, p. 574)

- (1) This passage anticipates an uptick in expressions of devotion to God.
 - (a) Out of gratitude to God for giving them the land
- b) If people need to keep their vows, God will certainly keep his vows.
 - (1) In Deuteronomy, God and the Israelites will ratify their covenant.
 - (2) That covenant is essentially based on vows.
 - (a) Those vows must be kept.
 - (i) God is obligated to keep his end of the deal.
 - (ii) The people are obligated to keep their end.
- B. This passage marks a turn in the text.
 - 1. The younger generation is taking over.
 - a) They are marked by their faithfulness to God.
 - (1) In contrast to the older generation
 - b) They saw what God did to set them free from Egypt.
 - (1) It had a big impact on them.

After these things, Joshua son of Nun, the servant of the LORD, died at the age of a hundred and ten. And they buried him in the land of his inheritance, at Timnath Serah in the hill country of Ephraim, north of Mount Gaash.

Israel served the LORD throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the LORD had done for Israel. (Joshua 24:29-31)