

matters of grave nature. These “lights and perfections” were stones of various kinds, set in the breastplate when the high priest entered into the divine Presence for the specific purpose of gaining God’s decision when it was required, (see Ex. 28:30; Lev. 8:8).

QUESTIONS AND RESEARCH ITEMS

507. Show how Moses’ conduct at this time reflects his great stature of spirit.
508. Why should the place of leadership of the people not be left to ancestral descent? to the choice of the people? to Moses himself?
509. List the singular qualifications which Joshua possessed for the office to which God chose him.
510. What special duties would fall to Moses’ successor? With what we have already learned of Joshua, which of these duties seem appropriate to him?
511. What significance is attached to the “laying on of hands” here?
512. Why was this done publicly?
513. Is there significance in asking Joshua to come before Eleazar? Explain your answer.
514. Explain the Urim and Thummim. How do they relate to Joshua?

III. REVIEW AND ADDITIONS TO THE LAW

(28:1—30:16)

A. THE DAILY OFFERINGS vv. 1-8

TEXT

Chapter 28:1. And the Lord spake unto Moses, saying, 2. Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season. 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 a hin of beaten oil. 6. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord. 7. And the drink offering thereof shall be the fourth part of 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 savor unto the Lord.

PARAPHRASE

Chapter 28:1. Then the Lord spoke to Moses saying, 2. "Command the children of Israel and say to them, 'You shall be careful to present my offering, the provision of my sacrifices made with fire as a sweet aroma to me, when it is the proper time.' 3. And you shall say to them, 'This is the fire offering which you shall offer to the Lord: two lambs, yearlings without defect, day by day as a continual burnt offering. 4. You shall offer the one lamb in the morning and the other lamb at evening; 5. also, a tenth part of an ephah of fine flour for a grain offering, mixed with one-fourth of a hin of beaten oil. 6. It is a continual burnt offering which was ordained at Mount Sinai as a sweet aroma, a sacrifice made by fire to the Lord.' And its drink offering shall be one-fourth of a hin for each lamb; in the holy place you shall pour out the strong drink to the Lord for a drink offering. 8. You shall offer the other lamb at evening: just as the meal offering of the morning, and as its drink offering, you shall offer it, a sacrifice by fire, a sweet aroma to the Lord.' "

COMMENTARY

In summarizing the purpose of the two chapters next before

us, *KD* suggests: “When Israel was prepared for the conquest of the promised land by the fresh numbering and mustering of its men, and by the appointment of Joshua as commander, its relation to the Lord was regulated by a law which determined the sacrifices through which it was to maintain its fellowship with its God from day to day and serve Him as His people,” (p. 216). The offerings and sacrifices detailed were periodical and public, beginning appropriately with the daily morning and evening burnt offerings which had been instituted at Sinai when the altar was dedicated. Other sacrifices follow in logical order: the Sabbath offerings, the New Moon offerings, offerings for the Feast of Unleavened Bread, for the Feast of Weeks, for the Feast of Trumpets, for the Day of Atonement and for the Feast of the Tabernacles.

The importance of these offerings is seen in their significance. The daily burnt-offering is designed to sanctify the life, both body and soul and spirit, to God Himself. The sacrifices on the feast days were to reinforce this sanctification. The sacrifices of the daily ritual were doubled on the Sabbath; on the other feast days it was increased by a burnt offering of oxen, rams, and yearling lambs, always preceded by a sin offering. Both the Sabbath and the feast days were thus elevated high above ordinary days.

When *KJ* translates *Shecar* as “strong wine,” it is exceptional. The usual meaning exempts wine and includes other intoxicants (see Lev. 10:9). But the matter is by no means certain, since the Targums give its meaning as “old wine” since the drink offering in every other instance listed was to be of wine. *PC* proposes that the difficulty of obtaining wine in the wilderness might well account for this exceptional provision, so that any fermented drink might be used in the daily ritual. All sources agree that the provision was temporary only, and that nothing but wine was used after the settlement in Canaan.

QUESTIONS AND RESEARCH ITEMS

515. What primary purpose was served by all of the sacrifices and offerings of the Israelites?

516. Show the significance of each separate type of offering.
 517. How and why were the daily offerings different from those of special days?
 518. Discuss the use of "strong wine" in the drink offering.

B. OFFERINGS ON THE SABBATH vv. 9, 10

TEXT

Chapter 28:9. And on the sabbath day the 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.

PARAPHRASE

Chapter 28:9. "On the Sabbath day two lambs, yearlings without defects, and two-tenths of a measure of flour for a meal offering, mixed with oil, and its drink offering. 10. This is the burnt offering of every Sabbath, in addition to the continual burnt offering and its drink offering."

COMMENTARY

On the sabbath, provisions for the offerings were doubled. The inference of the instructions in verses 9 and 10 is that the two lambs offered are in addition to the daily quota, and that they would follow the daily offering. The order appears here for the first time. The literal meaning of the instructions in verse 10 is, "the sabbath burnt offering for its sabbath." The importance of the seventh day was underscored.

QUESTIONS AND RESEARCH ITEMS

519. Why should the offerings given on the Sabbath be different in any way from those of the daily offerings?
 520. Compute the total number of lambs which would be offered during one year, combining the daily and Sabbath offerings.

C. OFFERINGS FOR THE NEW MOON vv. 11-15

TEXT

Chapter 28:11. 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 savor, a sacrifice made by fire unto the Lord. 14. And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year. 15. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.

PARAPHRASE

Chapter 28:11. "At the beginning of each of your months you shall offer a burnt offering to the Lord: two young bulls, one ram, seven yearling lambs without defect, 12. and three-tenths of a measure of flour as a meal offering, mixed with oil, for one bull; and two tenths of a measure of flour as a meal offering mixed with oil, for one ram: 13. and one-tenth of a measure of flour, mixed with oil, as a meal offering for every lamb, as a burnt offering of a sweet aroma, an offering by fire to the Lord. 14. And their drink offerings shall be one-half hin of wine for a bull, and one-third of a hin for a ram, and one-fourth hin for a lamb: this is the burnt offering of each month throughout the months of the year. 15. Also one male goat for a sin offering to the Lord; it shall be offered besides the continual burnt offering and its drink offering."

COMMENTARY

The new moon inaugurated each month, and the event was

celebrated by another special offering. Rather than the lambs alone, which had been specified for the previous offerings, on this occasion the animals were bulls and rams, in addition to seven supplementary lambs. Then was added a shaggy goat, as at Lev. 4:23, although in fact the goat may have been first in the sequence of the offering (see Ex. 29:10-14). As instituted, the new moon was not a feast day; however, practices associated with such days began to attach to the new moon: it was a time used for presenting yearly thank-offerings (I Sam. 20:6, 29); common trading was stopped (Amos 8:5); the people came to the prophets for teaching (II Kings 4:23); and, the prophets themselves speak of the time as festive (Isaiah 1:13; Hosea 2:13; Ezekiel 46:1).

The true purpose of the day was to bring in remembrance before God those sins committed during the month for which pardon had not been received, and to renew their life-covenant with the Lord through the burnt offering. Blowing the silver trumpets proclaimed the congregation of the people (see 10:10) to bring the prayers of the people unto the Lord through the sacrifices, and to invoke His merciful pardon and a renewal of His grace. Thus the people were regularly and often reminded that their very lives were spared by such grace, and that to take such kindness for granted would be a mark of impiety and ingratitude.

QUESTIONS AND RESEARCH ITEMS

521. Examine the Hebrew calendar in a good Bible dictionary and see how the months and the new moons coincided.
522. Compute the number of animals which would be used in the monthly sacrifices over a period of one year, using twelve months as a basis.
523. What practices became attached to the offerings of the new moon? Were they commanded?
524. Exactly what was the Lord proposing to accomplish through the establishment of the monthly offerings?

D. OFFERINGS FOR THE PASSOVER
AND UNLEAVENED BREAD vv. 16-25

TEXT

Chapter 28:16. And in the fourteenth day of the first month is the passover of the Lord. 17. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. 18. In the first day shall be a holy convocation; ye shall do no manner of servile work therein: 19. But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish. 20. And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; 21. A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: 22. And one goat for a sin offering, to make an atonement for you. 23. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. 24. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering. 25. And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

PARAPHRASE

Chapter 28:16. "And on the fourteenth day of the first month is the Passover of the Lord. 17. And on the fifteenth day of this month is the feast: unleavened bread shall be eaten for seven days. 18. There shall be a holy convocation on the first day; you shall do no hard work on it. 19. And you shall offer a sacrifice by fire for a burnt offering to the Lord: two young bulls, and one ram, and seven lambs one year old, having no defects. 20. And their meal offering shall be of flour mixed with oil: three tenths of a measure for a bull, and two-tenths of a measure for a ram; 21. one-tenth of a measure you shall offer for a lamb, for each of the seven lambs; 22. and one goat for a sin offering, to make an atonement for you. 23. You shall offer

these in addition to the burnt offering in the morning, which is for a continual burnt offering. 24. And this is the procedure for the daily offering throughout the seven days, the provision of the sacrifice by fire, of a sweet aroma to the Lord: it shall be offered with its drink offering, in addition to the continual offering. 25. And on the seventh day you shall have a holy convocation; you shall do no hard work."

COMMENTARY

The Feast of the Passover was the first of the three great annual feasts in Israel, commemorating that great occasion when the Lord visited death upon the oppressing Egyptians' homes while sparing Israel's firstborn (see Ex. 11:1-12:14). Historically, it was by far the most significant feast in the calendar, bringing back rich memories to those who had participated, and recalling a sacred past to those who had not. The people needed no other evidence of God's favor, although there were many such incidents; but the circumstances of Jehovah's visit upon a slave people in bringing them triumphantly out of a land of slavery and oppression called the attention of the world to their high estate. This general had caused terror in the heart of Balak, and he prefaced his plea to Balaam by alluding to Israel's recent escape, (Num. 22:11), and the full account was still being cited when the Israelites approached Jericho forty years later when Rahab referred to the hand of God in the nation's destiny, (Joshua 2:9). So, two weeks after each year began, the memorable event was celebrated. In the proper sense, the observance was not a feast, but the conclusion of a fast, ending in the holy evening meal.

Continuing directly from the Passover, the Feast of Unleavened Bread obtained for seven days. Because the Israelites left Egypt in haste, it was not sensible to wait for a leavening agent to produce the favored light bread; consequently, all leavening was removed from the house. For the following seven days, Israel continued to eat unleavened bread, since there would have been no time to "set" the bread while on the move from Egypt.

The sacrifices for the seven days of this feast were the same as those for each new moon, from the 15th until the 21st days of Abib. There was no special sacrifice on the Passover itself.

QUESTIONS AND RESEARCH ITEMS

525. Name the three great feasts which the Israelites observed annually.
526. Give the essential meaning of the "passover".
527. Why should the Passover hold such fascinating significance for Israel?
528. What relationship was there between the historical Passover and the use of unleavened bread?
529. Why did the Israelites use unleavened bread while eating the Passover lamb?
530. Give the significance of the seven-day period for the feast of Unleavened Bread.

E. OFFERINGS FOR THE FIRST FRUITS vv. 26-31

TEXT

Chapter 28:26. Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work: 27. But ye shall offer the burnt offering for a sweet savor unto the Lord; two young bullocks, one ram, seven lambs of the first year; 28. And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, 29. A several tenth deal unto one lamb, throughout the seven lambs; 30. And one kid of the goats, to make an atonement for you. 31. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish,) and their drink offerings.

PARAPHRASE

Chapter 28:26. "Also on the day of the firstfruits, when you bring a new meal offering to the Lord, during your feast of

weeks, you shall have a holy convocation: you shall do no hard work. 27. And you shall offer the burnt offering for a sweet aroma to the Lord: two young bulls, one ram, seven yearling lambs; 28. and their meal offering of flour mixed with oil, three-tenths of a measure for one bull, two-tenths of a measure for one ram, 29. one-tenth of a measure for one lamb, for each of the seven lambs; 30. and one male goat, to make an atonement for you. 31. You shall offer them in addition to the continual burnt offering and its grain offering, and you shall present them with their drink offerings; they shall be without defect."

COMMENTARY

The feast described in this section is variously called the Feast of Weeks, the Harvest Feast, the Feast of the First Fruits, and, later, Pentecost. The same offerings were designated as for the previous two feasts. Two special provisions are stipulated: there is to be a congregation, or holy convocation of the people; and, the people are to avoid hard work.

The date of the feast was seven weeks after the Passover, on the fiftieth day. From this fact was derived the last name, Pentecost. In the growing season, this placed the Feast at the time of the wheat harvest. The people were asked to express their gratitude to God in a freewill offering at the time, as they began to harvest their grain (Deut. 16:10); the offering was to reflect the blessings they had first received from God, with each individual male appearing before the Lord with such a gift as he was able (Deut. 16:17).

QUESTIONS AND RESEARCH ITEMS

531. By what other names is the Feast of Weeks known?
532. Explain how each of the different names for this feast has its own significance.
533. At what time of year was the Feast of Weeks to be observed?
534. What product was being harvested at this time?

535. What determined the value or amount of the freewill offering given at the feast?

F. OFFERINGS FOR THE FEAST OF THE TRUMPETS
(29:1-6)

TEXT

Chapter 29:1. And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. 2. And ye shall offer a burnt offering for a sweet savor unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish: 3. and their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a lamb, 4. And one tenth deal for one lamb, throughout the seven lambs: 5. And one kid of the goats for a sin offering, to make an atonement for you: 6. Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto the Lord.

PARAPHRASE

Chapter 29:1. "In the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no hard work: it is a day to you for blowing the horn. 2. And you shall offer a burnt offering for a sweet aroma to the Lord: one young bull, one ram, and seven yearling lambs without defect. 3. And their meal offering shall be of flour mixed with oil, three-tenths of a measure for a bull, and two-tenths of a measure for a ram, and one-tenth of a measure for one lamb, 4. and one-tenth of a measure for each lamb through the seven lambs: 5. one male goat for a sin offering, to make atonement for you. 6. besides the burnt offering of the month and its grain offering, and the daily burnt offering, and its grain offering, and their drink offerings, according to their provisions, for a sweet aroma, a sacrifice made with fire to the Lord."

COMMENTARY

The Israelites used two calendars to govern the year. The religious year began with the month Abib, and was the month in which the Passover and the Feast of the Unleavened Bread occurred. The civil year began in the seventh month of the seventh year, the month of Tishri, and included the Feast of the Trumpets, the Day of Atonement and the Feast of the Tabernacles. The Feast of the Trumpets announced the beginning of the civil year, and received its name from the traditional practice of sounding the Shopharim, or rams' horns, which were blown on numerous occasions. The horns themselves were used in commemoration of the delivery of Isaac on Mt. Moriah when the ram was offered in his stead (Gen. 22:13).

QUESTIONS AND RESEARCH ITEMS

536. Explain the chronological relationship of the two calendars of the Israelite people.
537. What feasts occurred in the first month of the civil year?
538. Which feasts occurred in the first month of the religious year?
539. Identify the "shopharim", and tell for what they were used.
540. Of what were the "shopharim" symbolic?

G. OFFERINGS FOR THE DAY OF ATONEMENT

vv. 7-11

TEXT

Chapter 29:7. And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work therein: 8. But ye shall offer a burnt offering unto the Lord for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. 9. And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and

two tenth deals to one ram, 10. A several tenth deal for one lamb, throughout the seven lambs: 11. One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

PARAPHRASE

Chapter 29:7. "And on the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves: you shall do no work. 8. And you shall offer a burnt offering to the Lord for a sweet aroma: one young bull, one ram, and seven yearling lambs, without defect: 9. And their grain offering, flour mixed with oil, three-tenths of a measure for the bull, two-tenths for the one ram, 10. one-tenth of a measure each for the seven lambs; 11. one male goat for a sin offering, in addition to the sin offering of atonement, and the continual burnt offering, and its grain offering, and their drink offerings.

COMMENTARY

Special offerings were required on the Day of Atonement, as specified in Lev. 16:2-28. Additionally, the offering duplicated that of the first day of the month, and the people were required to fast and abstain from work, as on the sabbath day.

QUESTIONS AND RESEARCH ITEMS

541. Read up on the Day of Atonement, and list the events which were unique to this feast.
542. How did the nation learn on this day whether their offerings, and the intercession of the High Priest, were accepted by the Lord?

H. OFFERINGS FOR THE FEAST OF THE TABERNACLES vv. 12-40

TEXT

Chapter 29:12. And on the fifteenth day of the seventh

month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: 13. And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: 14. And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams. 15. And a several tenth deal to each lamb of the fourteen lambs: 16. And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17. And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: 18. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 19. And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offering.

20. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish: 21. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 22. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: 24. Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 25. And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: 27. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number,

after the manner: 28. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: 30. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 31. And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: 33. And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: 34. And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35. On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: 36. But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord: one bullock, one ram, seven lambs of the first year without blemish: 37. Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: 38. And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. 39. These things ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. 40. And Moses told the children of Israel according to all that the Lord commanded Moses.

PARAPHRASE

Chapter 29:12. "And on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no hard work, and you shall keep a feast unto the Lord for seven days:

13. you shall offer a burnt offering, a sacrifice with fire, of a sweet aroma to the Lord: thirteen young bulls, two rams, and fourteen yearling lambs without defect. 14. And their grain offering shall be of flour mixed with oil, three-tenths of a measure for each bull of the thirteen bulls; two-tenths of a measure for each ram of the two rams, 15. and one-tenth of a measure for each lamb of the fourteen lambs, 16. and one male goat for a sin offering; in addition to the continual burnt offering, its grain offering, and its drink offering.

17. "Then on the second day: twelve bulls, two rams, fourteen yearling lambs without defect; 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; 19. and one male goat for a sin offering, besides the continual burnt offering and its grain offering, and their drink offering.

20. "And on the third day: eleven bulls, two rams, fourteen yearling lambs without defect; 21. and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, their number according to the ordinance; 22. and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

23. "And on the fourth day: ten bulls, two rams, fourteen yearling lambs without defect: 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; 25. and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

26. "Then on the fifth day: nine bulls, two rams, fourteen yearling lambs without defect; 27. and their grain offering and their drink offerings for the bulls, and for the rams and for the lambs, by their number according to the ordinance: 28. and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

29. "And on the sixth day: eight bulls, two rams, fourteen yearling lambs without defect: 30. and their grain offering and their drink offering for the bulls, for the rams, and for the

lambs, according to their number by the ordinance; 31. and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offerings.

32. "And on the seventh day: seven bulls, two rams, fourteen yearling lambs without defect; 33. and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, according to their number by the ordinance: 34. and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.

35. "On the eighth day you shall have a holy convocation; you shall do no hard work. 36. But you shall present a burnt offering, an offering by fire, as a sweet aroma to the Lord: one bull, one ram, seven yearling lambs without defect; 37. their grain offering and their drink offerings for the bull, for the ram and for the lambs, according to their number by the ordinance; 38. and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering. 39. "You shall present these to the Lord at your appointed times, besides your vows, and your freewill offerings, for your burnt offerings, and for your grain offerings and for your drink offerings and for your peace offerings. 40. And Moses told the children of Israel according to everything the Lord had commanded Moses.

COMMENTARY

The unusual Feast of the Tabernacles began at sunset on the fourteenth of Tishri, and required the later Israelites to commemorate the period in the wilderness by forsaking their homes to live in temporary booths. The offerings began with thirteen bulls on the first day of the feast, and the number decreased by one daily. *PC* attributes to this fact a significance of diminishing joy in the feast into ordinary joys of daily life. In total, during the entire feast five times as many bulls and twice as many rams and lambs were offered as in the spring festival. On the eighth day the sacrifice reverted to the number offered on the first and tenth days of the month. The feast ended at sunset of this day.

Coming as it did at the end of the harvest of fall fruits, the festival was to reflect the happiness gained through divine blessings in the increase of the fields.

Altogether, the sacrifices commanded at these feasts totalled 1071 lambs, 113 Bulls, 37 rams, 30 goats, 112-bushels of flour, about 370 gallons of oil, and about 340 gallons of wine. Besides these, any individuals or families could offer spontaneous or votive offerings unto the Lord.

QUESTIONS AND RESEARCH ITEMS

543. How was the Feast of the Tabernacles celebrated, and what did it commemorate?
544. What reason is suggested for the diminishing number of bulls sacrificed on consecutive days?
545. Give the total number of various animals, and the quantities of other commodities offered during the special feasts of the Jews.
546. Were their offerings limited to this number?

I. LAW ON WOMEN'S VOWS (30:1-16)

TEXT

Chapter 30:1. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded. 2. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. 3. If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth; 4. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. 5. But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, she shall stand; and the Lord shall forgive her, because her father disallowed her. 6. And if she had at all a husband, when she vowed, or uttered aught

out of her lips, wherewith she bound her soul; 7. And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand. 8. But if her husband disallowed her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the Lord shall forgive her. 9. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. 10. And if she vowed in her husband's house, or bound her soul by a bond with an oath; 11. And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. 12. But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. 13. Every vow, and every binding oath to afflict her soul, her husband may establish it, or her husband may make it void. 14. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her; he confirmeth them, because he held his peace at her in the day that he heard them. 15. But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. 16. These are the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

PARAPHRASE

Chapter 30:1. Then moſes ſpoke to the heads of the tribes of the ſons of Iſrael, ſaying, "This is the word which the Lord has commanded: 2. If a man makes a vow to the Lord, or takes an oath, binding his ſoul with an obligation, he ſhall not break his word; he ſhall act according to everything that proceeds from his mouth. 3. If a woman alſo makes a vow to the Lord, and binds herſelf by a promiſe while ſhe is young in her father's

house, 4. and if her father hears her vow and the pledge by which she has bound herself, and her father says nothing to her, then all her vows shall stand, and every obligation by which she has obligated herself shall stand: 5. But if her father should dissuade her on the day he hears her vow, none of her vows nor her obligations to which she has pledged herself shall stand, and the Lord will forgive her because her father has not allowed her to make the vows. 6. "However, if she should marry while under her vows, or if she has spoken impetuously, and so bound herself, 7. and if her husband hears of it but says nothing to her on the day he hears it, then her vows are binding, and the obligations to which she has bound herself shall stand. 8. But if on the day her husband hears of it he forbids her, then he shall nullify the vow she is under and the impetuous words of her lips, by which she has bound herself; and the Lord will forgive her. 9. "But the vow of a widow, or of a divorcee—everything by which she has bound herself—shall stand against her. 10. However, if she vowed in her husband's house, or bound herself by a bond with an oath, 11. and her husband heard it and did not speak out or annulled her vow, then all her vows shall stand, and every obligation which she bound upon herself shall stand, 12. But if her husband annulled them on the day he heard them, then anything which has proceeded from her lips concerning her vows or concerning an obligation upon herself shall not stand: her husband has annulled them, and the Lord will forgive her. 13. "Every vow and every binding oath which would humble her, her husband may confirm, or her husband may annul. 14. But if her husband indeed does not say anything from day to day, then he confirms all her vows or all her obligations, because he has held his peace on the day he heard them: 15. but if he annuls them after he has heard them, then he shall bear her guilt." 16. These are the laws which the Lord commanded Moses between a man and his wife, between a father and his daughter while she is still young in her father's house.

COMMENTARY

In summary, the laws in verses 1-16 treat with vows made by women—the only portion in Scripture which does so exclusively—under varying circumstances of life. As with any man, the widowed or divorced woman is unconditionally bound by any vow her heart leads her to make (v. 10). If she is unmarried, and lives in her father's house, her vow is subject to his approval, (v. 4-6). The concurrence of her husband is required of any married woman (vv. 7-9, 11-15).

Two types of vows are treated, the *nedher* and the *issar*. The latter is a vow of abstinence (v. 13); the former is a generic term covering a wide spectrum of vows. The *nedher* ordinarily pledges something given to God; the *issar* is typified by the Nazirite vow and its specific terms of abstinence. Men were bound unconditionally by any vow openly expressed, even as intentions. The seriousness of giving voice to a promise could not be overestimated. On the other hand, should an unmarried young lady or a wife so express herself, the consent or approval of the father or husband involved was necessary before her pledge became binding. If he refused, the words were invalid. The young lady in this instance is assumed to be without personal property and dependent upon her father, although the law does not say precisely this.

The regulation applying to the married woman bound the betrothed lady as well, since there was virtually no difference in the legal status of the two under Jewish law. Both she and all that she had belonged to the husband, and he had full rights to allow or disallow any vow she might wish to make. Should she make a vow before her betrothal which her father had not disallowed, her betrothed husband still had the power to renounce her vow rather than suffer any loss through the pledge.

In the instance of divorced or widowed women, any vow had full force, since no man was involved. No explanatory or qualifying terms are mentioned because there were none: and the point is not discussed at all.

The final situation involved the vow of a woman whose husband, upon learning of the vow, permits it to obtain, even if by his silence. Should he later change his mind, the guilt and punishment which should come upon her, if the vow is broken, become his instead. Under this circumstance, he was required to offer a sin-offering or accept the punishment for the sin (see Lev. 5:4, ff., and Lev. 5:1). As given, all the provisions are simple and unambiguous.

We should notice that nothing whatever is said about the vows' contents themselves. A vow was not to be broken if it were foolish, or impractical, or even wrong; it simply was not to be made in the first place if such an eventuality were possible. The point at issue was elementary: nobody was to take a promise lightly, nor was any man to give his word to any solemn pledge without carefully considering the consequences as far as they could be foreseen. *PC* lists these conditions which any proper vow should meet: it "must not contradict any commandment of God, nor infringe any right of other men. It must lie within the proper province of a man's own free will; it must concern such things as he can really control. This was what gave the vow its virtue and significance," (p. 396). The same source, when considering the essential evil of a broken vow, concludes properly that truth must exist for the sake of truth alone. It is sacred in God's eyes. The evil, the author concludes, "has been in forcing the oath on all men irrespective of their disposition. No forced oath will make the liar really truthful; and no forced oath can make the truthful man anything more than truthful. Administering oaths to a man of veracity is like holding a candle to make the sun shine. As has been truly said, the compelled oath makes the ignorant and superstitious to think that there are two kinds of truth, and that it is harmless to say, free from an oath, what it would be very wicked to say under it," (p. 396).

QUESTIONS AND RESEARCH ITEMS

547. Distinguish between the terms *nedber* and *issar*, showing what is or is not included in each.

548. What differences does the Scripture make between the circumstances under which a man or a woman might make binding vows.
549. Give the circumstances under which a woman's vow was not binding.
550. How does the law of vows relate to a betrothed woman?
551. At what time might it be assumed that an unmarried woman might make a vow without the consent of her father?
552. When was a married woman's vow valid, even if her husband did not speak his word of approval?
553. What two kinds of women might make binding vows without consulting any men?
554. Discuss fully the principle which underlies the law of vows. How does it establish a firm foundation for truth?
555. What four conditions should every vow meet to be proper?
556. What would cause a forced vow to lose its validity?
557. Discuss why it would be superfluous to ask an honest man to take a vow.

IV. THE LAST EVENTS IN TRANS-JORDAN (31:1—33:42)

A. ATTACK UPON THE MIDIANITES vv. 1-12

TEXT

Chapter 31:1. And the Lord spake unto Moses, saying, 2. Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. 3. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. 4. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. 5. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand