

Numbers 15:1–21

¹And the Lord spoke to Moses, saying, ²“Speak to the children of Israel, and say to them: ‘When you have come into the land you are to inhabit, which I am giving to you, ³and you make an offering by fire to the Lord, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a sweet aroma to the Lord, from the herd or the flock, ⁴then he who presents his offering to the Lord shall bring a grain offering of one-tenth of an ephah of fine flour mixed with one-fourth of a hin of oil; ⁵and one-fourth of a hin of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each lamb. ⁶Or for a ram you shall prepare as a grain offering two-tenths of an ephah of fine flour mixed with one-third of a hin of oil; ⁷and as a drink offering you shall offer one-third of a hin of wine as a sweet aroma to the Lord. ⁸And when you prepare a young bull as a burnt offering, or as a sacrifice to fulfill a vow, or as a peace offering to the Lord, ⁹then shall be offered with the young bull a grain offering of three-tenths of an ephah of fine flour mixed with half a hin of oil; ¹⁰and you shall bring as the drink offering half a hin of wine as an offering made by fire, a sweet aroma to the Lord.

¹¹“Thus it shall be done for each young bull, for each ram, or for each lamb or young goat.

¹²According to the number that you prepare, so you shall do with everyone according to their number. ¹³All who are native-born shall do these things in this manner, in presenting an offering made by fire, a sweet aroma to the Lord. ¹⁴And if a stranger dwells with you, or whoever is among you throughout your generations, and would present an offering made by fire, a sweet aroma to the Lord, just as you do, so shall he do. ¹⁵One ordinance shall be for you of the assembly and for the stranger who dwells with you, an ordinance forever throughout your generations; as you are, so shall the stranger be before the Lord. ¹⁶One law and one custom shall be for you and for the stranger who dwells with you.’ ”

¹⁷Again the Lord spoke to Moses, saying, ¹⁸“Speak to the children of Israel, and say to them: ‘When you come into the land to which I bring you, ¹⁹then it will be, when you eat of the bread of the land, that you shall offer up a heave offering to the Lord. ²⁰You shall offer up a cake of the first of your ground meal as a heave offering; as a heave offering of the threshing floor, so shall you offer it up. ²¹Of the first of your ground meal you shall give to the Lord a heave offering throughout your generations.

Great Is Thy Forgiveness

Main idea: The Lord’s forgiveness of His people is so great, that He continues His promises to them, His pleasure in them, and His purposes for them in this world.

Introduction: Here I am repenting again... I know that God forgives (cf. 14:17–20), but what can I hope for in that forgiveness?

1. His Promise Continues

1. “When you have come into the land you are to inhabit, which I am giving to you” (v2) and “When you come into the land to which I bring you” (v18).
2. New regulation for drink offerings (tied to the produce of the land, and even the Valley of Eschol)
3. If Israel’s sin didn’t forfeit the promises, can yours do so, dear repenting and believing Christian?!

2. His Pleasure in Us Continues

1. The “sweet aroma to YHWH” of v3, 10, 13, 14.

2. It's not the smell of roasting meat that He likes, but the smell of but His Son!
3. If Israel's sin could be atoned for, and their sacrifices sweet, how much more is your worship sweet, when it comes through the person of Christ, and His finished work, and His ongoing mediation?!

3. **His Purpose for Us Continues**

1. Even strangers brought in and able to come near by fire.
2. The triple mention (v13–16) lays hold of things promised in Gen 12, Ex 12, Num 14:17–19.
3. If Israel could be restored to usefulness after being forgiven of such sin, surely you can be restored to usefulness too!

Conclusion: The Lord shows His greatness, in part, by the greatness of His forgiveness of His people's sins. Come with a broken and contrite hearts, and lay hold of His promises, be assured of His pleasure, and depend upon His purposes for you!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers. 15 verses 1 through 21. These are God's words. And Yahweh spoke to Moses saying. Speak to the children of Israel and say, to them. When you have come into the land, you are to inhabit, which I am giving to you. And you make an offering by fire to Yahweh, a burnt offering.

Or a sacrifice to fulfill a vow. Whereas a free will offering Or in your appointed feasts. To make a sweet Aroma. To your off, me. From the herd of the flock. Than he who presents his offering to Yahweh, shall bring a grain offering of one tenth of anifah of fine flour mixed with one-fourth of a hint of oil.

And one-fourth of a hint of wine. As a drink offering, you shall prepare with the burnt offering or the sacrifice for each lamb. Or for a ram. You shall prepare as a grain offering. Two tenths of an IFA. Fine, flour, mixed with one third of a hint of oil, And as a drink offering you shall offer 1/3 of a hint of wine.

That's a sweet Aroma to Yahweh. And when you prepare a young bowl, as a burnt offering, Whereas a sacrifice to fulfill a vow or as a peace offering to Yahweh. Then shall be offered with the young bowl. A grain offering of three tenths of anifah. A fine flower mixed with half a hint of oil.

And he shall bring as the drink offering half a can of wine. As an offering made by fire a sweet Aroma Thus, it shall be done for each young bull for each Ram. Or for each lamb or young goat. According to the number that you prepare, so you shall do with everyone according to their number.

All who are native born. Shall do these things in this manner. And presenting an offering made by fire a sweet Aroma. To Yahweh. And if a stranger dwells with you or whoever is among you

throughout your generations, and would present an offering made by fire a sweet Aroma to Yahweh Just as you do.

So shall he do? One ordinance shall be for you of the assembly. And for the stranger. Who dwells with you an ordinance forever throughout your Generations as you are? So shall the stranger be before? Yahweh. One law and one custom shall be for you and for the stranger. Who dwells with you?

Again, Yahweh spoke to Moses saying speak to the children of Israel and say to them. When you come into the land to, which I bring you, Then it will be when you eat of the bread of the land that you shall offer up a heave offering to Yahweh. You shall offer up a cake of the first fruit of your ground meal.

As a heave offering. As a heave offering of the threshing floor. So shall you offer it up? Of the first of your ground meal. You shall give to Yahweh. A heave offering. Throughout your generations. Amen. Now, since this reading Of gods inspired. And aren't worked.

Well, things have gotten pretty serious. Between God and the people. Uh, in numbers. During this quote unquote, three days. Journey. And then, And the time. Spying out and the response to the spying out of the land. Uh, so seriously. So so Waiterly and dreadfully. So That for the second time.

The Lord. Has threatened to destroy all of Israel and start over with Moses. And for the second time, Moses understanding how God has given him, the role of interceding for the people a role that for us, we know, anticipates Christ and Christ's intercession for us. For the second time Moses has prayed Uh, that God would forgive and the Lord has forgiven But we might wonder.

Uh, if things now have changed, We might wonder what Israel can hope for. In this forgiveness. Because certainly we are running out of any hope for Israel, aren't we? We see what they are, like. And there's a parallel here in our lives with the Lord for often. If you're a Believer and you know, your remaining sin, you have come to him having done it again.

Whatever it or those things are done them again. Uh and you cry out to God, for mercy and you ask for forgiveness and you know, you know the righteousness and sacrifice of the Lord Jesus Christ, you know that it is not held against you But you secretly wonder. If you can still come to enjoy.

All of the blessing. For which you have hoped. Things don't seem the same between you and God. And And you tend to don't you project onto God. The feeling of distance from him. That there just is not that pleasure in you that he used to have. Uh, as you project, perhaps the fact that you do not have that pleasure in him.

That you used to have, and you wonder, Can the Delight in drawing near to God and the fellowship with him continue. Uh, and then You might wonder. Can I still be useful? Would God still use me? Someone who has had to come all these times who has committed all these Dreadful sins.

I, I know he forgives me. But, Can I still? Be fruitful in serving him. Hi, can I still be useful? And so, the Lord here gives us a passage. Um in Leviticus 15 verses. Sorry not Leviticus. It feels like it comes out of Leviticus. Numbers, 15 verses 1 through 21, which the Thomas Nelson, folks, I assume since they are the Publishers of the new King James, whoever the publisher is, it's not from the, the Hebrew has put in my Bible laws of grain and drink offerings.

Uh, and in Treat the numbers 15 as an invasion. Of Leviticus. Into numbers. And yet. Uh, what the Lord is doing here. Is he is affirming for Israel? Immediately following. Is accepting Moses's, intercession and his forgiving them. And yet with this Dreadful Uh, penalty. That the entire generation that was numbered the men at least 20 years old and upward.

Joshua and Caleb. Are going to die in the wilderness. What the Lord is doing here. Is he is showing the greatness. Of his forgiveness. So, We had titled last week because the Lord is Uh, just as he says he is and he does just as he says that he does.

Great is thy faithfulness that he is. The God Who forgives in the way that he had declared to Moses, but that he also does, Punish. Visiting the iniquity of the fathers upon the children to the third and fourth generation. And yet, Moses's great prayer. Was in verse 17. Of the last chapter of the previous chapter.

Now, I pray. Let the power of my Lord be great. Just as you have spoken saying Yahweh is long-suffering and Etc. He quotes from what the Lord had said back in Exodus 34. Let the Of my Lord be great. And so, the Lord has. Let his power be great.

He has shown verse 19, the greatness. Of his steadfast love. Pardon the iniquity. Of this people. I pray according to the greatness. Of your mercy. So as last week, The Lord was showing himself faithful to his word this week, and what we have before us, he shows the greatness of his forgiveness.

That they still will not those who fall in the wilderness, but Israel will still come into that which God has promised and God still Delights in them and takes pleasure in their drawing near by the way that he has appointed and he is still going to use them. For his purposes.

Of being a blessing. To all the. To all the nations. And so, if you Have had that experience or perhaps are in the midst of that experience, having come to God and Cried out for Mercy, asked him to forgive you. Not because you are forgivable but forgivable but because he is great and he displays his glory and his greatness and showing great grace.

And you have wondered what you can hope for. Going forward. The Lord addresses you very directly first as promise continues, Second his pleasure in US continues. And third, his purpose for us. Continues. First, then his promise continues, he's just told an entire generation. That they're going to fall into the land, but what does he immediately give to them?

Um, And you you turn the page into the chapter. Of course, chapter divisions are not, uh, original. What does he give them two verses later? He says, in verse 2. When you have come into the land, Which you are? To inhabit. So, He's now giving them regulations that presume upon their coming into the land, but not just coming into the land, dwelling in it, taking it over.

Displacing these malachites and these Canaanites from which they have just run because they tried to go up after they were warned that the Lord would not be with them in it now. When you come have come into the land, which you are to inhabit, which I am giving to you.

And then again, in verse 18, When you come into the land to, which I bring you, The land is still God's gift to them and he is still going with them. You remember at the previous occasion of great sin, that was one of the that was one of the big questions.

Will the Lord go with them and you remember? Moses praying and the people standing and looking towards where Moses was meeting with the Lord and weeping each man in the door of his tent. Not for Uh, not for The prospect of giants being in the land but because it was threatened that the Lord might not go with them.

But the Lord is bringing them to the land. The Lord is giving them the land, they will inhabit the land. And here, he doesn't even do it by way of renewed promise. He adds new instruction for when you get to the land that I'm giving you when you get to the land in which you dwell.

When you get to the land. To which I am bringing you. You children might know. Something like this. There's Um, A trip that you are going on with your family and Your daddy might say, now when we get there, here's what we're going to do. And your confidence is increased and you're uh your optimism your anticipation.

You're looking forward to the place that you are going is increased and you're more sure that you're gonna get there. Because Dad's not saying if we get there, Dad's saying when we get there, here's what you need to do. And so the Lord is assuring them that his promise continues to them.

In fact, not only will they come into the land, but the land will bear its fruit for them and the fruit that is on, everybody's mind is grapes. In fact, one cluster in particular Uh the cluster after which the name Valley of the cluster. I know it looks like Valley of Escol in your Bible Um, we should try and translate things.

Literally help us pour. Four thousand or 3, 500 year late, Gringos out. The Valley of the cluster. And so the Lord is now not just repeating something that was in Leviticus. We had had the the burnt offerings and the grain offerings and And so forth. And we knew that, you know, particular animals were to be paired with particular amount of grain and particular amount of oil.

But now the Lord adds a new stipulation, it's not too late. It's 40 years. Still until they're gonna come into the land. But when they come into the land and they offer these offerings, what does he now add to the animal and the grain and the oil? A drink offering.

He adds wine. This fruit that the land that the land had produced that they that the people of Israel feel like they had forfeited because of their response in unbelief and Rebellion. The Lord is now giving them instructions for what to do with a little bit. Of the fruit of the grapes of the wine.

And that too implies, doesn't it? That he will make the land richly produce for them. It will continue to flow with milk and honey. It will continue to produce these grapes, like they saw on the cluster from the Valley of the cluster. And so the Lord is assuring them even by the new instructions.

His promise continues. They haven't forfeited. The promised blessing of God. We need to watch out that kind of language. I've heard people say, Things like me, you're gonna miss out on God's best. I understand God uses means and we must not be presumptuous. And we must not assume that we are going to be blessed following our ways and not his ways, but he is the Lord who comes to us.

When he calls to us to repentance and tells us that he can restore the years that the locusts have consumed. He tells us that, no, we are not actually big enough or strong enough. To be able to unbless ourselves. That when we are restored to God, and we come and repentance and God is willing and able to pour out all the riches of the blessing that he has intended for us.

And especially those that he has promised to us. If Israel's sin didn't forfeit the pro forfeit, the promises that God had made to them. The blessings that God had promised to them. Can your

sin? Shorten the arm or weaken the hand of God. That you would not come to enjoy him, that you would not know him working in, you both the will and to work for his good pleasure.

That you would not know what you many of your children memorized this week and the shorter, catechism piece of conscience and joy in the Holy Ghost increase of Grace. And perseverance there into the end. What can you hope for? God forgiving you and you come and it feels like the hundredth time.

And you think you have, Um, destroyed your life. Well, if you haven't made shipwreck of your faith, if you are a repenting and believing Christian, You can hope that God's promised blessing continues. You can also hope that his pleasure in US continues There's, A lot of the Of the sacrificial law from Leviticus is condensed into just a couple of paragraphs here.

Uh, in Leviticus 15. It's very economical. And so, Like you might think about somebody who usually does not spend money and then you hear that they spent on something assuming it's someone with a modicum of wisdom, you would like to know what was it that this person who is pretty economical was willing to Lay out some some funds for it.

Well here. The Lord is being very economical with his words and yet, he spends, On words on the phrase, a sweet Aroma to Yahweh. Not only the four times in verses, three and 10 and 13. Uh, and 14. But even With respect to is we're going to hear soon in verses 13 and 14 with the strangers.

Who are going to be able to be pleasing to the Lord, as they draw near by means of these sacrifices. Remember the word that is. Um, translated offering here most often In numbers 15, is that word for Drawing Near? To God. And he's saying when you draw near to me and you draw near to me in this way, it will be a sweet Aroma to him now, that is not because God is affected with his sense of smell and the neurochemicals that get activated by that by roasting meat.

Now, I am affected. By the smell of roasting meat. And you, I hope. Are not. Um, so misled by our culture as To not enjoy the smell. Of roasting meat. Uh, even if for whatever medical reasons, you can't enjoy it. God designed you that way? To communicate something to you about his pleasure.

In his. It's like when Jacob was being disguised by his mom to come get the blessing from Isaac except for God is not blind and we have been freely invited by father and we come not coming to God with. Now the smell of roasting meat. But that looks forward, doesn't it?

It points forward to Christ and the father has invited us to come dressed in Christ's clothing and dressed in Christ himself. And you remember, when Isaac who was blind and he smelled Esau's clothing on Jack, if you remember what he said, The smell of my son. Is that not how God receives you in Christ when you come to him and you are in coming with a broken heart, over your sin and you're coming returning from your sin and believing in Christ.

And you, and I can fall into the mistake of feeling like God is is barely grudgingly because the theological transaction requires it accepting us back and we're gonna have to, uh, work, our work, our way back into his good graces. That's a wicked way of of, thinking of him as we come in our flesh.

We're, it's like the idea of the younger son, asking to be, you know, just, you know, made as one of the hired servants But here in this language, that's repeated. These four times. In numbers, 15. It's the equivalent of God coming to you in the text running and falling on your neck and kissing you.

As the father does in the parallel. Because, He is delighted in us with his Delight in his son. Now, if Israel's sin could not just be forgiven but their sacrifices continue to be a sweet Aroma to God. How much more for you? Dear repenting, Christian. Does God Delight in you?

His pleasure in US continues. What can we hope for? In his forgiveness his his promised blessing continues. The promises of his Blessing continue. His pleasure in us for Christ's sake. Continue. And his purpose for us continues. And here, we Look, especially Verses 13 through 16. Where he finishes? Uh, the instruction about adding the drink offering.

Uh but then in verse 13 he says all who are native born shall do these things in this manner. Okay, that might be a something about Israel. Might even be something about the land. You remember when they were complaining against God after they heard the report, they said our babies are going to die in this land or die in this Wilderness.

Um, and now the Lord is saying, well, no actually you're going to have babies and grandbabies who are going to be born in the promised land. Uh, there may be something of that there. But it's also an introduction to this. Triple statement. If a stranger. Dwells with you verse 14, just as you do so shall he do?

And then verse 15. One ordinance shall be for you of the assembly and for the stranger. Who dwells with you? As you are. So shall the stranger be before. Yahweh. And then again, verse 16, One lawn one custom shall be for you and for the stranger. Who dwells with you will.

Why is he suddenly? Uh emphasizing again, it's pretty economical. Pretty short text for what it covers. Why is he spending three verses and in a couple of verses it's really kind of doubled. So you might say he he spends five phrases worth on. Why is he spending so much time on them and The Stranger.

Well, because this was part of God's great purpose for Israel. When he was calling Abraham, he was, he told Abram in you all the families of the earth will be blessed. When he was bringing them out of that was in Genesis 12 when he's bringing them out of of Egypt.

In Exodus 12. Remember He gave them instruction. For how someone who is not an Israelite could be qualified to participate in the Passover. They had to be circumcised. They had to become as one who is native, born no longer a stranger even This wasn't just strangers participating in the worship of Israel, this was strangers being made members of the Covenant people of Israel.

In Exodus chapter 12 and you remember a mixed multitude had come up with them. Well, if you remember a couple weeks ago, The incident with the quail. The desire for me to the craving, for meat had actually begun in the mixed multitude. You remember? And they had had the effect on Israel who gave into their Cravings Because of the effects of the mixed multitude that were with them, but it's supposed to go the other way around.

Israel are supposed to be a blessing to the Nations. They are supposed to be ones through whom people from all the nations are brought to believe in the Lord. And now the implication here is that purpose continues? God is going to continue to give them the privilege. The honor of being used by him.

To bring others to himself. Isn't this? What we just saw with Matthew. With Levi, the tax collector, whose friends are Tax Collectors and sinners. And yet, because Jesus by his powerful word, called him to himself in a way that gave him Faith. He had hoped that Jesus would do the same for other sinners, like he is.

And now we see in numbers 15, the Lord doing the same for Israel and doing the same for you. Whatever your sin has been and might disqualify you from office, But it doesn't disqualify you from usefulness. Particularly. To whom the Lord has shown a great amount of forgiving Grace.

Have good hope that the Lord will use them. To bring others to know a great amount. Of forgiving Grace. In the Lord, Jesus Christ. And so, if you are distressed, If, if you're distressed over your sin and you haven't repented, and believed your right, to be distressed, over your sin, come to him.

Repent, turn from your sin, enjoy the free and full forgiveness. That is in Jesus Christ for you. But if you have done so and and you are still distressed, That you may miss the promised blessing. That the Lord might be holding you at arm's length and not taking pleasure in you.

That you somehow are not so useful anymore. Then remember how? Yeah. A little bit of Leviticus invaded numbers. Because one of the first things, the Lord wanted to communicate to his people when he had forgiven them. Was that the promise of his Blessing continues? And his pleasure. In them as they draw near to him continues.

And his purpose. For using them. In this world. Continuous. And perhaps. Dear ones. This is something that he brought you here. This afternoon to hear for your own life. Amen, let's pray.

Lord, thank you. Great indeed, is your faithfulness? And great indeed, is your forgiveness? And just as Moses asked, So you have done, you have shown your greatness. By how you forgive? Now, glorify yourself as great in our lives. By giving us such fruit. From your forgiveness as well. For, we ask in Jesus name, Amen.