

The Festival Sacrifices and More

by Brian Convery, 5-22-04

A happy Sabbath to all. Today is May 22, 2004, and for some time now I've wanted to put together a study on the subject of the sacrifices specifically commanded at set appointed times. This can be an enormously large and confusing study to many, thus many have shied away from taking it up. Those who do undertake it, usually do so with the intent of using it to substantiate some preconceived or pre-concluded agenda as to a specific doctrine, etc. A wise man once told me, "The more you know about yourself, the more you know about other people". That is a lesson I try to keep before my eyes at all times. It has been very instrumental in guiding me through life as an adult and as one called of God. You've all heard me repeat time and time again that when we study the bible we look for patterns, here a little, there a little, and we follow trails which lead us to an understanding of doctrines, line upon line, precept upon precept. If indeed we use this method in bible study, we will put any preconceived ideas or notions to the test. That is how we can be honest with ourselves and remove our own vanity from the process of growing in the grace and knowledge of our Lord, Jesus Christ. That is what we are going to do today in this study of the set appointed times of God's specific sacrifices. We will focus on some of the "types" of sacrifices, but that is only secondary to their times and numbers in this study. Sometime in the future we may do an exhaustive study on the actual "types" as spelled out in Leviticus.

We find many set times of God's sacrifices spelled out in Numbers 28 and 29. To some extent we also see them in Leviticus 23 as well, but Leviticus 23 is used by God to focus on set appointed times of holy rehearsals. We are going to attempt to keep this very simple by looking for the simple patterns established in regard to the subject. We will see those patterns of sacrifices have a lot of meaning to the plan of salvation, through their numbers, participants, and specifically set times, or *moedim*.

Let's start with the reason why sacrifices were required in the first place. There is no mention of sacrifices being required, let alone conducted, in the garden prior to the sin of Adam. His sin was willful, where Eve's was through deception. We read that in 1 Timothy

2:13-14.

13: "For Adam was formed first, then Eve.
14: And Adam was not deceived, but the woman being deceived, fell into transgression."

Of course we realize this is referring to the account in Genesis 3. It was at that time that it became absolutely necessary for blood to be shed. With the wages of sin being death, man needed to be reconciled to the life giving God, so that man could have that life giving relationship with God once again like it was in the case early on in the garden of Eden. Look how significant a role, blood plays in this process to God. Leviticus 17:10-14.

10: "And any man of the house of Israel, or of the alien who is staying in your midst, who eats any blood, I will set My face against that person that eats blood and will cut him off from his people.

11: For the life of the flesh is in the blood, and I have given it to you on the altar, to atone for your souls; for it is the blood which makes atonement for the soul.

12: For this reason I have said to the sons of Israel, No person among you shall eat blood; and the alien who is staying in your midst shall not eat blood.

13: And any man of the sons of Israel, or of the aliens who stay in your midst, who hunts game, beast or fowl, which is eaten, shall even pour out its blood and shall cover it with dust.

14: For it is the life of all flesh; its blood is for its life. And I say to the sons of Israel You shall not eat blood of any flesh, for the life of all flesh is in the blood; anyone eating it is cut off."

The shedding of blood is very important to God. With the sin in the garden, the penalty of death had come. But that was not the only penalty that had come with sinning was it? As well the cessation of *Elohim's* plan to grow Their family in the garden of Eden, had come to a halt. Genesis 3:22-24.

22: "Then the LORD God said, Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of

the tree of life, and eat, and live forever" —
23: therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

24: So He drove out the man; and He [the Word] placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life."

Now that brethren is why we are told there are cherubim on either side of the ark of the covenant and only the eastern gate is used in the future temple of God to usher in the New Moon day and the Sabbath day. Just a little bit of trivia here putting things together. Please notice verse 21 here as well. This is often overlooked as to its incredible significance.

21: "Also for Adam and his wife the LORD God made tunics of skin, and clothed them."

In order to be covered as the result of sin, God took the life of an animal. It had to give up its blood, its life, to cover Adam. Remember the Hebrew for atonement also means covering. This all took place while they were still in the garden. This is the first mention of an actual death in the bible. Let's remember what God told us in the garden. Genesis 1:26-27

26: "Then God said, Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.
27: So God created man in His image; in the image of God He created him; male and female He created them."

We have often covered in the past how man was different than all the rest of the physical creation. Man unlike all the other flesh types was created in the image and likeness of *Elohim*. Thus, man has the capacity to think and reason in moral terms. This made it possible to have dominion over the other flesh types as well as the earth itself. This dominion however did not include the willingness to want to kill the earth or that which occupied it. In fact, listen to the specific instruction Noah was given on this point. Genesis 9:4-6

4: "But you shall not eat flesh in its life, its blood.

5: And surely the blood of your lives I will demand. At the hand of every animal I will demand it, and at the hand of man. I will demand the life of man at the hand of every man's brother.

6: Whoever sheds man's blood, his blood shall be shed by man. For He made man in the image of God."

The shedding of man's or animal's blood is significant to God. It must only be done under His guidelines. It is a very serious matter. With sin entering in, the harmony and growth between man and *Elohim*, and for that matter, man and animals, was interrupted. Man's ability as well as access to eternal life, to the family of God in the garden had come to a halt. It became necessary now for a man, for actually all men, to be redeemed. That redemption would require a sacrifice, a very important sacrifice. It would require it to be of more value than mankind, who had been the high point of the physical creation. It would have to be a totally pure and sinless sacrifice. That fell to one of the *Elohim* kind who had created man. It would require Him to lay down His eternal life to atone for the sins of His beloved creation. Yes, only His sacrifice could cover mankind. From that time forward, from the very beginning of God's creation, the Member of the *Elohim*, called the Word, was singled out for this tremendous act of love and devotion. It was also at this time that mankind would not have access to the other Being we have come to know as the Father. Have you ever asked yourself why? Because there would be a time when eternal life would only reside with Him, that is with the Father. His beloved Friend would have to give that privilege up in the future, nothing impure could taint that. So He separated Himself from mankind until the Word fulfilled His sacrifice for mankind. These things are not understood by all are they, not even by many, but by those who have been allowed to drink of the milk of the word of God and then granted to move onto more solid food. There is no vanity in this understanding brethren, only a humility and thankfulness that God almighty has had mercy on us while we are yet sinners. Brethren, in that humility there is not one grain of hate toward our brother. Innocent blood was required to be shed because of Adam's sin and all our subsequent sinful behavior. Human life would not be adequate to atone for sin, for that matter neither would that of bulls and

goats and sheep either. Only He who was God with us, could perform this function. His was innocent blood of incredible value. It is important to know why God chose the blood of animals and birds to be a temporary example for this. The reason is that their blood was innocent as well. They didn't sin did they. But why only those two fleshies. Why not fish and snakes and bugs, etc.? Surely they all have blood. The reason is they are cold blooded. They are not warm blooded like mammals and birds. Even then only clean animals and birds could be used. These are all very important things to understand for this study as well for many others. Here in lies a very important understanding to sacrifice. It is necessary for man to have a humble and dependent relationship with the animal to be sacrificed which would be shedding its blood and thus its life. Israel was tied intricately to them. They provided many of the necessities with which Israel needed to live and not just live but to live more abundantly. Just think oxen, sheep, goats, and doves. Between them they worked the fields, ground out the grain, provided clothing and goods and food. These are all species that live among men and are domesticated, as such they are stilled and calmed in that effort and relationship. This is very significant as well as the fact that they are declared to be clean by God. The individual who offered up the sacrifice, as in its killing, had to place or lay one hand on its head while cutting its throat with the other, except in the case of a dove. This act is the fundamental premise for the doctrine of the laying on of hands. I hope we understand the significance of this act. This bonding and conveyance is to be so humble and heartfelt and soberingly serious that without that we could never truly understand the relationship we are to have with Christ in regard to His sacrifice for us, let alone our understanding of redemption and redemptive healing or the granting of his holy spirit. The example of this relationship comes full blown in the sacrifices conducted daily, weekly, monthly, and during the other appointed times of meeting with God. It is this very thing that Christ, the Lamb of God would make fuller by His sacrifice and shed blood. It was these requirements that Christ nailed to the cross as Paul tells us in Colossians 2:14. Jesus Christ became the completion of these sacrifices for His bride. That is why in Numbers 28:16 we see no animal sacrifices listed for the Passover of the Lord. That relationship was reserved for Him and Him alone and those it

covered are protected from the death angel. That day and its meaning are so significant to the family of God that we are clearly told in Numbers 28:16 that there is no substitute by the absence of any listed sacrifice. That is why Hebrews 10:4 tells us:

4: "For it is not possible that the blood of bulls and goats could take away sins."

In fact let's read Hebrews 9:11-15.

11: "But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12: Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13: For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, [purge or] cleanse your conscience from dead works to serve the living God?

15: And for this reason He is the Mediator of the new covenant, by means of death [that is His], for the redemption of the transgressions under the first covenant [not all of mankind were under the 1st covenant were they], that those who are called may receive the promise of the eternal inheritance."

There is a time line. Brethren I ask you are all, "called?" No! This is further proof of a time line existing and growing the family of God. At this time the sacrifice of the shed blood of Christ is only applied to those called to be the bride, to complete the number that was started under the first marriage covenant because it was halted due to the volume of sins and transgressions during it. No, there is no substitute for the Lamb of God our Passover sacrifice. That is why Christ told His disciples and thus those who are called by the Father in Luke 22:20.

20: ". . . This cup is the new testament in my blood, which is shed for **you**."

I pray we understand the depth of what I have just read

and said as to Christ's purpose at this time and our part in it. Do we understand the part we have and will play in it? Do we understand that we have been responsible for His need to shed His innocent blood? Each of us must have a deep, abiding, and intimate, and dependent relationship with Him. It must be of a degree of maturity that we are able to place our hand on the Lamb of God's head and cut His throat. Only then do we understand the necessity of His death on our behalf. We must willingly accept this role for it is the only way that we can be reconciled to both parts of the *Elohim* and be included in the plan of salvation of the bride. That is the very reason why the plan of salvation starts with the feast of the Passover of the Lord on the fourteenth day of the first month, called Abib. It is all about what Christ did for us and our relationship with Him and should never be mixed or defiled with any other sacrifice of any other set appointed time of God. Before we move on to the specific set times of the sacrifices and what they were, we need to understand some simple premises. In Hosea 6:6 we are taught:

6: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

That is what Christ has given to us at this time but listen to what follows in verse 7.

7: "But **like Adam** they transgressed **the covenant**; there they dealt treacherously with Me."

And of course that's Judah and Israel. Did we get that though? What covenant is God talking about here and comparing Adam and Israel of transgressing because of their treacherous behavior? Our minds should be swimming on this instruction from God, but don't sink, tread water for a while. That Hebrew word for treacherous here is #898 in the Strong's,

"*bagad*, a prime root, to cover with a garment, figuratively to act covertly by implication, to pillage, deal deceitfully, treacherously, unfaithfully, etc."

The Brown, Driver, Briggs (BDB) says it is a verb and means to act or deal treacherously, faithlessly, deceitfully. Don't forget the context of Hosea 6:6-7, the New King James gives it a poor translation so I used the Interlinear. So where do we find this same

language of faithlessness and treachery as an example of a covenant Israel had entered into. Jeremiah 3:6-11.

6: "Jehovah also said to me in the days of Josiah the king, Have you seen what the apostate Israel has done? She has gone up on every high hill and under every green tree, and has fornicated there.

7: And after she had done all these, I said, She will return to Me; but she did not return. And her treacherous sister Judah saw it.

8: And I watched. When for all the causes for which the apostate Israel committed adultery, I put her away and gave her a bill of her divorce to her. Yet her treacherous sister Judah did not fear, but she also went and fornicated.

9: And it happened, from the wantonness of her harlotry she defiled the land, and committed adultery with stones and with pieces of wood.

10: And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but with falsehood, says Jehovah.

11: And Jehovah said to me, The apostate Israel has justified herself more than treacherous Judah."

Once again brethren we can clearly see that the marriage covenant has been in place from the beginning. It has been revised and offered several times, but nonetheless those who have qualified under it will comprise the bride of Christ. Adam was the very first to have it offered to him. The plan has always had the same initial goal, secure a wife to become fruitful with and multiply. So if we enter into this marriage covenant relationship, there is no further sacrifice required, but loving kindness, faithfulness, and the knowledge of God. Christ has once again restored the opportunity for us to share in that very same relationship and opportunity which was offered to Adam, Israel, and Judah. With the acceptance and inclusion into this covenant we are circumcised of heart and are able to have a very intimate relationship with our husband, Jesus Christ, and thus with our Father too. So with this information in hand, let's take a look at the specific sacrifices talked about in Numbers 28 and 29 and see their relevance to ourselves as some of those called to be the bride and then the bigger picture of the plan of salvation. Numbers 28:1-2.

1: "Now the LORD spoke to Moses, saying,

2: Command the children of Israel, and say to them, My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.”

Once again as so often was the case we see God giving Moses very specific instructions about appointed times that he in turn was to teach to Israel. But here as opposed to Leviticus 23, we see the emphasis was not on the appointed times of meeting but rather on the appointed times for specific sacrifices. God says these are His. He even warns Israel to be very careful, as the Hebrew word stresses, in offering them at their set times. There was to be no room for error just as there isn't with keeping set appointed times of meeting. In verse 3 God starts to delineate these set times for His offerings. He starts first with the daily offerings. Verses 3-8

3: “And you shall say to them, This is the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering.

4: The one lamb you shall offer in the morning, the other lamb you shall offer in the evening, [*Bein ha arbayim*]

5: and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil.

6: It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD.

7: And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the LORD as an offering.

8: The other lamb you shall offer in the evening [*Bein ha arbayim*]; as the morning grain offering and its drink offering, you shall offer it as an offering made by fire, a sweet aroma to the LORD.”

Don't lose sight of the fact that the drink offering was poured out to the Lord. It's very important in the sacrifices. In summing up these daily offerings we see they consisted of lambs without blemish, fine flour mixed with oil, and a drink offering as well. These offerings were to take place at two very specific times during the day. One is after sunset and the other after sunrise. These are the two defining moments of any

given day. They are the two times of defined meeting set by God as clear definable signs for the sun and the horizon. When the sun has set behind the horizon a day starts, and that is the start of evening. God has several phrases as well as the general Hebrew word “*erev*” He uses to proclaim specific times out to us. Keep in mind there are several of them. One of which is the Hebrew phrase “*Bein ha arbayim*” as we have seen from the scriptures in past studies, it is a time period between sunset and total darkness. Exodus 16 is just one of the places God shows us its time period by contrasting and comparing it with others. The other time for the daily sacrifice is once again at another clearly definable moment in the course of a day, that is sunrise, and the short period of time which followed it. He gave them as clear signs to us. They are the two appointed times of meeting for the sun and the earth which are clearly visible to each and every one of us. No guessing or fancy footwork required and no excuses.

The next offerings God talks about are those of the seventh day Sabbath. Verses 9 and 10.

9: “And on the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering—

10: this is the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.”

The Hebrew word for Sabbath here in verses 9 and 10 is #7676. That is always used of the seventh day of the week with no other defining that time period. These offerings are restricted to that specific time period. They do not carry over to an annual Sabbath or *Shabbathon* which is #7677 unless that day falls on the seventh day of the weekly cycle. The New King James does not do a very good job of translating verse 10. The Hebrew reads as follows: “the burnt offering of the Sabbath on its Sabbath besides the continual burnt offering and its drink offering.” Here God emphasizes the importance of this offering which is appointed to just the seventh day of the weekly cycle. He also stresses that the regular daily offerings are to be conducted on this day as well.

Next God instructs about offerings on the New Moon

Day. Verses 11-15.

11: “At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;

12: three-tenths of an ephah of fine flour as a grain offering, mixed with oil, for each bull; two-tenths of an ephah of fine flour as a grain offering, mixed with oil, for the one ram;

13: and one-tenth of an ephah of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD.

14: Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this is the burnt offering for each month throughout the months of the year.

15: Also one kid of the goats as a sin offering to the LORD shall be offered, besides the regular burnt offering and its drink offering.”

So here we have a lot of animals being sacrificed. Eleven of them without the two lambs of the daily sacrifice included. If the new moon were to fall on a seventh day Sabbath or as it always does on the first day of the seventh month which is the Feast of Trumpets, then we would have a lot of animals being killed and shedding blood. Please note some change here from the burnt offerings of the Sabbath and daily offerings. We now have two bulls. As we all know cattle were of great value to those in Israel. The average Israelite didn't own many if any at all. We also have a ram offered. A ram is a mature male sheep. It is the Hebrew word *ayil*. It is used of a ram, a pillar, or pilaster, or a leader, or chief, and of the terebinth tree. All of these are used to represent symbols of strength. When we read Ezekiel 34, we see *ayil* featured prominently in contrast to the other featured animal, the billy goat. It is not by coincidence we see a ram and a mature goat contrasted there. The ram is a protector. The goat an agent of corruption and pain. This is important to understand. Now that's a mature goat, remember, a billy goat.

The seven day cycle was given to man by God, but the understanding of the plan of salvation was not. It was only given to those God determined to have the

knowledge of it. Six days man has been given to work and toil. The seventh day is a commanded day of rest by God. We read that in Genesis 1 and it continues throughout the bible to teach the same thing. All mankind was to adhere to it from the beginning. The new moon day starts off the count of the month regardless of which day it falls on in the weekly cycle. There are 12 or 13 months in a given year depending upon the state of the early grain harvest, but only the first seven months are used to contain the Feasts or Festivals of God as to the annual holy days in which the plan of salvation is depicted and rehearsed. Ponder this for a moment: seven days in a week, seven months in salvations calendar, seven years in a land rest, seven weeks count to the start of Pentecost and 7X7 years count to the start of the jubilee year of release, seven days of Unleavened Bread, and seven days of the Feast of Tabernacles. They should all hold special meaning to each of us. The point here is that the first day of the month is special to God and us. That is why we see seven lambs being sacrificed. It is symbolic of the seven months count in which the plan of salvation as we know it is carried out. I say as we know it because there are still five months left in the normal year. God does everything with purpose so there is something in store for us there. Just like seven days in a week, seven months has important meaning. Now back to the ram. When *ayil* is used of a slain ram, we have an important lesson being made. A ram is the leader of an acceptable flock. It protects the flock. It is of good character and stature. Remember what is stated in Ezekiel 34:17 in that context.

17: . . . O My flock, thus says the Lord GOD: Behold, I shall judge between sheep and sheep, between rams and goats.”

The significance of this ram offering is that it is covenantal. In Genesis 22 we read the account of Abraham's ultimate test of faith in God. There we read about Abraham willing to sacrifice his son of promise to be obedient to God. Let's pick it up in verses 9-13.

9: “Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. [Remember the wood had to be placed in a specific

order for the Levitical sacrifices as well.]

10: And Abraham stretched out his hand and took the knife to slay his son.”

Do we think our tests and trials have been too hard? Just think of this one brethren the next time that we’re lamenting about one of our own.

11: “But the Angel of the LORD called to him from heaven and said, Abraham, Abraham! So he said, Here I am.

12: And He said, Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.

13: Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.”

It was here at this time that God confirmed the incredible physical covenant of blessings with Abraham and his physical seed. But that isn’t all is it? We understand this event was only a foreshadow of an epic event to take place in future years. The relationships here depict the sacrifice that God the Father would be willing to make of His beloved Son. Yes, there is a plan of salvation depicted in the keeping of the annual festivals of God. The key to keeping them on their appointed days is tied to the calendar of God and more specifically the first seven lunar months. If we do not know how to determine the start of these months, we will lose out on the importance of these days. That is the reason we see a ram offered on a new moon day. It is a covenantal offering. It is intricately tied to the plan of salvation, to its calculating the start of the count of these all important seven months out of the year. These seven days or series of seven days that start the seven months are a true sign to our understanding. So who do you think this ram is symbolic of brethren? We’ll discuss that in more detail later. Rams were not part of the daily or regular sacrifices, nor were they part of the Sabbath day sacrifices, but now that we enter into instruction on the monthly and thus yearly cycle we find them. Think on that for a while.

In Numbers 28 we are coming to a silence on the

subject of sacrifice which is actually deafening in its volume. Verse 16.

16: “On the fourteenth day of the first month is the Passover of the LORD.”

That’s it brethren. That’s all it says about the Passover of the Lord. The next verse starts to define the Feast of Unleavened Bread. We can read scripture after scripture that tells us on the fourteenth of Abib lambs were sacrificed specifically for this day. In fact we don’t see any mention here of the two lambs sacrificed as regular burnt offerings either as they were for the Sabbath and the New Moon day prior to this, do we. Remember what God said this instruction was intended to do. In verse 2 He was telling us about his burnt offerings which were a sweet aroma to Him and that they have specific times they were to be offered. The sequence or pattern so far is, God would give us the specific time, that being the day or date, and then the required sacrifices. Here in regard to the Passover of the Lord we are given the date, but no sacrifices mentioned. How many of us think this is just an oversight or a coincidence? I trust none of us do. So why the deafening silence? We have read the account of this day often in Exodus 12. Verse 6 tells us exactly when the lambs were to be killed on the fourteenth of the first month. Verses 3 and 4 tell us a lamb for each household in fact. So why does God mention the fourteenth here in Numbers 28:16 and mention nothing about this incredibly important sacrifice? I hope we have and will give that a lot of deep thinking each and every year we approach the Passover of the Lord. It should be part of our examining ourselves. The answer to my question is incredibly important to our calling at this time, to our vow of an intimate relationship with the Lamb of God, and to our sustaining of it. We must be very careful in our understanding of it, for it only happens once for us, that is qualifying to be the bride. In reality there is no physical lamb that can fill this slot. Israel’s rehearsal of this sacrifice was just that, a rehearsal. When Jesus Christ returns to number the amount of individuals who have truly eaten of that sacrifice, He does so as the Lamb of God. Revelation 6:15-16.

15: “And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the

caves and in the rocks of the mountains,
16: and said to the mountains and rocks, Fall on us
and hide us from the face of Him who sits on the
throne and from the wrath of the Lamb!”

In 1 Corinthians we are told in 5:7:

7: “Therefore purge out the old leaven, that you
may be a new lump, since you truly are
unleavened. For indeed Christ, our Passover, was
sacrificed for us.”

No brethren there is no substitute for the Lamb of God.
The fourteenth of Abib is all about Him and what He
did and does for us. He unleavened us from our sin on
the 14th. It is up to us to continue in that state as
depicted in the 7 day Feast of Unleavened Bread which
follows Christ’s sacrifice. Exodus 12:3-4.

3: “Speak to all the congregation of Israel, saying:
On the tenth day of this month every man shall
take for himself a lamb, according to the house of
his father, a lamb for a household.

4: And if the household is too small for the lamb,
let him and his neighbor next to his house take it
according to the number of the persons; according
to each man’s need you shall make your count for
the lamb.”

Brethren there is only one lamb for the household of
God, the Father. As well there is a specific number to
that household which will feed on that lamb. That
number is 144,000. When that number has been
completed according to each one’s need, then the
Lamb of God will return to claim each and every one
of them. Here in Numbers 28 God is telling us how
holy this day is. The sacrifice of this day is truly set
apart. It is the threshold to the success of all the
others. It is unique in its number, that being fourteen.
No other feast falls on the fourteenth of the month. It
is reserved for Christ’s shed blood. Who is the shed
blood reserved for? Matthew 26:28:

28: “For this is My blood of the new covenant,
which is shed for many for the forgiveness of sins.”

Mark 14:24:

24: “And He said to them, This is My blood of the

new covenant, which is shed for many.”

The Interlinear says of Matthew 26:28:

28: “For this is My blood of the New Covenant
which concerning many is being poured out for the
forgiveness of sins.”

Do not forget the Passover of the Lord as to the
purpose of the shed blood. It was not for everyone in
the household was it. Everyone in the household could
eat of the lamb, if they were not an outsider as
expressed in Exodus 12:43. That is they could eat of
its flesh. But who was the shed blood for? The
firstborn only. They were the only ones protected by
it, for they were the ones the death angel sought out.
Yes brethren there is a time line for the plan of
salvation. Christ is the firstborn of many brethren.
This day is all about Jesus Christ and His preeminence
represented by His life given. Once again that’s not
all. His broken and battered body is representative of
the Church and more specifically the result of that
battering and breaking apart of those called to be His
beloved bride. In Romans 8:29:

29: “For whom He foreknew, He also predestined
to be conformed to the image of His Son, that He
might be the firstborn among many brethren.”

Jesus Christ is the firstborn among those who have
been called by the Father and those who have been
conformed or as the Greek, *summorphos*, #4832 in
Strong’s means, “jointly formed,” in the image of His
son. Oh yes, just as Eve came from Adam’s body, so
too will the bride of Christ come from Jesus’ body.
But it doesn’t stop here as to its importance.
Colossians 1:15-18:

15: “He is the image of the invisible God, the
firstborn over all creation.

16: For by Him all things were created that are in
heaven and that are on earth, visible and invisible,
whether thrones or dominions or principalities or
powers. All things were created through Him and
for Him.

17: And He is before all things, and in Him all
things consist.

18: And He is the Head of the body, the church,
Who is the beginning, the Firstborn from the dead,

that in all things He may have the preeminence.”

That is why the entire plan of salvation starts with Him and that is why the fourteenth of Abib is reserved for Him and Him alone. Why the fourteenth and not the eighth, or twentieth, etc.? Because there are two groups symbolized by His broken body. Two groups each brought to perfection. Two sevens totaling fourteen. One from the first covenant and one from the second covenant. These two will qualify to be the second Eve, Christ’s broken body. Do you remember the life cycle of a woman in respect to this number? The first fourteen days of that 28 day cycle are its preparation days. On days 15-21 life can begin or beggetal can take place if the egg is fertilized. So it takes a male and female to complete that. Christ and His bride will unite and be fruitful and multiply just as the first Adam and Eve were to be. Romans 1:20:

20: “for the unseen things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and Godhead, for them to be without excuse.”

The silence God gives to us here in Numbers 28:16 on sacrifices should speak volumes to us, when that is the purpose of chapters 28 & 29. This is the Passover of the Lord in all its fullness. There is much more which could be said, but we have covered it often in the past and should be able to understand these things. Let’s move on to Numbers 28:17 and we’ll continue there with Unleavened Bread (UB).

17: “And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days.”

The Interlinear translates it:

17: “And in the fifteenth day of this month a feast: unleavened bread shall be eaten seven days.”

This should be abundantly clear that the Passover of the Lord and the seven days of Unleavened Bread are two separate functions. Clearly one is conducted on the fourteenth day and the other starts on the fifteenth day. Verses 16 and 17 here are the two clearest scriptures in all the bible showing a clear separation of these two feasts as to their days, yet many today are

deceived into keeping the Passover on the fifteenth and thus defiling themselves and denying the preeminence of Christ’s sacrifice. Through this they in effect deny the Messiah. When we mix the appointed times together we lose sight of what they truly mean to the bride and the plan of salvation. Continuing in verses 18-25:

- 18: “On the first day you shall have a holy convocation. You shall do no customary work.
19: And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish.
20: Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah you shall offer for a bull, and two-tenths for a ram;
21: you shall offer one-tenth of an ephah for each of the seven lambs;
22: also one goat as a sin offering, to make atonement for you.
23: You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering.
24: In this manner you shall offer the food of the offering made by fire daily for seven days, as a sweet aroma to the LORD; it shall be offered besides the regular burnt offering and its drink offering.
25: And on the seventh day you shall have a holy convocation. You shall do no customary work.”

Here we see sacrifices special to the seven days as well as the daily offerings. We also see that the first and last days are holy convocations with no customary work to be done, thus they are *Shabbathons*, or as we call them high holy days. These activities are confirmed in Leviticus 23, as well as the command that unleavened bread must be eaten each of the seven days. So here in the first month we see eight festival days linked together, that is the Passover and Unleavened Bread. This is very important to the bride of Christ. These days depict the essence of the first phase of the plan of salvation, a leaven free second Adam and a leaven free second Eve. In these eight days we see the spiritual circumcision of the body of Christ.

There is a function which takes place during these

eight days which leads to a count of seven weeks which is an expansion of the activities of the seven days of unleavened bread from the point of the bride being tested as to her resolve at keeping sin out and preparing to be ready for the marriage supper. We know that starting point of this seven weeks count to be called the Wave Sheaf day. It is important that we look at this before we continue on in Numbers 28 because Numbers is totally silent on it. In Leviticus 23:9-13 we receive instruction on this subject.

- 9: “And the LORD spoke to Moses, saying,
10: Speak to the children of Israel, and say to them: When you come into the land which I give to you, and reap its harvest, then [not before that time, remember] you shall bring a sheaf of the firstfruits of your harvest to the priest.
11: He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath [#7676, weekly Sabbath] the priest shall wave it.
12: And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.
13: Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin.”

Here we see a wave sheaf offering and a burnt offering which could not be made until they came into the promised land. That is not the case for Passover and UB is it? This is very special. This isn't for everyone. The forty year journey in the wilderness is not about the qualifying time of the bride of Christ. The 49 day count to the fiftieth day or the Feast of Weeks is. It all starts with this incredible firstfruits offering of the wave sheaf. That is why it is specifically conducted after Israel entered the promised land. It is very specific as to its purpose and intent. As we have often discussed in past studies, it is all about the bride, the second Eve. She is of her Husbands body as Ephesians 5:22-33 so clearly teaches us. One male lamb was to be offered with it that day. They are one. This offering is done on behalf of the bride. Remember, “for you,” it said so she could be accepted while still struggling with keeping sin out. This offering was so important to God that Israel was not

allowed to put the sickle to the barley harvest until this offering was performed. Deuteronomy 16:9.

- 9: “You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain.”

Leviticus 23:14:

- 14: “You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; a statute forever throughout your generations in all your dwellings.”

There is no other such command associated with any other offering. Just think about this for a moment. Not one piece of grain from one head of barley could be eaten in all the promised land until the wave sheaf offering was completed on its prescribed day. It is a show stopper brethren. This day signifies the day of Christ's resurrection and acceptance by the Father on our behalf. It is about His entire body being acceptable to God, the Father. It is at that point that the called of God in new testament times will be worked with directly as the potential mother of the family. This event isn't for all of Israel. That is why it isn't listed in Numbers 28 or 29. It is very specific and very personal. It isn't for all or for that matter for many, but for a few. Once again we have discussed this often, but it is important to bring it up here because of its silence in Numbers 28, so we understand why. Here a little there a little, precept upon precept, line upon line.

Now Numbers 28:26-31:

- 26: “Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall do no customary work.
27: You shall present a burnt offering as a sweet aroma to the LORD: two young bulls, one ram, and seven lambs in their first year,
28: with their grain offering of fine flour mixed with oil: three-tenths of an ephah for each bull, two-tenths for the one ram,
29: and one-tenth for each of the seven lambs;
30: also one kid of the goats, to make atonement for you.

31: Be sure they are without blemish. You shall present them with their drink offerings, besides the regular burnt offering with its grain offering.”

Here we see we have the same offerings listed as we did for the seven days of UB and the new moon day. That is a definite pattern with a purpose, but it will change as we will see shortly. It will be different for the fall festivals. But once again there is a silence here in Numbers 28 as to other sacrifices on this Feast of Weeks, so let’s investigate. We should all be fairly familiar as to how this feast is connected to the wave sheaf day and offering. It is very important to point out here two specific offerings which are not mentioned in Numbers 28 on this day of the Feast of Weeks. They are very significant and will show a split taking place on this day, a separation. One part is associated with the spring festivals and the other with the fall or later festivals. God clearly defines it for those who have eyes to see. One is about the firstfruits offered on this day. Those firstfruits are not of the barley or earlier harvest which started the 49 day count to this fiftieth day. The firstfruit of barley offering of the early harvest was accepted on the wave sheaf day. What is being offered here on the fiftieth day is the firstfruits of the wheat harvest. It is the second harvest in Israel. Exodus 34:22:

22: “And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end.”

We are told in Leviticus 23 that this new grain offering is treated differently from the wave sheaf offering. In verse 17 it states:

17: “You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.”

Now please take note. There are two of them showing they represent things which have the same composition and outcome. They are baked with leaven with no mention of oil as the fine flour of the grain offering of the Wave Sheaf day is. Brethren once again this is very significant. The bride of Christ will be baked with oil. That is symbolic of the use of God’s holy spirit. The two loaves on Pentecost or the Feast of

Weeks are listed as being baked with leaven. Can these two leavened loaves be a sweet aroma to the Lord as that offered on the wave sheaf day? Leviticus 2:11:

11: “No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire.”

Is there a contradiction here? Leviticus 23:16-17:

16: “. . .then you shall offer a new grain offering to the LORD.”

17: “. . .They are the firstfruits to the LORD.”

Do we employ the old cop-out, “it’s a mystery” here? Verse 18:

18: “**And you shall offer with the bread** seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.”

Now wait a minute. Didn’t we read over in Numbers 28 that there were to be two bulls, one ram, and seven lambs sacrificed on this day. So what just happened here in Leviticus 23? Why did we read here that there are seven lambs, one bull, and two rams with their grain and drink offerings? The answer should be coming very clear. We are talking about two entirely different things on the same day. The seven lambs, one bull, and two rams are tied directly to the two leavened loaves. It clearly tells us that here. “And ye shall offer with the bread,” it says. It says, “they shall be a burnt offering to the Lord, a sweet aroma to Him.” Leviticus 2:11 told us we couldn’t do that in regard to leavened bread. In fact Exodus 23:18 says:

18: “You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.”

That should put an end brethren to any discussion about do we eat leavened bread with the Passover. That kills it stone dead. Exodus 34:25:

25: “You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning.”

Now listen to Leviticus 2:12:

12: “As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma.”

Here we see that firstfruit grain offerings are not burned on the altar for a sweet smelling aroma. Are you getting confused? The plot thickens. Continuing in Leviticus 2:16

16: “Then the priest shall burn the memorial portion [still talking about the grain]: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the LORD.”

Some of us may be saying okay let’s study something else. We can’t, we need to get all of this straight in our minds to be able to see the patterns to the sacrifices and how they impact us personally as well as the plan of salvation. Please take note that all the instructions here in Leviticus 2 are specifically dealing with **grain offerings period**. They are not talking about them being directly associated with a blood offering are they? That’s important. Only a portion of a specific grain offering is burned by fire, it is the memorial portion. That is why it is not a burnt offering. Leviticus 1 and 6 tell us the rules of burnt offerings. They are to be totally consumed on the altar with some noted minor exceptions. Nobody ate it. It was for God and God alone. All offerings by fire are not all burnt offerings and sweet aromas to God though. Let’s look at the grain offering to see this explained in part. Leviticus 6:14-18:

14: “This is the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.

15: He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a memorial to the LORD.

16: And the remainder of it Aaron and his sons

shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.

17: It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering.

18: All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.”

We can see the grain offerings of and by themselves had special significance. Only a portion was burned. The rest was given to the sons of Aaron and then could be eaten only in the court of the tabernacle of meeting and then only without leaven. That’s significant. But remember if it were to be a firstfruit grain offering, it could not be burned on the altar as a sweet aroma to the Lord as Leviticus 2:12 clearly tells us. Now if we were offering a burnt sacrifice, one that required the shedding of blood, we can see that each had its own grain offering which was burned with it, totally consumed. But Exodus 23:18 and 34:25 told us we could not allow a blood offering to be mixed with a leavened grain one, as well a firstfruit offering of grain couldn’t be burned on the altar as a sweet aroma.

So with all of this, how do we deal with Leviticus 23? Let’s first establish soundly a very important point about the Feast of Weeks which is also called the feast of firstfruits and Pentecost. Why three distinct names for the same day? Because all three tell us something very significant about it. There is a 49 day count to get to the start of this day. That is seven complete weekly cycles as a weekly cycle is depicted in the Genesis account. That is important to understand because some try to attach a different meaning to the seven weeks count. They insist it does not have to be a perfect creation weekly count, but only seven complete groups of seven days regardless of the order as derived from the starting point. In this seven week count we have a microcosm of the plan of salvation as to the expansion of the family of God, in particular the perfect completion of the bride of Christ, thus we have the Feast of Weeks. We know from scripture that a 49 year count is used in calculating the jubilee year, thus the following year is the fiftieth and the Jubilee. This

same pattern is applied to the jubilee of the bride and thus her subsequent release. She has been made perfect. This fiftieth day is also called the Feast of Firstfruits. Leviticus 23:16 combined with Exodus 34:22 tell us it is a firstfruits offering of the wheat harvest. Keep in mind that is the second one, with the barley being the first one. The barley harvest continues from the wave sheaf day which is always the Sunday or first day of the week, during the seven days of unleavened bread and continues for seven complete Sabbaths. Understanding that we are dealing with two different harvests here is extremely important to understanding the events taking place on the fiftieth day.

Not only do the patterns we have discussed often in the past tell us about this day as well as the two harvests, but the sacrifices make it even clearer. In Numbers 28:26-31 we were instructed as to specific burnt offerings for this day. Remember two bulls, one ram, seven lambs with their grain and drink offerings. The grain offerings were to be of fine flour mixed with oil also one kid of the goats was to be offered for atonement or a sin offering. In Leviticus 23:17-20 we read about a different set of burnt offerings with their grain offerings and drink offerings and then we read about a peace offering and a sin offering. We also can see that the firstfruit grain offering of two loaves are baked with leaven. Verse 18 commands this firstfruit offering to be offered with seven lambs, one young bull, and two rams. I hope we all understand we are talking about two separate and distinct groups of burnt offerings on the same day. In Leviticus 23 we see one is tied directly to the new grain offering of two leavened loaves of wheat bread. It is my opinion brethren that the group delineated in Numbers 28 is offered at the start of the day at the time of the evening sacrifice. The other group, in Leviticus 23 at the time of the morning sacrifice. These two separate and distinct groups of burnt offerings represent the two distinct aspects of this incredible day in the plan of salvation. Here we have the jubilee of the bride of Christ tied to the group depicted in Numbers 28, two bulls, one ram, and seven lambs at the start of this fiftieth day at the evening sacrifice. It is her release from the power of death and thus her resurrection and subsequent marriage to the son of God. At the time of the morning sacrifice, we find the burnt offerings associated with the second harvest and thus the

firstfruits depicted by the two leavened wheat loaves. The first group represented by the 144,000 while the 2nd by the rest of her seed as Revelation 12:17 so accurately describes them. These also are the rest of the dead talked about in Revelation 20:5 as well as those spoken about in Revelation 14:13. Brethren a big division or split takes place on this day. One harvest has been totally completed while another is just starting, just beginning. The first one has been made perfect through her relationship with Christ and her resulting works as depicted in Revelation 19:7-8

7: "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.

8: And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints."

These are the **few** who are mentioned often in scriptures. The **rest of the many** who have been called and did not qualify to be the bride of Christ and thus part of the unleavened body as the start of the seven weeks count clearly shows us as well as countless other scriptures and patterns, are now reclassified as to what function they will prepare for in the family of God. They're depicted here as still containing leaven to some degree. God tells us what He thinks of these two groups and how He loves them both when He gives a summation of His expectations of them qualifying in Proverbs 31:29

29: "Many daughters have done well, But you excel them all."

God makes these determinations and not us thankfully. We do not judge one another in that regard, but on the contrary we are to encourage all to strive for that relationship with Christ which will allow us to be a part of this incredible first harvest. With all this said about these burnt offerings of the fiftieth day, we are not finished with the sacrifices are we? Oh no! There are more which clearly show us a separation of two groups and there in lies the answer to many questions I posed earlier about apparent contradictions. Leviticus 23:19 tells us there is also a sin offering and a peace offering to be given. The sin offering is the standard goat. The peace offering however is two male lambs. Following the pattern of every other holy day we can

see that the sin offering for atonement or a covering is associated with the delineated burnt offerings. We see in Numbers 28 that the specific group of delineated burnt offerings has its sin offering as well the group here in Leviticus 23 also has its sin offering as depicted in verse 19. One goat with the group that is completed. The other with the one just starting. On this day there are also two wave offerings, one is with each group. The second group has the two leavened loaves of wheat bread. The first group has the two lambs of verse 20.

20: "And the priest shall wave them [the two lambs of peace offering of verse 19] with the bread of the firstfruits for a wave offering before the LORD, with the two lambs [what two lambs?]: they shall be holy to the LORD for the priest."

Here in verse 20 we read that the two lambs are holy to the Lord for the priest. In verse 17 we read that the two loaves are firstfruits to the Lord. The two loaves are a firstfruit grain offering. Leviticus 2 told us that a normal grain offering had a memorial portion which was to be burned by fire on the altar which was a sweet aroma to God. The balance was given to Aaron and his sons. No grain offering could contain leaven or honey if it was to be burned on the altar. But a firstfruit grain offering is an entirely different type of grain offering, they were offered to the Lord but they are not burned on the altar as a sweet aroma. They can contain leaven, and honey for that matter, with leaven being our focus here. So the two loaves of leavened wheat bread associated with the burned offering in Leviticus 23 are a wave offering to the Lord. They are a firstfruit wave offering. We now have two male lambs which we are told are a peace offering and a wave offering. These two lambs are the wave offering associated with the other group of burnt offerings. These two lambs are very special. Let's read Leviticus 23:20 from J. P. Green's Interlinear Bible.

20: "And the priest shall wave them [talking about the 2 lambs], besides the bread of the firstfruits, a wave offering before Jehovah, besides the two lambs; they are holy to Jehovah for the priest."

I ask you brethren who does scripture say is our priest?
Hebrews 4:14-15

14: "Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15: For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."

With that established let's read what Christ is going to do with his bride in Ephesians 5:25-27, now watch the sequence here.

25: "Husbands, love your wives, just as Christ also loved the church and gave Himself for it [Passover],

26: that He might sanctify and cleanse it [Unleavened Bread] with the washing of water by the word [the 49 day count],

27: that He might present it to Himself [Feast of Weeks] a glorious church, not having spot or wrinkle or any such thing [no leaven found in her], but that it should be holy and without blemish."

The language associated with lambs. It is abundantly clear to me that on this fiftieth day of Pentecost, we have two very distinct groups. The first is that of the bride and her culmination. The second is the start of the qualifying process of those who will be the firstborn of the union of Christ and His bride. In Matthew 25:1-3 we read about these two groups. Christ likens them both to virgins, some were foolish more so than others. They didn't maintain the intimate relationship required of the bride of Christ during the count. They do come to that realization late in that time frame, but it is too late, even though they are willing to change. Mat 25:10-12

10: "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11: Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But he answered and said, Assuredly, I say to you, I do not know you."

In other words they didn't have that intimate relationship with Him that is required. Two groups on the day of Pentecost, the lambs and the loaves, one complete, the other just starting a new. Remember the lesson of the tabernacle in the wilderness brethren.

Exodus 26:1-6

1: “Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them.

2: The length of each curtain twenty-eight cubits, and the width of each curtain four cubits. [28 divided by 4 = 7] And every one of the curtains shall have the same measurements.

3: Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another.

4: And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set.

5: Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another.

6: And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.”

Yes brethren the tabernacle of the bride of Christ is completed and joined together on the fiftieth day, her golden jubilee. One lamb represents those who qualified under the first covenant and the other lamb represents those who qualified under the second covenant. Over the years of our calling and conversion God has shown us a lot. It is up to each of us to individually use it for our relationship with the Father and the Son. No one else can do it for us. That is why only a few will qualify for the function of the bride and the first phase of the plan of salvation.

In Exodus 12:29 we read:

29: “And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.”

Here we see the firstborn of Israel were protected when the death angel struck at what time? Midnight. That is the first part of a day, the night portion and is specific about halfway between sunset and sunrise.

Now let’s read about this same group of spiritually firstborn individuals in Matthew 25:6-12.

6: “And at **midnight** a cry was heard: Behold, the bridegroom is coming; go out to meet Him!

7: Then all those virgins arose and trimmed their lamps.

8: And the foolish said to the wise, Give us some of your oil, for our lamps are going out.

9: But the wise answered, saying, No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.

10: And while they went to buy, the bridegroom came, and those who were ready went in with Him to the wedding; and the door was shut.

11: Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But He answered and said, Assuredly, I say to you, I do not know you.”

It is no coincidence that midnight plays a major role in the lives of the firstborn or the body of Christ. There is definitely a separation on this day between the “many” and the “few.”

We have one more very important thing to cover at this time in regard to these two very distinct groups of sacrifices on the Feast of Weeks. We have a very obvious sign from God in the sacrifices as to the dual function of this feast day. We find it in the count of the bulls and the rams. We covered earlier that there were two young bulls sacrificed on the first day of each month as well as each of the seven days of Unleavened Bread. Now here at the start of the Feast of Weeks we see the very same pattern. Here in we see a connection between the calendar count, the seven days of Unleavened Bread, and the first part of the Feast of Weeks. It is unique to the spring holy days and the qualifying time period of the bride of Christ. From the morning sacrifice on Pentecost or Weeks we have a change in this pattern. On the later half of Pentecost, we see the two leavened loaves of wheat bread accompanied by only one young bull. This particular pattern will continue on through the Feast of Trumpets and Atonement indicating another part of the time line in which a specific group will qualify for another function in the family of God. We can also insert the Great Last Day in this group as well as we’ll see.

We have often read in Exodus 24 where Moses came down off the mountain from the presence of the Lord and read aloud to all of Israel all the words of the Lord. We see where Israel agreed to do them all. No secret knowledge kept from them. As well, we read where Moses wrote them down into a book called, “the book of the covenant.” At that time he also built twelve pillars in representation of the twelve tribes of Israel. We have shown countless times in other studies as to how all these events took place on Pentecost at Mount Sinai. In those studies we have clearly tied those events to Revelation 7 about the resurrection of the bride, her number in the Father’s household which is 12,000 from each tribe for a total of 144,000. That is spiritual Israel. Not a lot of qualifiers is it. That should not come as any surprise for it is just following the pattern established in Exodus 24. Only 74 individuals out of the millions who made the journey to Sinai were allowed to the marriage supper with God, that is the lamb. In Exodus 24 we see Moses giving Israel instructions as to burnt offerings and peace offerings of oxen on that day. That blood of oxen is sprinkled over the altar first and then over the people after they had heard the words written in the book of the covenant and had agreed to them, to be obedient, and observe them. Immediately after this Moses said something very important to them and us today.

8: “Behold the blood of the covenant, which the LORD hath made with you concerning all these words.”

Brethren that blood is of oxen he is talking about here. I’m sure most of us are saying wait a minute, the blood of the lamb was for the marriage covenant. Well what do you think? Did Moses mess up? We know for a fact that the blood of the lamb was for the remission of sin. We can read that throughout the New Testament scriptures. That was Christ’s own personal sacrifice, His part in the qualifying process. We can also read in Exodus 12 that it was for the protection of the firstborn in the household. But brethren we too have a part to play in shedding blood in that covenant. Oxen were a very valuable possession in Israel. Have you ever seen sheep used to plow fields, in getting the fields ready for someone to plant seed? Nor have we ever read about sheep treading out grain have we? No. The symbolism here for oxen should be loud and clear. Oxen were the working machine in feeding the people

of Israel, the staff of life, bread. And who is the spiritual bread of life? Just think they were used at both ends of the process. Processing the ground and grinding out the finished product into a fine flour for consumption. They themselves were also used for food and their hides for shelters and coverings. Those are the exact functions the bride will be doing if she is to qualify at this time as delineated in Proverbs 31. Here in Exodus 24 on that first Pentecost, oxen were used for both burnt offerings and peace offerings. We know the covenant consists of more than the remission of sins don’t we? It also consists of obedience to the vows of marriage which we have agreed to and entered into. These two young bulls sacrificed during the Days of Unleavened Bread at the onset of Pentecost represent the blood of the bride of Christ. Those are from both the first and the second covenants who have remained obedient and faithful to their vows in such a way that their intimacy with Christ has resulted in acceptance to the wedding. That is exactly what happens in the sequence of scriptures in Exodus 24. Immediately after we read Moses’ instruction about the blood of the bulls being the blood of the covenant. We read the following in verses 9-11

9: “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,
10: and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

11: But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.”

Here we see only 74 individuals out of the millions called out of Egypt or sin as it is depicted were able to qualify to make it to the supper.

If we go back and search the scriptures, we will see these individuals were very busy and working very hard to help their fellow Israelites on the journey from Egypt to Sinai. This is a mighty lesson for us all. Are we plowing the fields to prepare them to receive seed? Are we grinding out the harvestable seed to make it useful to be used as a fine flour and thus acceptable for food to God as to making a sweet smelling aroma and thus palatable to the family? Are our sacrifices in line with both burnt and peace offerings to God, the Father,

and His High Priest? Are we indeed food for others? The bride of Christ will be sustaining others. Let's just take a minute from this theme of the sacrifices and follow this thought through. It is very important that we examine the future role of the bride to link all this together in a way many of us may never have done. In Revelation 21:9-27 we read about the future bride of Christ and her capacity and function. She is likened to, as well as being called, New Jerusalem. Chapter 22 continues with this very descriptive and enlightening narrative from God about the functions of the bride. The bride of Christ was of her Husbands body. She partook of His body and blood. After they are united as one in the spiritual family of God, she too will be used in a similar manner being of one body with the Lamb. Their children will be in need of nourishment to sustain them as they grow from infancy. It is her role in the family to undertake that function as the pattern of nature tells us. She is the mother feeding her infant children. Let's pick it up in Revelation 22:1-5 in the NKJV.

- 1: "And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. [That is the Spirit of God]
- 2: In the middle of its street [New Jerusalem], and on either side of the river, the tree of life, which bore twelve fruits [the number assigned to the bride, 12 tribes of 12,000 each, 12 gates to the city of New Jerusalem, etc.], each yielding its fruit every month. The leaves of the tree for the healing of the nations. [Remember the leafy branches used for the booths, were used for shelter and healing]
- 3: And there shall be no more curse, but the throne of God and of the Lamb shall be in it [that is the ultimate fulfilment of God directly in us brethren], and His servants shall serve Him.
- 4: They shall see His face [that is of the Father], and His name on their foreheads. [Rev 14:1, that is the 144,000]
- 5: There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever."

Now this particular translation, the NKJV, sends mixed signals of what the Greek is actually saying. Watch what happens to the clarity of what God is saying when read as the Greek is written without all of the English nuances and grammar added in. From the

Interlinear:

- 1: "And he showed me a clean river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb.
- 2: In the midst of the street of it, and of the river, from here and from there a tree of life, producing fruits, twelve, according to the months, one each yielding the fruit of it: and the leaves of the tree for healing the nations.
- 3: And every curse not will be longer, and the throne of God and the Lamb in it will be, and the slaves [or #1401 *dulos* which frequently indicates subjection without the idea of bondage] of Him will do service to Him:
- 4: And they will see the face of Him, and the name of Him on the foreheads of them.
- 5: And night not will be there, and need not they have a lamp, and a light of sun; [Why? Listen to this.] Because the Lord God will enlighten them: and they will reign [Now do what? Reign] to the ages of the ages."

Now that can't get much clearer to me brethren. The spirit of God which is the clear clean river of life, along with the bride, which is the tree of life, will not only reign with God but will also be used to feed and heal the nations. That is precisely why we read the following that we do in verse 17.

- 17: "**And the Spirit and the bride say, Come!** And he hearing let him affirm come. And he thirsting let come; and he willing, let him take of the water of life freely."

There should be no doubt that the bride in the household of God will function as the tree of life. We need to be fulfilling that role in type now, as in learning it and doing it. Those twelve fruits of the tree of life with its leafy boughs along with the river of life will be used to feed and heal all of mankind.

So back on Pentecost we see the completion of one group and the start of another. This second or later group is designated by the two leavened loaves of wheat bread. These loaves represent those who are called and did well under the first and second covenants, but didn't qualify to be the bride of Christ for some reason or another. We read that their burnt

offerings of that day are lead off with a young bull, one not two. They had no peace offering as did the first group. From this point forward on Pentecost and up through Atonement we are dealing with those who will have the opportunity to be the firstborn of the union of the second Adam and second Eve. Listen to what the Word says to this group in Jeremiah 3. Remember what this chapter is about. God tells us He divorced Israel because of her adulterous activities, but He did not divorce Judah even though she was more treacherous than her sister. Now listen to what He has to say to those He was married to, but could no longer remain married because of their unfaithfulness. Verses 19-20.

19: “But I said: how can I put you among the children [In other words back in the family under God the Father] and give you a pleasant land, a beautiful heritage of the hosts of nations? And I said: you shall call Me, My Father [That is Christ Isa 9:6], and not turn away from Me.

20: Surely, as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Israel, says the LORD.” [They will now be His children and not His wife.]

Look what he says to the few who return to Him, who gave up their slumber and sleep, that is a type of death experience or near death and who return to their Husband to finish the journey. Verse 14.

14: “Return, O backsliding children [of the Father], says the LORD; for I am married to you [Christ]. I will take you, one from a city and two from a family, and I will bring you to Zion.”

Clearly these (individuals in verses 14, 19 and 20) are the two groups represented by the lambs and the loaves on Pentecost. A few will qualify to be the bride. The remainder will have the opportunity to be the firstborn children of that marriage. Once again I go to Proverbs 31:29.

29: “Many daughters [of God, the Father, that is] have done well, but you excel them all.”

Now on to Numbers 29:1-6 to cover the Feast of Trumpets.

1: “And in the seventh month, on the first of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets.”

Now let’s pause here for a moment. God is sending us a very big message here about the calendar. He says in the seventh month and on the first day of that month. No man can change that appointed time. It is not subject to tradition or any commandment of men. It is not the last day of the sixth month or the second day of the seventh month as the Rabbinical calendar often has it. In fact this year will probably turn out to be just that. The last day of the sixth month for those who follow the Rabbinical calendar. The day is holy to God for it is His set appointed time of meeting with His called. It is also not called by God, New Year, is it? No, absolutely not. God says it is a day of blowing of trumpets because of all the trumpets which can blow on this day, as we will cover shortly.

2: “You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, and seven lambs in their first year, without blemish.

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

4: and one-tenth for each of the seven lambs;

5: also one kid of the goats as a sin offering, to make atonement for you;

6: besides the burnt offering with its grain offering for the New Moon [remember Trumpets is always on a new moon], the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.”

There is a lot here about why it is a day of blowing of horns or trumpets. Look at what you have here. The sacrifices of the day itself, the sacrifices of the new moon day, and the daily sacrifices. As well if it fell on a weekly Sabbath, you would be obligated to perform them as well. In Numbers 10 we are instructed when to blow the two silver trumpets in verse 10.

10: “Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your

peace offerings; and they shall be a memorial for you before your God: I the LORD your God.”

That’s a lot of blowing of trumpets on this, the first day of the seventh month. In a human capacity you can almost guess how some of the priests might dread this day with all of the potential sacrifices. Be mindful that killing the sacrifices was a very small part of the commanded work involved with each one. As to the numbers of animals, we see once again that only one young bull was to be offered. This young bull is representative of the blood which is to be shed and for that matter, of those who have not qualified but who had been called out of sin during the first and second covenants. That has been covered by us in the past and will be, in greater detail when we pick up and continue the study “The Fall Festivals” or “Later Festivals” in the near future, as well we will be dealing with the blast of the war trumpet on this day. But for now let’s move onto the Feast of Atonement and all the sacrifices associated with it. Numbers 29:7-11.

7: “On the tenth of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

8: You shall present a burnt offering to the LORD a sweet aroma: one young bull, one ram, and seven lambs in their first year. Be sure they are without blemish.

9: Their grain offering fine flour mixed with oil: three-tenths for the bull, two-tenths for the one ram,

10: and one-tenth for each of the seven lambs;

11: also one kid of the goats as a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.”

So once again one bull linking it in type and pattern to the one bull of Trumpets and the last part of Firstfruits. Two key functions are mentioned here on this tenth day of the seventh month. Both of them brethren are about separation. The first is afflicting our souls and the second is also one kid of the goats as a sin offering besides the sin offering for Atonement. J. P. Green’s renders it:

11: “one kid of the goats, a sin offering, besides the sin offering of the atonement, . . .”

I would hope all of us understand both of these. Remember this day is also the jubilee for Israel. Every fiftieth year the jubilee trumpets would blow and the release of the land, etc. would take place. What an incredible system devised by God to insure every family would have the opportunity to come out of poverty and servitude because of the actions of another before them. But never forget Israel had to endure 40 years in which atonement was not a Jubilee.

Once again this day focuses on separation. Remember our study on the calendar of God and why the tenth day of the first and seventh month is so important. The tenth day of a normal life cycle of a woman is the day in which the ovum undergoes a special type of mitosis called meiosis. That is when its number of chromosomes is reduced by half. That’s a significant event. On the tenth day of the first month, the Passover lamb is separated from the flock. On the tenth day of the seventh month, Israel is separated from Satan, the devil. It is on this day that he is put away into the bottomless pit as depicted in Revelation 20. This day is so important to God that He has written it into the cycle of life. In fact it is so important to us in showing us we are dependent on God and nothing else, that we separate ourselves from food on this day. Not only from it being eaten, but from even preparing it. We are totally dependent on God for life, true life and not the false hope of this temporary existence. We will talk about that at length in our continuing study of these later festivals in the near future. Just briefly we will go back to see about the **“other”** sin offering that was mentioned earlier, prior to this. Up to this point, we have seen only one goat offered as a sin offering on all the prior festivals. Here we have a change because of the importance of this day to the nation of Israel. The second sin offering is once again all about separation and clearly depicts what and who is represented by each. Each festival day up to this point, we see one goat atoning for our sins. That one goat represents Christ. It is His blood that is shed for the remission of sins. No other blood is acceptable, only His. In spite of that, there are some who have twisted the simple truth of what we have understood about the two goats put forth on the day for a special atonement or covering of those sins we have all taken part in. This pattern is not some how mysteriously broken as many deceivers now profess. In Leviticus 16 we read a very lengthy description of

this whole process, special to this day. Once again we will cover it in great length in the upcoming continuation of the fall festivals, but for now we will just address it in overview. In verse 5 we are told Aaron was to:

5: “And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, . . .”

These are not to be mixed up with the one kid of the goats which was to be offered as a sin offering after the pattern of the other festivals. Remember that’s a special one that each festival has and remember what we read. This shouldn’t be confused with the atonement sin offering it said and that’s what we’re talking about now. In verses 6-10 we get very clear instruction.

6: “Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

7: He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting.

8: Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat [His enemy or *azazel*].

9: And Aaron shall bring the goat on which the LORD’S lot fell, and offer it as a sin offering.

10: But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement [#3722 *kaphar*: to cover, or as one of its meanings is to blacken with displeasure which we will cover in that segment of the Fall Festivals] upon it, and to let it go as the scapegoat into the wilderness.”

We see that typed out in Revelation 20:1-3. There are those who actually say the devil was the acceptable sin offering and Christ was the *azazel* or enemy who was sent into the wilderness. It’s dumbfounding. How depraved is it going to get before Christ returns. The law of the sin offering in Leviticus 4 tells us that no matter whether it was a young bull, a male kid of the goats, or a female kid of the goats, they all had to be what? Without blemish, (*tamiym*)! Chapter 6 tells us they are most holy! How does the devil fit into that. It’s amazing! That is the very reason the priest could

not decide which was which. It was only God’s decision. We human beings would probably pick the Devil because of his deceptive ways. Unbelievably some who once understood these truths are following the error and lies of the Devil and his deceived. But we will go on into that aspect of Atonement and the time line of salvation in the upcoming study. Here in Leviticus 16 we find there are a couple of other sacrifices associated with this special sin offering. We see in verse 3 that Aaron is to have a young bull as a sin offering and a ram as a burnt offering for himself before he could enter the holy of holies. The special Atonement goat sin offering as verse 34 tells us is to make atonement for the children of Israel for all their sins once a year. Check the time line here brethren. The blood of the Passover lamb has already atoned for the firstfruits or firstborn of the household as is clearly depicted in Exodus 12. That blood covered and protected them and only them in the sequence. This atonement covering here on the tenth day of the seventh month is for the rest of the household of Israel. Always keep in mind, many are called and few chosen. After the few (that is the bride) is chosen, then we find the task of atoning or covering blood being shed for those who did not make the first resurrection. The enemy of God and his subsequent captivity in a wilderness is the symbolic separation from the author of, “Sin and Death” for the rest of Israel at that time, those who are qualifying to be not only the firstborn of the marriage, but the rest of physical Israel as we are going to see. It is then that they enter into a millennium of peace and separation from that evil being. After that the Devil is released to test all the rest of mankind and then they too will go through the process. Just as in Pentecost we see here on Atonement, we have specific burnt offerings assigned to the day. Then we find special offerings to go with special functions on that day. There are two goats offered on this day as sin offerings to atone for Israel. Never be lead astray as to their purpose and who the goat whose lot fell for God is. Remember one of those goats of the sin offerings, was for those who were qualifying to be the firstborn of the family from Pentecost through Atonement. The other one is for all of Israel, all of physical Israel that’s left. As well every fiftieth year this day is also the jubilee for Israel. We can read about that in Leviticus 25:8-17. It is explained there in a way which should be easy to understand. The main lesson to be learned about this

aspect of the day is summed up in the last part of verse 10 and in verse 13 and it says:

10: “. . . and ye shall return every man unto his possession, and ye shall return every man unto his family.”

This great event of the jubilee of Israel as a whole sets up the stage for the Feast of Tabernacles and the ingathering of the families of Israel back to the land of their forefathers. It is returning them brethren. They are returning to the family and returning to the land. I ask how can those who have tasted the gifts of God and His knowledge argue there is no time line in the plan of salvation as depicted in the annual festivals and sacrifices?

Numbers 29:12-34.

12: “On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.

13: You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, and fourteen lambs in their first year. They shall be without blemish.

14: Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams,

15: and one-tenth for each of the fourteen lambs;

16: also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

17: On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish,

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: also one kid of the goats as a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

20: On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish,

21: and their grain offering and their drink offerings for the bulls, for the rams, and for the

lambs, by their number, according to the ordinance;

22: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

23: On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish,

24: 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;

25: also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

26: On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish,

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

28: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

29: On the sixth day present eight bulls, two rams, and fourteen lambs in their first year without blemish,

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

31: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

32: On the seventh day present seven bulls, two rams, and fourteen lambs in their first year without blemish,

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

34: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.”

So what did we just read? Certainly a lot about sacrifices. Each day was loaded with them. But why? This seven day festival holds incredible promise for

Israel. As we studied in a recent study entitled, "The Feast of Tabernacles and the Restoration of Israel" there is a tremendous focus in the scriptures placed on her ingathering or returning to the land and tabernacling with God or her return to the family and subsequent healing. Some of you may remember the study we did six or seven years ago about the subject of sacrifices and the Feast of Tabernacles. In that study it became very clear that the total number of sacrifices as well as the individual groups of animals sacrificed gave us a clear picture of many of the great events in Israel's history. They are fulfillments to many patterns for Israel, God's chosen people. That is why the seven day Feast of Tabernacles is all about Israel entering back into that status and the blessings and promises fulfilled which go with it.

Let's give a quick and simple overview of that study. If you take each day of the Feast of Tabernacles and add the total number of sacrifices for that day assigned to the Feast of Tabernacles and add them to the numerical value of each day be it; 1, 2, 3, 4, 5, 6, or 7 we come to a total of 31. We do not add the daily sacrifices or Sabbath sacrifices to those for they have their own preeminence. We are only talking about specific Feast of Tabernacle sacrifices. An example would be day one of the feast: 13 bulls, 2 rams, 14 lambs, and 1 goat for a total of 30. Add the numerical value of the first day which is one and you have 31 as a total. Even though we lose a bull on each successive day, it is offset by the number of the day increasing. Thus we have a total of 31 for each of the seven days. To believers 31 is a significant number when it comes to sacrifices. That is the number of the year in which Christ was sacrificed. It is at this time during the Feast of Tabernacles, we see the blood of Christ extended to physical Israel, the rest of the household. So far we have seen it extended to the firstborn which is the bride, the firstborn of the union between Christ and his wife, and now to physical Israel. If we multiply 31 by the total number of Feast of Tabernacle days which is seven, we come to a total of 217. Now if we add up the number of the Last Great Day sacrifices as we did for the individual days for the Feast of Tabernacle, we get the number eighteen because we take the ten sacrifices and the eighth day which equals eighteen. Add 18 and 217 together and we get 235. Divide this number by seven and we get 33.571. If you apply this number to the life span of Christ as a man from His

birth in the fall to His death in the spring, you will get the exact percentage of years He lived as a man, 33.571 years to be exact. By the end of the Last Great Day, Christ's sacrifice will have been applied to every human being who has ever lived. Only the unrepentant, wicked, will not be washed clean and covered by it. Scriptures tell us they will cease to exist in the lake of fire at the end of the age. There is that time line again.

Let's just review a few of the Feast of Tabernacle numbers. When we add up the numerical value for each day, 1, 2, 3, 4, 5, 6, we get a total of 28. As in 1+2 is 3, 3+3 is 6 and so on until we get to 28. 28 is a very significant number in creation. It is a number assigned to a woman's life cycle. Keep in mind Christ and His bride had been united prior to this feast and she is at His side as the wife in the family at this time. She is also the mother. Follow those patterns through in your own studies. Another is the total number of bulls sacrificed for these seven days which comes to 70. Just one of the many significant uses of the number 70 is applied to the 70 elders on the journey to Sinai. They had been given God's spirit to enable them to assist Moses in his duties to Israel. As well the 70 palm trees on the seventh day of their journey from Egypt. They helped shepherd God's flock. Once again bring to mind what the Feast of Tabernacles is all about, ingathering and tabernacling. There are also a total of 14 rams sacrificed. That is significant in the completion of the first part of a woman's life cycle. It is called the pre-ovulation phase. This is when the endometrium has been prepared for pregnancy. Remember on days 15-21 of this cycle is when conception can occur. Is there any one of us out there that thinks this is a coincidence here? The Feast of Tabernacles falls on the 15th through the 21st days of the seventh month. The wife of Christ and Israel are linked together here after the pattern of a mother carrying her child or children. Remember the spring holy days the 15th through the 21st are the qualifying of the bride. Remember the unleavening. So we have these two time periods depicting some wonderful events. The beggetal of physical Israel will take place in mass during this time. That is during the Feast of Tabernacles. Be mindful that ovulation can actually last for up to eight days which becomes significant to the Last Great Day and the remainder of all mankind. During these eight days of ovulation, both

progesterone and estrogen are secreted. Follow that one through brethren on your own.

Do you remember the second set of sacrifices on Pentecost require two rams, but the first set only require one. The first set with one ram is representative of our mature pillar of Jesus, the Christ. The second set with two rams is both Christ and his mature bride acting as pillars to Israel. He provides His spirit, the river of life, and she provides the fruit of the tree of life for healing, one of the main themes during the Feast of Tabernacles. These two, *ayil*, are very important to the history of Israel and mankind from the start of the second set of sacrifices on Pentecost and once again emphasized strongly here in the Feast of Tabernacles. We now have a total of 98 lambs that is 14 lambs for each of the seven days. Once again two very important numbers which I am sure we can all follow through based on what we have studied today and even more. Then we have seven goats. These goats were sin offerings and as such a covering. These seven days of the Feast of Tabernacles are very important for Israel as a whole. They are a culmination of all God's promises to her. God will fulfill them all. She will assume her rightful place among the nations before He moves onto the final phase of His plan of salvation as depicted in the events of the Last Great Day and the testing of the rest of mankind.

The Last Great Day or Great Last Day whichever you prefer is the eighth day of these two combined feasts, as both Leviticus 23 and Numbers 29 clearly tell us. It is just amazing that some are teaching now that there really is not an eighth day, that in actuality it is the seventh day. This day is the time of the circumcision of the hearts of all the rest of the nations. What an event this will be. God has prepared the family structure to deal with it. We have a Father, Son, bride/wife, begotten children, and now a continuation of the family. The bride and physical Israel have been prepared for this task. Everything is set and now the final ingredient is released, that is the Devil. He is released at the start of this time period, that's the Last Great Day, and not during the thousand years as scriptures once again clearly tell us. Now the rest of mankind will have the opportunity to choose for themselves, good from evil and life over death. Numbers 29:35-38.

35: "On the eighth day you shall have a sacred assembly. You shall do no customary work.
36: You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,
37: and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;
38: also one goat as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering."

One bull, one ram, seven lambs, one goat, simple and to the point. This eighth day is called in Hebrew an *atsereth* or "confined, held in, assembly." That term is only assigned to the eighth day of the combined spring festivals of Passover and Unleavened Bread, and the fall festivals of Feast of Tabernacle and Last Great Day. It represents a sacred confinement. We will cover that meaning and symbolism in great detail in an upcoming study.

I don't know about you, but I'm starting to get a little tired. We have undoubtedly only scratched the surface of this subject brethren. It's been a very beneficial study for me and I hope it has and will continue to be for all of us. We must all be working hard to be washed by the water of the word and be able to give an answer for the hope which lies in us.

In a closing point I would like to stress that God has told us in Numbers 28:2 that the lessons learned in chapter 28 and 29 are about "the set appointed times of His burnt offerings." That is the focus of His instruction. In Leviticus 23 we see a different focus. Here it is **which days we keep as holy convocations and shabbathon or high holy days and the weekly Sabbath.** When we combine the teaching of both of these lessons, we can gain a tremendous insight into the plan of salvation and our part in it. Please be mindful however that whether stated individually or together, there is no instruction found in them that tell us to keep the new moon as a *shabbathon*. If we used what some call evidence in Numbers 28 because of its listing of sacrifices there, we would also have to include every single day in that category as well because the daily offerings are also included there.

Prove all things. Be willing to assist others. Do not harbor hatred for one another and be prepared to give an answer for the hope which lies in you. We're going to try very hard to have this study out on the computer or on the internet within a month. Our peace we give to you.