

Numbers Chapter 28

Verses 28:1 - 29:40: Some of the material discussed here has already been dealt with earlier, such as the daily morning and evening sacrifices (Exodus 29:38-41); and how they are to be performed (Lev. chapters 1-7); the different festivals (Lev. chapter 23); and the cereal offerings and libations that accompany animal sacrifices (chapter 15). In (Num. chapters 28 and 29), the type and number of sacrifices that must be offered on every day of the year by the priests for the nation as a whole are presented. Actually, these chapters list the minimum number of sacrifices that could be offered in a year. Sacrifices initiated by laymen due to sin, impurity, vows, or any other reason were additional to those listed here (29:39). Here again the giving of these laws acted as a strong affirmation of the promise to Joshua and the rest of the people, getting into the Promised Land.

Instructions concerning the regular celebrations in Israel's worship calendar had been given previously. Now, poised to enter the Land, Moses gave an orderly reiteration and summary of the regular offerings for each time of celebration, adding some additional offerings.

The sacrifices were arranged according to their frequency: first came the daily burnt offerings (28:2-8); second, the weekly Sabbath offering (28:9-10); third, the monthly offerings (28:11-15); finally, the annual offerings arranged in chronological sequence (28:16 – 29:38).

Numbers 28:1 "And the LORD spake unto Moses, saying,"

The number of the children of Israel being taken, and orders given to divide the land unto them, according to their numbers. It was thought proper by the Lord to renew, or to put in mind of, the laws concerning sacrifices which had been made. And which they were to observe when they came into the land of Canaan. And the rather this was necessary, as it was now thirty-eight years ago since these laws were first made. And during that time were much in disuse. At least some of them. And besides, this was a new generation of men that were sprung up. Those that were at Mount Sinai at the giving of the law being all dead, except a very few. And now Moses also was about to die. And would be no more with them to remind them of these laws. And see that they were observed. And a successor of him being appointed and constituted, it may be likewise on his account, as well as the people's, that these laws were repeated.

God is still speaking to Moses with instructions for the people.

Numbers 28:2 "Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savor unto me, shall ye observe to offer unto me in their due season."

The repetition of several laws formerly enacted, which is made in this chapter, was seasonable and necessary. Not only on account of their importance and the frequent neglect of them, but because a new generation had sprung up since their first institution. And because the Israelites were about to be settled in the land where those ordinances were to be observed.

"My offering, and my bread": Used generally for the appointed offerings, and the import of the prescription is to enforce regularity and care in their observance.

"For my sacrifices made by fire for a sweet savor unto me": Which respects burnt offerings, wholly consumed by fire. And were entirely the Lord's, and which he smelled a sweet savor in. Or were acceptable to him.

"Shall ye observe to offer unto me in their due season": The daily sacrifice, morning and evening. Not before morning, nor after evening, as Aben Ezra observes. And so, all the rest at the proper time fixed, whether weekly, monthly, or yearly.

This is a last minute reminder from Moses, that they are to keep the sacrifices, as they had been set up in Leviticus. Many of the sacrifices had not been kept on the trip through the wilderness, because of the hardship of the journey. The offerings and sacrifices are not to stop with the passing of Moses. Many of them called God's law given to Moses, Moses' law.

Numbers 28:3 "And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering."

Having directed Moses to command the people of Israel to observe to offer all the sacrifices of God in general. The Lord proceeds to order him to speak of them to them particularly and distinctly. This, according to Jarchi, is an admonition to the Sanhedrim.

"This is the offering made by fire, which ye shall offer unto the Lord": The daily burnt offering, which was wholly consumed by fire.

"Two lambs of the first year without spot, day by day for a continual burnt offering": This law was made before, and is directed to (in Exodus 29:38). Where the same things are said as here, only, as a further descriptive character of the lambs. They are here said to be "without spot"; so all sacrifices were to be without blemish, whether expressed or not. And in this, as in other things, these lambs were typical of Christ, the Lamb of God, without spot and blemish. And are said to be a "continual" burnt offering, because they were offered every day in the week, without intermission. On any account whatever, which is frequently observed in this chapter. And this was to continue, and did continue until the Messiah came. Who put an end to it by the sacrifice of himself. And was in fact made to cease a few years after, by the utter destruction of Jerusalem. And was before that a little while interrupted in the times of Antiochus (Dan. 8:11).

We can easily see from the following Scripture, that this same law was given in Leviticus.

Exodus 29:38 "Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually."

These lambs symbolized the body of the Lord Jesus, the perfect Lamb sacrifice, so they must be without spot. Day by day shows the eternity of the offering of the Lord for us. It is good for us every day of our life.

Numbers 28:4 "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;"

Every morning, to make atonement for the sins of the night, as the Targum of Jonathan.

"And the other lamb shall thou offer at even": Or "between the two evenings", to make atonement for the sins of the day, as the same Targum. In which they prefigured Christ, the Lamb of God. Who continually, every day, morning and night, and every moment, takes away the sins of his people. Through the virtue and efficacy of his sacrifice (John 1:29; see notes on Exodus 29:39).

This again had been stated in Leviticus. This has to be a reminder that the moment they enter the Promised Land; they are to observe all of these laws. The one lamb shows the sufficiency of the Lord in His sacrifice for us. The offering of one in the morning and one in the evening symbolizes that he was sufficient for all time for everyone.

Numbers 28:5 "And a tenth [part] of an ephah of flour for a meat offering, mingled with the fourth [part] of an hin of beaten oil."

Which always went along with the burnt offering.

"Mingled with the fourth part of an hin of beaten oil": Which in those times and countries was used instead of butter. And fine flour and this mingled together made a bread offering. As it should rather be called; of the measures used (see notes on Exodus 29:40).

In the meat offering, we see the makings for bread. Jesus is the Bread of life. He is the meat offering.

Numbers 28:6 "[It is] a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the LORD."

For the meat offering was burnt as well as the lambs, at least part of it.

"Which was ordained in Mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord": That is, this law concerning the daily burnt offering was made on Mount Sinai. So long ago as the children of Israel were there. And it was then ordered that they should continually offer such a sacrifice by fire, which would be grateful and acceptable unto God. Especially when done in faith of the sacrifice of his Son it was a type of. Or which sacrifice was "made" or offered at Mount Sinai, when the law of it was first given there. Hence Aben Ezra observes, that this is a sign that they did not offer burnt offerings in the wilderness after they journeyed from Sinai. But then, though sacrifices were not so frequently offered by them as afterwards. Yet one would think that the daily sacrifice would not be omitted, which seemed to be always necessary. Nor would there be any, or but little use of the altar, and the fire continually burning on it, if this was the case (see Amos 5:25).

Every offering and every sacrifice, symbolizes the sacrifice of Jesus for His people in some way. This continual burnt offering symbolizes the offering that is continual with Jesus. It matters not that the offering was made so long ago. Each of us who come to the Lord, participate in that continual offering. Our sins are destroyed by the blood of Jesus. Our sins were nailed to the cross. It is a perpetual offering for whosoever will.

Numbers 28:7 "And the drink offering thereof [shall be] the fourth [part] of an hin for the one lamb: in the holy [place] shalt thou cause the strong wine to be poured unto the LORD [for] a drink offering."

For the lamb offered in the morning, along with the meat offering of which went a drink offering. Which was of wine, and strong wine too. As the next clause expresses it. The quantity of which was the fourth part of an hin, which was about a quart and half a pint of our measure.

"In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering": That is, in the court of the tabernacle upon the altar of burnt offering, which stood there. The Targums of Jonathan and Jerusalem interpret it of old choice wine. Old wine being reckoned best, (see Luke 5:39). And though this wine was poured out on the altar, and not properly drank by any, yet it was to be the strongest, best, and choicest that could be gotten, as it was reasonable it should. Since it was poured out as a libation or drink offering to the Lord. Which was his way of drinking it, as the burning of the sacrifice was his way of eating that. All which was typical of the sufferings, sacrifice, and bloodshed of Christ, which are well pleasing and acceptable to the Lord (see Isa. 53:10).

We see from this, that the drink offering accompanied the makings for bread.

Exodus 29:40 "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering."

This symbolizes the communion supper. The bread symbolized the body of Jesus, and the wine symbolized the blood of Jesus.

Numbers 28:8 "And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it], a sacrifice made by fire, of a sweet savor unto the LORD."

As before directed (Num. 28:4).

"As the meat offering of the morning, and as the drink offering thereof, shalt thou offer it": And so render the words, "with the meat offering of the morning, and with the drink offering thereof". But there is no need of such a version, nor is it with propriety. And the meaning is, that a meat offering and a drink offering were to go with the lamb offered at evening. Of the same sort, and in like manner, as were offered with the lamb of the morning.

"A sacrifice made by fire, of a sweet savor unto the Lord": This is repeated, to encourage the people to offer it, and to show how very acceptable it was to the Lord, especially the antitype of it.

The morning and the evening offering are not to vary. The offering must be the same. The reason the offerings must be so exacting is because they symbolize the great offering that Jesus made for all of us.

Verses 9-10: These were newly revealed offerings for the Sabbath.

Numbers 28:9 "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:"

Just such as were appointed for the daily sacrifice.

"And two tenth deals of flour for a meat offering, mingled with oil": That is, two tenth parts of an ephah of flour mixed with two fourth parts of an hin of oil. Of oil olive, as the Targum of Jonathan expresses it, which is always meant, wherever oil is mentioned. Which made one meat offering to them doubled for both lambs. Or two meat offerings of the same quantity with those of the daily sacrifice. One for one lamb, and the other for the other.

"And the drink offering thereof": Which was of a like quantity of wine doubled. In proportion to the meat offering. When these lambs, with the meat and drink offerings, were offered up, is not said. Whether the one in the morning after, and the other in the evening before the daily sacrifice. Which is not improbable, or both together.

The Sabbath day was no different in the offerings. They must still be made, because this is a perpetual offering. This is the first time the Sabbath offering is included in the instructions. It is no different than before. It is just a way of explanation, that Sabbath was not to be excluded.

Numbers 28:10 "[This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.' Christianity is not for one day a week. It is for every day of the week, including sabbath.

Or, "of the Sabbath in its Sabbath". That is, as Jarchi observes, the burnt offering of one Sabbath was not to be offered on another, but only on its own. So that if the Sabbath was past, and the offering not offered, it ceased. It was not to be renewed the following Sabbath. Every sacrifice was to be offered in its own season (Num. 28:2).

"Beside the continual burnt offering, and its drink offering": And meat offering also, over and above the two lambs of the daily sacrifice. With the offerings that were appendages to them. Two other lambs, with proportionate meat and drink offerings, were offered also. The other were not to be omitted on account of these, showing that more religious service was to be performed on Sabbath days than on others. It may be rendered "after" or "upon", to which sense Aben Ezra

interprets it, after the daily sacrifice. Because, says he, he puts upon it the burnt offering of the Sabbath. Which seems to confirm what has been suggested on the preceding verse. That these lambs were offered morning and evening after the daily sacrifice, and indeed there was nothing offered before that.

Verses 11-15: These were newly revealed offerings for “the beginnings of your months”.

Numbers 28:11 "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;"

On the first day of every month, when the new moon appeared. That this was religiously observed appears from the blowing of the trumpets over the sacrifices on this day. From attendance on the word of the Lord, by his prophets, on this day. And from abstinence from worldly business on it (Num. 10:10).

"Two young bullocks, and one ram, seven lambs of the first year without spot": This was the burnt offering, and a very large and costly one it was. More creatures were offered on this day than on a Sabbath day. Not that this was a more holy day than that, but this was but once a month. And therefore the expense might be the more easily bore, whereas that was every week.

Each month was dedicated to the LORD. This was on each new moon. This offering was in place of the new moon offerings of the heathen around them. The Hebrews changed their month with the new moon. This beginning of the month offerings is like firstfruits. They offered at the beginning of the month. In the book of Samuel, this day is spoken of as a day of social gathering.

1 Samuel 20:5 "And David said unto Jonathan, Behold, to morrow [is] the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even."

It is spoken of as a day of religious instruction, as well.

Numbers 28:12-14 "And three tenth deals of flour [for] a meat offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a meat offering, mingled with oil, for one ram;" "And a several tenth deal of flour mingled with oil [for] a meat offering unto one lamb; [for] a burnt offering of a sweet savor, a sacrifice made by fire unto the LORD." "And their drink offerings shall be half an hin of wine unto a bullock, and the third [part] of an hin unto a ram, and a fourth [part] of an hin unto a lamb: this [is] the burnt offering of every month throughout the months of the year."

The quantities of flour in the meat offering, for each bullock, and for the ram, and for each lamb, are the same as in (Num. 15:4). Only the quantity of oil for each is not here expressed, which for a bullock was half an hin of oil. For a ram the third part of an hin. And for a lamb the fourth part. And likewise the quantity of wine in the drink offerings for each of them is the same here as there. Which, according to the Targum of Jonathan, was to be wine of grapes, and not any other.

"This is the burnt offering of every month throughout the year": Or, "of the month in its month"; it was to be offered at its appointed time every month, and not to be deferred to another. Jarchi has the same remark here as on verse ten (see notes on Num. 28:10).

The bread was to be for the meat offering. It was to accompany the ram offering. The bread and meat were coordinated; that with more meat, there was more bread, and vice versa.

The bread in all of this symbolizes the body of the Lord. He was the meat offering. He was the Lamb of God. All of these offerings are a set aside time to fellowship with God. They are a recognition of their need for the blessings of God.

In the following Scripture, we see that Jesus took care of all of these sacrifices for us.

Colossians 2:16-17 "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath [days]." "Which are a shadow of things to come; but the body [is] of Christ."

Numbers 28:15 "And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering."

This was an offering of a different sort, not a burnt offering, but a sin offering. Typical of Christ, who was made an offering for sin. And it was of that sort of sin offerings which were to be eaten, as the Jews say. For there were some that were not, even such whose blood was brought into the sanctuary (Lev. 6:30). Maimonides observes, that this phrase, "unto the Lord", is very particular and expressive. And that the design of it is, to observe that it was offered to the Lord, and not to the moon, as the Egyptians did.

"Besides the continual burnt offering, and his drink offering": Though the burnt offering of this day was so very large, consisting of so many creatures. And besides that, a goat for a sin offering. Yet the daily sacrifice was not to be omitted, and what belonged to that.

The sin offering, which was spoken of in the verse above, could only cover the sin. It could not do away with the sin. The answer is found in the following Scriptures.

Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

2 Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Numbers 28:16 "And in the fourteenth day of the first month [is] the passover of the LORD."

The month Nisan, as the Targum of Jonathan or Abib. Which, upon the Israelites coming out of Egypt, and on that account, was made the first month. Otherwise Tisri or September was the first month (see Exodus 12:2).

"Is the passover of the Lord": A feast in which a lamb was killed and eaten, in memory of the Lord's passing over the houses of the Israelites. When he slew the firstborn in Egypt (see Exodus 12:6).

This month is Abib, or Nisan. It is similar to our April. The Passover was celebrated to remember the night that death passed over the houses with the blood of the lamb on the door. Jesus celebrated the Passover supper with His disciples, and then later in that day, He was the Passover Lamb Himself.

Numbers 28:17 "And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten."

Not of the Passover, that was the day before. But of unleavened bread, which began on this day, and lasted seven days (Lev. 23:6). Which is what the Jews call the Chagigah.

"Seven days shall unleavened bread be eaten": See (Exodus 12:15).

Jesus is that unleavened Bread. He had no sin (leaven). His body symbolized the Bread.

Numbers 28:18 "In the first day [shall be] an holy convocation; ye shall do no manner of servile work [therein]:"

The first of the seven days, which was kept in a very religious manner.

"Ye shall do no manner of servile work therein": Except by preparing food to eat (see Exodus 12:16).

"Convocation" is an assembly, or a meeting. This is a time to meet and worship. This day is set aside for God and is a day of rest, like Sabbath.

Numbers 28:19 "But ye shall offer a sacrifice made by fire [for] a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:"

Which was to be of the creatures next mentioned.

"Two young bullocks, etc. The same with the burnt offering on the first day of the month (Num. 28:11).

There was only one Passover kept in the wilderness. This is different to that Passover. This Passover is to be kept, after they are in the land. It is interesting, that the one sacrifice of Jesus is more than the sacrifice of all these animals.

Hebrews 9:13-14 "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:" "How much more shall the blood of Christ,

who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Numbers 28:20-21 "And their meat offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;" "A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:"

The quantity of flour for which is the same for a bullock, a ram, and a lamb. As in (Num. 28:12).

All of these offerings are dealt with in detail in our study in Leviticus. In this, we will try to see the spiritual application to our life.

Hebrews 10:10 "By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]."

Numbers 28:22 "And one goat [for] a sin offering, to make an atonement for you."

For notwithstanding all their services and sacrifices, and though this day was a holy convocation. Yet there was need of a sin offering to expiate their guilt. Typical of Christ, who takes away the sins of our holy things as well as all other sins. This sin offering also was of that sort which were eaten. For Maimonides says, the goat of the sin offering was eaten on the second day of the Passover, which was the sixteenth of Nisan.

The offering for atonement was brought, and the person put their hands on the head of the animal, transferring their sin to the animal. This is the same thing Jesus did for us, when he took our sin on His body on the cross, and became our atonement.

Numbers 28:23 "Ye shall offer these beside the burnt offering in the morning, which [is] for a continual burnt offering."

The daily morning sacrifice, and also besides the daily evening sacrifices, though it is not expressed.

"Which is for a continual burnt offering": And not to be intermitted on any account, let the sacrifices of the day be ever so numerous. Great care is taken to observe this.

All of these offerings were for a specific purpose, and one was not to substitute for another. The continual offering symbolized the eternity of forgiveness Jesus provided for us.

Numbers 28:24 "After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering."

That is, two bullocks, one ram, and seven lambs, for a burnt offering. On every one of the seven days. But then they were not all holy convocations, only the first and last.

"The meat of the sacrifice made by fire, of a sweet savor unto the Lord": It seems by this that only the burnt offering was offered up every day, but not a goat of the sin offering. That was peculiar to the first day.

"It shall be offered beside the continual burnt offering, and his drink offering": Which is again repeated, that it might be diligently observed.

Hebrews 10:11-14 "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:" "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" "From henceforth expecting till his enemies be made his footstool." "For by one offering he hath perfected for ever them that are sanctified."

Numbers 28:25 "And on the seventh day ye shall have a holy convocation; ye shall do no servile work."

As on the first.

"Ye shall do no servile work": Unless in dressing food.

This is the Sabbath of rest set aside for the people. Jesus explained Sabbath very well in the following verse.

Mark 2:27 "And he said unto them, The sabbath was made for man, and not man for the sabbath:"

It was created, so man would have one day in seven to rest.

Numbers 28:26 "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks [be out], ye shall have a holy convocation; ye shall do no servile work:"

When the firstfruits of the wheat harvest were brought unto the Lord. Which was the day of Pentecost, fifty days from the sheaf of the wave offering being brought.

"When ye bring a new meat offering unto the Lord": That is, a meat offering made of the new corn. Which were two wave loaves of two tenth deals of fine flour, baked with leaven (Lev. 23:15).

"After your weeks be out": The seven weeks from the Passover to Pentecost. Even seven complete Sabbaths or weeks (Lev. 23:15).

"Ye shall have a holy convocation, ye shall do no servile work" (see Lev. 23:21).

Firstfruits is on Sunday. Jesus rose from the grave on firstfruits. He is the firstfruits of the resurrection. Jesus is the meat offering.

Numbers 28:27-30 "But ye shall offer the burnt offering for a sweet savor unto the LORD; two young bullocks, one ram, seven lambs of the first year;" "And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram," "A several tenth deal unto one lamb, throughout the seven lambs;" "[And] one kid of the goats, to make an atonement for you."

Which was of the same kind, and was of the same number of creatures as on the first day of the month. And on the seven days of unleavened bread (Num. 8:11). And the meat offering which went along with this was of the same quantity of flour to each creature as in the above mentioned sacrifices. And on this day also was offered a kid of the goats for a sin offering. And there were also peace offerings which are not mentioned here. Nor is there any mention of any in the whole chapter (see Lev. 23:19).

The sweet smelling savor is like the glory that rises to God. Jesus glorified the Father in His obedience to the cruel cross.

Each of these offerings are separate and distinct. The difference in the amount of meal has to do with the difference in the size of the offering.

In some cases, the meat was to be eaten, and the bread and wine with it made it a complete meal. The high priest and priest received their living from the offerings that were made.

Numbers 28:31 "Ye shall offer [them] beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."

The daily sacrifice of the morning and evening, so often mentioned in this chapter. And so frequently inculcated as not to be omitted. Either in the weekly, monthly, or anniversary festivals. It being so necessary a sacrifice, and so eminent a type of the great sacrifice of the Messiah.

"They shall be unto you without blemish, and their drink offerings": The flour, of which the meat offerings were made, was to be pure and clean, and free from vermin. And the wine for the drink offering was not to be palled, and dead, and dreggy. Of the former, it is said in the Misnah, "the treasurer puts his hand into it (the flour). If there comes any dust with it, "it is rejected; if it produces worms, it is rejected. This, the commentators say, is to be understood. If the greatest part of it is such. And with respect to the latter, Jarchi says, our Rabbins learn from hence (this passage of Scripture), that wine in which flour rises (or a dregginess like flour), it is unfit for drink offerings. For they should be perfect. This denotes the purity of Christ, the bread of life, and his spotless and perfect sacrifice. When his soul was poured out unto death.

Numbers Chapter 28 Questions

1. What is verse 2?

2. Why had many of the sacrifices not been kept in the wilderness?
3. What did many people call the law of God?
4. The offering in verse 3 is a _____ offering.
5. What did the lambs in the offerings symbolize?
6. What does "day by day" symbolize?
7. The two lambs are to be offered when?
8. The meat offering is makings for _____.
9. Where was the continual meat offering ordained?
10. Each of us, who come to Jesus, participate in that continual _____.
11. The drink offering accompanied what?
12. Are the offerings different in the evening from the morning offerings?
13. What was to be offered on the Sabbath day?
14. Christianity is not for _____ a week.
15. When was the beginning of a new month?
16. Who, besides the Hebrews, celebrated the new moon?
17. New moon is like _____.
18. What accompanied the offering of the ram?
19. The Bread symbolizes the _____ of the Lord.
20. He hath made Him to be sin for us, who knew no sin; that we might be made the _____ of God in Him.
21. The first month was _____, or _____.
22. What month does that compare to on our calendar?
23. What did Passover celebrate?
24. How are the Christians sanctified?
25. The continual offering symbolized the _____ of _____ Jesus provided for us.

26. The Sabbath was made for _____.
27. Firstfruits is on _____.
28. Jesus rose from the grave on _____.
29. What did the high priest have his living of?