

Hello everyone,

PERCENT OF BIBLE COMPLETED: 15.3%

Weekly Readings will cover: Numbers 22 through 29

Sunday: Numbers 22

Monday: Numbers 23

Tuesday: Numbers 24

Wednesday: Numbers 25

Thursday: Numbers 26

Friday: Numbers 27

Saturday: Numbers 28 & 29

Current # of email addresses in the group: 584

I hope everyone had a great Feast of Pentecost! We certainly did here in California with 220 brethren gathered together. We have two weeks left on the book of Numbers. I hope you enjoy this week's study!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 28

Read the following passages & the Daily Deep Dive on the daily reading.

Day 169 - SUNDAY: June 4th

Numbers 22

Daily Deep Dive:

We'll start this new week as usual with the UCG reading plan: "In chapter 22 we meet some very strong personalities. The first is Balak, king of the Moabites, whose name means "Empty." Next is Balaam, a soothsayer (see Joshua 13:22) from Pethor, a city on the Euphrates in Mesopotamia (compare Deuteronomy 23:4). His name means "Destroyer of the People," and Balak hires him in an attempt to destroy the Israelites. Israel's armies had not confronted Moab as of yet, but Balak, aware of what had happened to his enemy Sihon, was terrified that he and his kingdom were next. The irony of all that follows is that

Israel had no fight with Moab. They only wanted passage to the Promised Land. In fact, God had told the Israelites not to attack Moab (Deuteronomy 2:1-9). But Balak either didn't know this or didn't believe it. So he consulted with "the elders of Midian" with whom he may have had alliances. (Though Moses did have Midianite associations through dwelling with his wife's family for 40 years, it is likely that they were far removed from the clans these leaders represented—the Midianites being a widespread, nomadic people.) Yet Balak probably realized that a military campaign alone was not going to stop the Israelites and the supernatural power behind them. Rather, he needed to employ spiritual warfare—and thus the call for Balaam. *The Nelson Study Bible* explains:

"The Moabites believed that blessings and cursings from the gods could be manipulated by skilled agents, who presumed to be able to traffic with the gods. At the time, the most famous of these agents was Balaam of Mesopotamia. In 1967, a discovery was made in Jordan of an eighth-century b.c. inscription of prophecies of Balaam. This discovery in what was ancient Moab is stunning evidence of the renown of this prophet even hundreds of years after his death. Yet the Balaam of Scripture is thoroughly reprehensible. In Scripture he becomes a paradigm of evil, a nearly satanic figure (see Numbers 31:8; Deuteronomy 23:4-5; Joshua 13:22; Joshua 24:9-10; Nehemiah 13:2; Micah 6:5; 2 Peter 2:15; Jude 1:11; Revelation 2:14). Balaam was a prophet who specialized in animal divination. He would inspect the liver of a ritually slain animal to ascertain from its shapes and markings the will of the gods. Such prophets also observed the movements of animals and birds in order to ascertain certain signs from the gods. It was thought that such prophets could in some mysterious manner influence the gods by various rites. If Balaam could influence the 'god' of Israel (as Balak supposed), then he might reverse their blessing, bring them under a curse, and destroy them.... In v. 8, Balaam speaks of the Lord as though he were intimate with him. Because he was an

internationally known soothsayer, it's likely that he had heard enough about Israel from emissaries of Moab and Midian to have learned the name of the God of Israel. Indeed, the story of God's deliverance of Israel from Egypt would have been widely known throughout the Middle East (see Deuteronomy 2:25)" (notes on Numbers 22:5-8).

When the Moabite and Midianite leaders arrive with payment for Balaam, God informs Balaam, evidently in a night vision, that the Israelites are protected and that he is not to go with these men (Numbers 22:12). It is not that Balaam doesn't want to go beyond what God says—he does. But he knows that he can't. When a larger entourage appears with a "blank check" from Balak, we learn a little about Balaam's sincerity in following God. Motivated by greed, rather than accepting the pronouncement God has already made, he goes to get a "new" word from Him. And God does give Balaam permission to go, with the restriction that he wait to be called upon by the princes and that he do only what God says.

Yet Balaam apparently doesn't wait on the princes, but heads out on his own to join them, contrary to God's specific instructions, thus angering God. Then we have the colorful reversal of roles in Balaam's arguing with the dumb donkey and the donkey using logic with him! (verses 22-31). Moreover, the donkey could see the angel with the drawn sword while Balaam could not. This was all rather ironic. "Balaam was supposed to have been able to communicate with the gods through animals. However, in this situation, the 'seer' was blind to the presence of the true God. It was the animal who was the seer, perceiving the true will of God in the Angel that blocked the path" (note on Numbers 22:22-30). Balaam's insincere conversation with the angel shows the desires of his heart are not to please God.

When Balaam comes to Balak, he explains that he can only say what God will allow, though with all his heart he would love to get around God and curse Israel.” [END]

I don't have anything additional to add to this chapter.

Day 170 - MONDAY: June 5th

Numbers 23

Daily Deep Dive:

Here is the UCG reading plan for this chapter: “Balak and Balaam look down on the children of Israel from a high vantage point, a "high place" for the worship of Baal (verses 38-41), a location supposedly imbued with spiritual power. At Balaam's request, Balak builds seven new altars in this high place just for Balaam to sacrifice upon. Balaam sacrifices seven bulls and seven rams. False religion often counterfeits elements of true worship but in a superstitious way, its practitioners wrongly believing that God is primarily interested in rituals. Yet God is preparing a people who will one day be His children ruling in His Kingdom. Rituals such as animal sacrifices are not what He is really after—rather, the purpose behind them is what is important. For instance, animal sacrifices teach obedience and look to the need for the sacrifice of Christ. In many places in the Scriptures, we see this plainly stated: "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (Hebrews 10:8; compare Matthew 12:17; Hosea 6:6; Psalm 40:6; Psalm 51:16). There is, of course, no power in rituals or locations themselves—a fact that was lost on the ancient Baal worshipers.

Balaam, supposedly the greatest prophet of the time drawing from the "power" of Baal's high place, is still unable to curse Israel (Josephus, *Antiquities of the Jews*, Book 4, chap. 6, sec. 2). Balaam cannot curse the children of Israel because the true God will not allow it. In fact, whenever Balaam prophesies, God has him pronounce

blessing after blessing on Israel. Incidentally, seven prophecies of Balaam are recorded in all, each introduced with the words "he took up his oracle and said" (Numbers 23:7, Numbers 23:18; Numbers 24:3, Numbers 23:15, Numbers 23:20-21, Numbers 23:23). The blessings for Israel are so sublime that Balaam ends up uttering a prayer after the first one: "Let *me* die the death of the righteous, and let *my* end be like *his!*" (23:10). Balak is flabbergasted: "You didn't curse them, you blessed them!" (compare verse 11). The petition of Balaam, however, who is still bent on Israel's destruction, will not be granted.

Balak, undeterred, tries again. He takes Balaam to the top of Pisgah in the field of Zophim, as if going to another place will have some influence on God. They go through the seven-altar ritual again, and the result is the same (verses 14-16). This time Balaam explains to Balak that God is not like a human being who changes his mind in a fickle manner and whose word is not good (verse 19; compare Malachi 3:6). He goes on to proclaim how God viewed His people: "He has not observed iniquity in Jacob, nor has He seen wickedness in Israel" (Numbers 23:21). Yet with all that the children of Israel have done, how can this be true? It may be that God was comparing Israel to the pagan nations around them, since Israel was not yet involved in human sacrifice and the like. But perhaps more likely is the fact that God's forgiveness and His plan are perfect. God prophesies of Israel, "For I will forgive their iniquity, and their sin I will remember no more" (Jeremiah 31:34). And "God calls those things which be not as though they were" (Romans 4:17, King James Version)—which in this case would mean He sees Israel's redemption as essentially a "done deal" because He is able to bring it to pass.

Balaam is forced to admit that none of their "hocus-pocus" can work against the children of Israel (Numbers 23:23). And Balak realizes he has gotten in deeper than he wanted: "If you can't curse them, at least don't bless them," he pleads (compare verse 25). By this, he might even

have been saying, "I'll pay you to just keep your mouth shut!" Nevertheless, he is prepared to simply try a better location." [END]

Verse 9 – John Gill’s commentary states: “this certainly respects their dwelling in the land of Canaan, where they dwelt a separate people from all others, distinguished by their language, religion, laws, customs, and manner of living, being different both in their clothing, and in their food, from other people; nor had they dealings, nor did they company with those of other nations; see Est 3:8 "or shall dwell safely", or securely, not so much because of the situation of their country, but because of the protection of the Almighty; see Deu 33:28." It continues: “as belonging to them, shall not be made of any account by them, but be despised and reproached for their religion chiefly; nor reckon themselves of them, nor mix with them; so the Targum of Jerusalem, "they shall not be mixed;" or, as Jonathan, "they shall not be led in the laws of the people;" and though they are now scattered among the people and nations of the world, yet they are not mixed with them, nor reckoned to be a part of them; nor do they reckon themselves to be of them, but are a separate distinct people from them.”

Adam Clarke’s commentary adds: “They shall ever be preserved as a distinct nation. This prophecy has been literally fulfilled through a period of 3300 years to the present day. This is truly astonishing.”

Day 171 - TUESDAY: June 6th

Numbers 24

Daily Deep Dive:

The UCG Reading plan for this chapter states: “Balak is determined to have Israel cursed. He brings Balaam to a third mountaintop, Peor, to go through the seven-altar, seven-bull, seven-ram ritual again. And from Mount Peor, Balaam, intending curses, again issues beautiful blessings on the children of Israel (verses 1-9). It was, of course, God who turned the curses to blessings (Deuteronomy 23:5). Finally, Balak

becomes outraged at Balaam and tells him to just go home (Numbers 24:11). Yet Balaam has more to say.

Notice the prophecy in which he states: "I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult. And Edom shall be a possession" (verses 17-18). As *The Nelson Study Bible* notes: "This poetic language clearly refers to the Messiah. The pagan Balaam had a vision of the coming of the Hebrew Messiah, the Lord Jesus Christ! He was visible from afar. He was like a Star, radiant and beautiful. He was like a Scepter, majestic and powerful. And He is the victor over His enemies, including Moab—the nation that hired Balaam to curse Israel! All nations who resisted Israel and God's work would come under the curse they unwittingly embraced. Among them was Edom, which rejected the request of Moses for safe passage (Numbers 20:14-21). The One out of Jacob, the Messiah, will be victor over all His foes (see Ps. 2; 110; Rev. 19:11-21)" (note on Numbers 24:15-19).

The legitimacy of Balaam's prophecy may be found in the fact that it is confirmed elsewhere in the Bible. Jesus Christ is represented as a "Star" (2 Peter 1:19; Revelation 22:16). The scepter, the symbol of kingship, which would abide in Judah (Genesis 49:10), was to go to the Messiah, Himself of the tribe of Judah, at His coming in power. Then there's the prophecy about battering the brow of Moab and destroying the sons of tumult. The original King James leaves the word "tumult" untranslated as "Sheth." Though some have seen here a reference to Adam's son Seth, this would mean the Messiah would destroy all people living at His return (as everyone alive since Noah's Flood is descended from Seth), and the Bible clearly explains that He will not do this. The word "tumult," then, is correct—and a similar prophecy may be found in Jeremiah 48:45-46, "But a fire shall come out of Heshbon, a flame from the midst of Sihon, and shall devour the brow of Moab, the crown of

the head of the sons of tumult. Woe to you, O Moab!". Indeed, numerous passages warn of destruction to befall Moab and Edom at the time of Christ's return.

After proclaiming three more brief prophecies—dealing with the Amalekites, the Kenites (a Midianite tribe), the Assyrians, ships from the west, and the Hebrews—Balaam finally does head out for home. But, though not clear from this chapter alone, he does so only after explaining to Balak an effective way to hurt the Israelites. We will see the results of Balaam's instructions in our next reading." [END]

Verse 7 – Regarding the reference to Agag, I'll include a couple of commentaries that allow you to see a couple of different thoughts on the verse. John Gill's commentary states: "who might be the then present king of Amalek, reckoned one of the greatest kings on earth; and this name, some think, was common to all the kings of Amalek, as Pharaoh to the kings of Egypt; and according to Jarchi and Aben Ezra, this is a prophecy of the first king of Israel, Saul, and of his conquering Agag king of Amalek, for there was one of this name in his time, 1Sa 15:7".

Adam Clarke's commentary states: "This name is supposed to have been as common to all the Amalekitish kings as Pharaoh was to those of Egypt. But several critics, with the Septuagint, suppose that a small change has taken place here in the original word, and that instead of אגג meagag, than Agag, we should read גגג miggog, than Gog. As Gog in Scripture seems to mean the enemies of God's people, then the promise here may imply that the true worshippers of the Most High shall ultimately have dominion over all their enemies."

Day 172 - WEDNESDAY: June 7th

Numbers 25

Daily Deep Dive:

Here is the UCG reading plan for this chapter: "Israel's journey is basically over. They stand at Acacia Grove in Moab (Numbers 25:1), just across the Jordan River from the city of Jericho (Numbers 26:63). But what happens? Chapter 25 describes one of the most horrible episodes in the book of Numbers. How Israel here plunged headlong into such idolatry and sinfulness is almost inexplicable without looking elsewhere in the Scriptures. But when we do look elsewhere, we find that Balaam advised Balak to set a trap of sin for the Israelites so that God would curse His people: "Balaam...taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality" (Revelation 2:14). And just how was this accomplished? In Numbers 31, we will see more of the advice that Balaam gave to Balak: "Look, these [Midianite] women caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord" (Numbers 31:15-16).

Balaam's plan worked. The women of Moab and its Midianite allies sexually enticed many of the Israelites to join with them in their sexually immoral idolatrous practices. This was likely presented as an offer of national friendship and perhaps even a new way to worship God. Yet it was, in fact, flagrant rebellion against the true God. No doubt, temple prostitutes seduced Israelite men into sexual rites linked with their religious sacrifices to Baal or Chemosh, also known as Molech. Such worship often included human sacrifice—the word "cannibal" actually being derived from *Cahna-Bal*, meaning "the priest of Baal" (Alexander Hislop, *The Two Babylons*, 1959, p. 232). Thus, when the Israelites ate of the Moabite sacrifices (Numbers 25:2), they may have been participating in this ghastly practice. Psalm 106:28 says they ate "sacrifices offered to the dead," but the original King James is more literal in rendering this "sacrifices of the dead"—which, again, may imply human sacrifices. In any event, "this was not just another time of trouble, this was the most serious challenge yet. The people

had been seduced into joining the worship of Baal. And it was Baal worship that they had been sent to Canaan to eliminate!" (*Nelson Study Bible*, note on Numbers 25:4-5). God was infuriated, ordering Moses to execute every offender by hanging them in the sun till sunset (verse 4; Deuteronomy 21:23).

Zimri, an Israelite prince of Simeon, brazenly presented a princess of Midian, Cozbi, who was probably a temple prostitute, before Moses and the whole congregation. Although it is not entirely clear, it appears that they may have been performing their lewd rites in an open tent in full view of those at the door of the tabernacle of meeting! Aaron's grandson Phinehas, in impassioned zeal for God and righteous indignation, took a spear and drove it through the two. Shamefully, the idolatrous worship must have been rather widespread as the plague was stopped only after 24,000 people died. In terms of the death toll, this was an even worse disaster than the rebellion of Korah, wherein 14,700 died. God was pleased with the zealotry of Phinehas in executing judgment (Numbers 25:11; Psalm 106:30) and gave the line of the priesthood to his descendants as an everlasting covenant of peace (verses 12-13).

Following this terrible incident, God gives Moses instructions to "harass" the Midianites, that is, to engage them in battle as His vengeance on them. And this battle, which will be Moses' last, will be fought shortly—though it is not reported until chapter 31." [END]

Verse 3 – This is adultery against God.

Verse 18 – It's important that we learn from this chapter that both Satan and others want to see us fail and sin. Sometimes in this life, intentional traps and stumbling blocks are set before us hoping we fail. This life is hard enough, without others working against us, but this is the reality we face. Thankfully we have God's Holy Spirit to help us

both discern and overcome. We should keep in mind that even though Israel was seduced by schemes, they were punished none the less. There are so many various schemes and traps laid out for us in this world and we must be constantly vigilant to identify and avoid them.

Day 173 - THURSDAY: June 8th

Numbers 26

Daily Deep Dive:

The UCG reading plan for this chapter states: "The terrible plague of the previous chapter marked a turning point for Israel. The first generation that had come out of Egypt is now gone and God requires another census, which Moses and Eleazar (Aaron's son and successor) undertake: "But among these [whom they counted] there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the Wilderness of Sinai [in the first census]. For the Lord had said of them, 'They shall surely die in the wilderness.' So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun" (verses 64-65).

The numbering is, in part, for inheritance purposes, as tribal inheritance will be according to the principle of "share, and share alike," with every tribe receiving proportions commensurate with their numbers (verse 54). Since someone is sure to say one piece of land is better than another, it is to be divided up by the casting of lots (verses 55-56).

A comparison of this census with the first one at Sinai is rather interesting. When the Israelites were delivered from slavery, the tribe of Simeon comprised 59,300 men of fighting age (Numbers 1:22-23). Yet 40 years later, when Israel is about to enter the Promised Land, the Simeonites have only 22,200 men (Numbers 26:4, Numbers 26:14)—a 62.5 percent *drop* in population, in contrast with an average 6.5 percent *growth* for the rest of Israel (even though four other tribes had shrunk *slightly*). What had happened? Though there could be another

explanation, it is possible, as many have surmised, that a great number of Simeonites (known for their fiery temperament), along with groups from other tribes, left the mass of the Israelites during their 40 years of wandering. If so, where would they have gone? Since Jacob had prophesied that Simeon would be "scattered" among the tribes of Israel (Genesis 49:5-7), these early emigrants would probably have gone to the same place that other Israelites would go much later—Northwest Europe—paving the way for subsequent migrations (see our free booklet [*The United States and Britain in Bible Prophecy*](#)).

Interestingly, before the Romans invaded Britain centuries later, there was a Celtic clan living in what is now southwest England and Wales known as the Simonii, a name that may derive from the Simeonites.”
[END]

I don't have more to add to this chapter as it mostly deals with the census numbers.

Day 174 - FRIDAY: June 9th

Numbers 27

Daily Deep Dive:

Here is the UCG reading plan for this day: “Zelophehad died in the wilderness, not having disqualified himself in the great sins of Korah, or the Moabites, or any such thing, without any sons to receive an inheritance. So his daughters make the unusual appeal recorded in this chapter. And though it is contrary to the social mores of the day for women to inherit land, their case makes sense, prompting Moses to take the matter before God. God's response is that Zelophehad's daughters are right—and He gives Moses an additional judgment, adding to the previous law. Thus, the daughters are to receive an inheritance. We will see more on this matter in chapter 36.

God then reaffirms to Moses that he will not be allowed to enter the Promised Land because he rebelled at God's command when he struck the rock to bring forth water (verse 14; compare Numbers 20:12). Moses, as so often before, thinks only of the people rather than himself. He says, "They are going to need a leader" (compare verse 17). So God commands Moses to ordain Joshua, a man with God's Spirit in him (verse 18). Though Joshua is to be "over the congregation" (verse 16) to lead them as a shepherd (verse 17), he is not to be a supreme one-man ruler with unlimited authority. He will not even have the degree of authority Moses has. Each time Joshua needs to know the will of God, he is to stand before Eleazar the priest, who will seek God's answer "by the judgment of the Urim" (verse 21). Indeed, it should be noted that no other human figure of the Old Testament will be given the degree of authority Moses is invested with. As God's special prophet (Deuteronomy 18:15; Numbers 12:6-8), Israel's chief human "judge" (Acts 7:35; Exodus 18:13-26), and the mediator of the Old Covenant (compare Galatians 3:19-20), no one would truly fill his shoes until Jesus Christ Himself arrived (compare Deuteronomy 34:10; Deuteronomy 18:15-19)." [END]

Verse 4 – Since they had no male, their family would not have been included in the census and therefore they were about to get no land as an inheritance.

Verse 5 – God is so often made out to be harsh, rigid, and unreasonable but nothing could be further from the truth. The God Family, God the Father and Jesus Christ are both incredibly patient, kind, understanding, reasonable, and merciful. This is another example of God hearing, understanding, and instituting laws to ensure what is fair and right.

Verse 18 – Here we see the practice of laying hands upon someone to appoint them into a position of service before God and publicly in front of people as witnesses.

We should notice, Joshua had been serving for a long time in various roles and ways before God placed him in this role. He had a proven track record of faithfulness, obedience, service, and commitment. He wasn't a novice. Notice also, while Moses asked for a new leader for the people, God was the one who selected him. Even though Moses had God's Holy Spirit in him, only God knows the hearts of individuals and only God can best choose human leaders.

Day 175 - SATURDAY: June 10th

Numbers 28 & 29

Daily Deep Dive:

The UCG reading plan states the following: "Chapters 28 and 29 provide a review of laws regarding offerings to be made each day, on the Sabbath, on the new moon (the first day of the month), and during God's Feasts. Frequent repetition is a tool God uses often to emphasize important features of His laws.

In reading about the various offerings mentioned here, consider that we must demonstrate to God our devotion to Him every single day of our lives. But there are special occasions He has appointed for us to go beyond our normal devotion in spending more time reflecting on His will and more time honoring and serving Him." [END]

Chapter 28:

Verse 2 – God calls in Leviticus, the Burnt Offering, the Grain Offering, and the Peace Offering, sweet-smelling aromas. Additionally, here He calls them "His offerings" and "My food".

Verses 3 & 4 – As part of the daily offerings, they were to offer a male lamb (symbolic of Jesus Christ) as a Burnt Offering (totally consumed and entire life given to God) both in the morning and again in the "evening". This word for "evening" is the same as used in Genesis 1 during creation for counting "evening and morning" portions as a day.

It is also the word used in Exodus 12:6 for describing when the Passover lamb must be killed.

Verses 5 – 8: Each burnt offering was accompanied by a grain offering and a drink offering (the bread & the wine).

Verse 9 – On the Sabbath, the daily offering was doubled (an additional two male lambs, grain/drink offerings). This is another way that the Sabbath was set apart or made to be different from other days of the week.

For us, as serving Christians, we often give of ourselves to God and His people the most on the Sabbath day. Serving and pouring ourselves out more on that day than any other.

Verses 11 – 15: To mark the beginning of each month, a large burnt offering was given, each with specific grain & drink offerings. Additionally, a sin offering was given for the general sin of the people. The NKJV version says “beside” the regular burnt offering. This may have meant in addition to, but the word “beside” can be translated “as upon” as is the case of the word in Genesis 1:2 when the Spirit of God moved “upon” the face of the waters. It’s my understanding that the Burnt offering was first, followed by the grain and drink offerings, with the sin offering fat burnt on top (“upon”) of them all.

Verse 16 – This verse is very clear that Passover is on the 14th day (hot portion) of the month during.

Verse 17 – Unleavened Bread begins the day after on the 15th.

Verse 19 – While they were to do no servile work on this Holy Day, they did have the work of the offerings to do. In addition to the daily offerings, they had a Holy Day offering that was similar to the monthly offerings.

Verse 24 – While not every day was Holy, God commanded these offerings to be given each day of the 7 days of Unleavened Bread. Every day was special and given special focus as it belonged within this special week.

Verse 26 – This is the Feast of Pentecost, also called the Feast of Weeks. It likewise had the same offering as each day of Unleavened Bread or a new month.

Chapter 29:

We find a similar pattern on both the Feast of Trumpets and the Day of Atonement regarding the Burnt offerings, grain, drink and sin offerings. One thing to notice is that the number of bulls has to this point been 2 animals for the monthly, Passover, Days of ULB and Pentecost offerings, but here on Trumpets and Atonement they are reduced to one. I've read multiple commentaries and have not seen a good explanation for why.

Verse 6 – Here you have a day where you have the daily offering, the monthly offering and the Holy Day offering all happen on the same day.

Verse 13 – Here the bulls are increased to 13, the rams and lambs doubled to 2 and 14 respectively. A total of 32 animals (13 bulls, 2 rams, 14 lambs, 1 goat, and 2 lambs (for the daily Burnt offering)). Each day of the Feast of Tabernacles, God reduced the number of bulls sacrificed by one bull (keeping the other animals the same) until on the 7th day of the Feast, the final day of the Feast of Tabernacles, the number of bulls offered was 7. As we've discussed before, the number 7 represents the symbol of perfection and completion.

Verse 36 – On the eighth day, the Burnt offering again contained one bull (like Trumpets and Atonement).

Verse 39 – In addition to these offerings, the vow and freewill peace offerings would be given of which everyone who was clean was able to Feast together with both God and man at peace together.