

hands." This idiom is very suggestive of the fact that the priests' hands were to be filled with the Lord's service. However, as an idiom, it seems to mean only "to install." (Compare Cassuto, *op. cit.*, p. 386.) "To sanctify" means "to set apart to holy use."

23. *What innermost garments were provided for the priests?* (28:42, 43; 39:28)

Moses was to make for them linen breeches to cover the flesh of their nakedness. These covered from the loins (abdomen) to the thighs. These were to be worn beneath all other garments whenever they came near to the altar in the Holy place. Failure to wear these could cause them to "bear iniquity," (that is, to suffer the punishment of iniquity) and die! This was to be a law for the priests forever.

Modesty was required in God's priests. Compare Ex. 20:26. It is worthy of notice that Moses put upon the priests all of their garments except these linen inner breeches. See Lev. 8:13; Ex. 29:5.

THE TEXT OF EXODUS
TRANSLATION

29 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock and two rams without blemish, (2) and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. (3) And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. (4) And Aar-on and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. (5) And thou shalt take the garments, and put

upon Aar-on the coat, and the robe of the eph-od, and the eph-od, and the breastplate, and gird him with the skilfully woven band of the eph-od; (6) and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. (7) Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. (8) And thou shalt bring his sons, and put coats upon them. (9) And thou shalt gird them with girdles, Aar-on and his sons, and bind head-tires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aar-on and his sons.

(10) And thou shalt bring the bullock before the tent of meeting: and Aar-on and his sons shall lay their hands upon the head of the bullock. (11) And thou shalt kill the bullock before Je-ho-vah, at the door of the tent of meeting. (12) And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. (13) And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. (14) But the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp: it is a sin-offering.

(15) Thou shalt also take the one ram; and Aar-on and his sons shall lay their hands upon the head of the ram. (16) And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. (17) And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. (18) And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto Je-ho-vah; it is a sweet savor, an offering made by fire unto Je-ho-vah.

(19) And thou shalt take the other ram; and Aar-on and his sons shall lay their hands upon the head of the ram. (20) Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aar-on, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the

blood upon the altar round about. (21) And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aar-on, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. (22) Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh (for it is a ram of consecration), (23) and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before Je-ho-vah: (24) and thou shalt put the whole upon the hands of Aar-on, and upon the hands of his sons, and shalt wave them for a wave-offering before Je-ho-vah. (25) And thou shalt take them from their hands, and burn them on the altar upon the burnt-offering, for a sweet savor before Je-ho-vah: it is an offering made by fire unto Je-ho-vah.

(26) And thou shalt take the breast of Aar-on's ram of consecration, and wave it for a wave-offering before Je-ho-vah: and it shall be thy portion. (27) And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aar-on, and of that which is for his sons: (28) and it shall be for Aar-on and his sons as *their* portion for ever from the children of Is-ra-el; for it is a heave-offering: and it shall be a heave-offering from the children of Is-ra-el of the sacrifices of their peace-offerings, even their heave-offering unto Je-ho-vah.

(29) And the holy garments of Aar-on shall be for his sons after him, to be anointed in them, and to be consecrated in them. (30) Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place.

(31) And thou shalt take the ram of consecration, and boil its flesh in a holy place. (32) And Aar-on and his sons shall eat the flesh of the ram, and the bread that is in the basket,

at the door of the tent of meeting. (33) And they shall eat those things wherewith atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat thereof, because they are holy. (34) And if aught of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

(35) And thus shalt thou do unto Aar-on, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. (36) And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it. (37) Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

(38) Now this is that which thou shalt offer upon the altar: two lambs a year old day by day continually. (39) The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: (40) and with the one lamb a tenth part of an *e-phah* of fine flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering. (41) And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Je-ho-vah. (42) It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Je-ho-vah, where I will meet with you, to speak there unto thee. (43) And there I will meet with the children of Is-ra-el; and *the Tent* shall be sanctified by my glory. (44) And I will sanctify the tent of meeting, and the altar: Aar-on also and his sons will I sanctify, to minister to me in the priest's office. (45) And I will dwell among the children of Is-ra-el, and will be their God. (46) And they shall know that I am Je-ho-vah their God, that brought them forth out of the land of E-gypt, that I might dwell among them: I am Je-ho-vah their God.

EXPLORING EXODUS: CHAPTER TWENTY-NINE
 QUESTIONS ANSWERABLE FROM THE BIBLE

1. After reading the chapter carefully, propose a very brief topic-title for it.
2. To whom are the commands of 29:1, 3, 5 addressed?
3. What items were to be collected for the consecration ritual? (29:1-2)
4. Where was the consecration ritual to take place? (29:4)
5. What was the first act in the priest's consecration? (29:4)
 Of what may this act have been a symbol? (Matt. 3:13; John 17:19)
6. What did Moses put upon Aaron? (29:5-6) Of what may this act have been a symbol? (Isa. 11:5; 63:1-2; 59:17; Rev. 1:13; Psalm 45:8)
7. With what was Aaron anointed? How? (29:7; Psalm 133:2)
 Of what may Aaron's anointing have been a symbol? (Acts 10:38; Psalm 45:7; Heb. 1:9; Matt. 3:16; Luke 4:1, 14)
8. What garments were placed on Aaron's sons? (29:8-9)
9. How long was the priesthood to belong to Aaron's family? (29:9)
10. What does the word *consecrate* mean? (Do some research on this.) (29:9)
11. For what type of an offering was the bull brought? (29:10, 14; Compare Lev. 4:1-4)
12. Upon which offerings did the priests lay their hands? (29:10, 15, 19)
13. For whose sin was the bull offered? (29:10; Compare Heb. (5:1-3.))
14. Where was the blood of the bullock put and where was it poured out? (29:12) (Where was the blood of sin-offerings usually put and poured out? Lev. 4:5-7)
15. For what type of offering was the one ram offered? (29:15, 18)
16. How much of the ram was burned? (29:18; Lev. 1:9)
17. Where was the blood of the other ram placed? (29:20).

- What may the application of blood to Aaron's ear, thumb, and toe have symbolized? (Compare Ps. 40:6-9; Heb. 10:5-10; Zech. 3:6-8)
18. What designation (or descriptive name) is applied to the other ram? (29:26, 31)
 19. What two things were sprinkled on the priests' garments? Why? (29:21)
 20. What was placed into the priests' hands for a brief time? (29:22-24) What motions did the priests make while holding these items? (29:24)
 21. What part of the ram was to be saved for Aaron and his sons? (29:26-28; Compare Lev. 7:32-34)
 22. What type of an offering was the portion reserved for Aaron and his sons said to have been? (29:28; Compare Lev. 7:34)
 23. What was done with the high priest's garments when he died? (29:29)
 24. How long did a new priest wear his father's garments? (29:30)
 25. What type of sacrifice does the ram which the priests ate part of appear to have been? (29:31-32; Compare Lev. 7:29-33)
 26. What was done with the bread which Moses brought? (29:33, 2-3; Lev. 7:11-13)
 27. What was the law about "strangers" eating the priests' food? (29:33) What should this teach us about men taking the office and privileges of priesthood to themselves? (Heb. 5:4-6)
 28. Why did the priests eat the bread and flesh? (29:33)
 29. What was done with leftover bread and flesh? (29:34; Compare 12:10)
 30. For how long did the consecration ritual continue? (29:35-36)
 31. What object was cleansed by the sin-offerings? (29:36-37) Why should it need cleansing?
 32. Did touching the altar make whatever touched it holy? (29:37; Compare Haggai 2:12) Is 29:37b a simple statement

- of fact, or is it a command of God to be obeyed?
33. What was to be offered every day on the altar? (29:38, 42)
 34. When were they to be offered? (29:39, 41)
 35. What was offered along with the lambs? (29:40)
 36. What did these daily offerings symbolize to us now living? (29:42; Compare Heb. 9:24-26; 10:11-12; I John 1:7, 9; John 1:29)
 37. Where did God meet with Israel? (29:42-43; 25:21-22)
 38. What was the effect of God's glory and presence on the tabernacle? (29:43-44)
 39. What does *sanctify* mean? (29:43-44)
 40. What two great promises did God give to Israel in 29:45? Compare 25:8; Gen. 19:5-6; 17:1; Eph. 3:17; Rev. 21:3.
 41. What was Israel to know? (29:46; 6:7; 16:12) What would cause them to know this?
 42. How could Israel's knowing that Jehovah was their God be BOTH a result of and a means of God's dwelling among them? (29:46)
 43. Why state at the close "I am Jehovah their God"? (29:46)

EXODUS 29: CONSECRATION OF PRIESTS;
CONTINUAL BURNT-OFFERING

I. CONSECRATION OF THE PRIESTS; 29:1-37.

1. Items used in the consecration; 29:1-3.
2. Priests washed (29:4), clothed (29:5-6, 8-9), and anointed (29:7).
3. Bullock of sin-offering; 29:10-14.
4. Ram of burnt-offering; 29:15-18.
5. Ram of consecration; 29:19-28, 31-34. - Priest's garments inherited; 29:29-30.
6. Seven days of consecration; 29:35-37.

II. CONTINUAL BURNT-OFFERING; 29:38-42

1. Offered twice each day; 29:38-41.

2. Offered with meal- and drink-offerings; 29:41.
3. Offered at the place God met with Israel; 29:42.

III. GOD'S PRESENCE WITH ISRAEL; 29:43-46.

1. Sanctified the Tent; 29:43.
2. Sanctified the priests; 29:44.
3. Caused Israel to know the LORD; 29:45-46.

AARON, A TYPE OF CHRIST (our high priest)!

	Aaron	Christ
--	-------	--------

I. SIMILARITIES

- | | | |
|----------------------|------------|------------------------|
| 1. Called. | Ex. 29:4 | Heb. 5:4-6; John 10:18 |
| 2. Washed. | Ex. 29:4 | Matt. 3:13-15 |
| 3. Clothed. | Ex. 29:5-6 | Isa. 63:1-2; Rev. 1:13 |
| 4. Anointed. | Ex. 29:7 | Heb. 1:9; Acts 10:38 |
| 5. Perpetual priest. | Ex. 29:9 | Heb. 7:16-17 |

II. DIFFERENCES

1. Christ needs no sacrifices for His own sins; Ex. 29:10, 15-16; Heb. 7:26-28.
2. Christ never dies; Ex. 29:29; Heb. 7:23-24.
3. Christ need not repeat His sacrifice daily; Ex. 29:38-39; Heb. 10:11-12.

AARON'S SONS, A TYPE OF CHRISTIANS (as Priests)!

- | | Aaron's Sons | Christians |
|-----------------------|--------------|-----------------------|
| 1. Called. | Ex. 29:4 | I Pet. 2:9 |
| 2. Washed. | Ex. 29:4 | Heb. 10:22; Titus 3:5 |
| 3. Clothed. | Ex. 29:8-9 | Rev. 3:18 |
| 4. Perpetual priests. | Ex. 29:9 | Rev. 1:6 |

- | | | |
|--|-------------------|------------------|
| 5. Offered sacrifices. | Ex. 29:10, 15, 19 | Eph. 5:2 |
| 6. Consecrated in ear, thumb, and toe. | Ex. 29:20 | Rom. 12:1 |
| 7. Made HOLY. | Ex. 29:21 | I Pet. 1:16; 2:9 |
| 8. Sacrifices placed on hands. | Ex. 29:24 | I Thess. 2:4 |
| 9. Partook of the sacrifices. | Ex. 29:32 | Heb. 13:10-12 |
-

THE CONTINUAL BURNT-OFFERING

(A type of the death of Christ!)

(Exodus 29:38-42)

1. Offered every day; Ex. 29:38-39. (Christ's sacrifice in un-failingly available.)
 2. Offered with enrichment (meal- and drink-offerings); Ex. 29:40-41. (Christ's sacrifice is rich.)
 3. Offered to create fellowship with God; Ex. 29:42.
(Christ's sacrifice brings fellowship with God. I John 1:3, 7)
-

GOD'S PRESENCE AMONG HIS PEOPLE (Ex. 29:43-46)

1. A *sacrifice-bought* presence; 29:42-43.
 2. A *sanctifying* presence; 29:43-44.
(Sanctifies the tabernacle, altar, and priests)
 3. A *steadfast* presence; 29:45.
 4. A *knowledge-giving* presence; 29:46.
-

EXPLORING EXODUS: NOTES ON CHAPTER TWENTY-NINE

1. *What is in Exodus twenty-nine?*

The chapter deals with the consecration of Aaron as high priest and his sons as ordinary priests. The chapter closes with instructions about the every-day continual burnt-offerings (29:38-46). We entitle the chapter **CONSECRATION OF PRIESTS**.

The chapter is of great value to us because it illustrates how Christ Jesus received His high-priesthood and how He functions as priest. Also it illustrates how we Christians have become priests and how we function as priests. In other words, the things related in this chapter are **TYPES** for our enlightenment.

The eternal application of Exodus twenty-nine lies in the fact that true priests must be cleansed, clothed, anointed, installed by sacrifice, and consecrated in ear and hand and foot (29:20). Then and only then can they make sacrifices pleasing to God.

Exodus twenty-nine is very similar to Leviticus chapter eight.

Exodus twenty-nine is different in the character of its subject matter from the material in surrounding chapters. They deal with the materials and construction of the tabernacle, whereas this chapter deals with the *ritual* of consecration of priests and closes with the *ritual* of daily burnt-offerings. The insertion of this chapter gives *purpose* to the instructions about material things in the adjoining chapters.

Although chapter twenty-nine deals mainly with ceremonial instructions, the book of Exodus does not attempt to set forth a thorough description of the religious practices in Israel. Exodus sets forth just enough about the ceremonies to make the history it tells and the construction details it relates relevant and exciting. Exodus leaves to the books of Leviticus, Numbers, and Deuteronomy the main body of data about Israel's religious rituals.

Thus, allusions in Exodus twenty-nine to the sin-offering (29:14, 36), the burnt-offering (29:18, 25, 42), wave-offering (29:41), drink-offering (29:40), etc., can only be understood after a study of Leviticus 1-7.

2. *What items were used in the priests' consecration?* (29:1-3)

(1) A young bull (literally, "one bull, a son of the cattle") for a sin-offering (29:10, 14; Lev. 8:2); (2) two rams, one for a burnt-offering (29:18) and the other for the "ram of consecration" (29:22); (3) unleavened bread, unleavened cakes mixed with oil (resembling pancakes, or tortillas, or Arab *pita*), and unleavened wafers anointed (spread) with oil (29:32; Leviticus 2:1). These bread items were all made of fine white flour and were all brought in one basket. The bread formed a meal-offering (also called a grain-offering, or cereal-offering, or meat-offering in KJV). See Lev. 6:19-23.

The exact significance of meal-offerings is in no place in scripture set forth specifically. It was always offered with the burnt-offerings and with the peace-offerings (Num. 15:4-10). Some have felt that it was a symbol of Christ's human nature (Pink). Others (the author, for example) have felt it was a symbol of the *people* of God (who are often described as God's good harvest of grain) presenting themselves to God, along with Christ's presentation of Himself as our burnt-offering. In cases like this where the scriptures do not definitely inform us about things, we must avoid strong, dogmatic, divisive opinions.

3. *What was the first act in the priests' consecration?* (29:4; 40:12; Lev. 8:6)

They were *washed* with water. This was probably done at the laver (30:17-20). This outward washing certainly is to be viewed as a symbol of their inner cleansing of mind and conscience. But it was also an essential act of obedience in bringing about this inner cleansing.

It is noteworthy that Christ's "washing" (his baptism) was the *first* act as He began His ministry. (Matt. 3:13). However, unlike Aaron he did not need cleansing of soul;

He was washed only to set us an example.

Aaron's sons were washed as well as their father. The washing of the sons appears to be a type of the baptism of believers in Christ. Our baptism is both a symbol of the inward cleansing God gives, and an act of faith required by God to bring about the cleansing. See Titus 3:5; Eph. 5:26; Heb. 10:22. As priests unto God our garments are washed in the blood of the lamb (Rev. 7:14).

4. *What clothes were placed upon the priests?* (29:5-6, 8-9; Lev. 8:7-9, 13)

The same garments are mentioned here¹ that are described in chapter twenty-eight. The breeches of 28:42 are not mentioned in 29:5-6, 8-9, because the priests themselves put these on, and this passage lists only the garments which Moses placed on them.

Leviticus 8:8 mentions specifically that the Urim and Thummin were placed in the breastplate as they were clothed.

5. *What was poured on Aaron's head?* (29:7; Lev. 8:12)

The special anointing oil was poured upon him. The composition of this oil is described in Lev. 30:22-33. It was a unique compound prepared exclusively for the purpose of anointing. It was composed of olive oil and several spices. It appears that only the high priest had the holy anointing oil poured on his head. Compare Ps. 133:2. However, Ex. 30:30 does indicate that his sons were also anointed. Perhaps their anointing consisted of that sprinkling of oil and blood referred to in 29:21, where the oil is said to have been sprinkled upon them and upon their garments.

The anointing of Aaron was a type of the anointing of

¹The RSV omits "Aaron and his sons" from 29:9, although it is in the Hebrew text. This omission does not change the meaning, but it probably should be retained because its presence reemphasizes the distinctive position of Aaron and his sons.

The Hebrew term for "holy crown" in 29:6 is *nezer* (meaning sprout, shoot, branch), whereas in 28:36 the golden "plate" in Hebrew is called *tsits* (meaning blossom, flower). The use of the two different terms for the golden plate on Aaron's turban is hardly a proof for multiple or composite authorship of the two chapters. Two descriptive terms are frequently used to refer to the same object.

Christ Jesus. The very word *messiah* (or Christ) means "the anointed one." Immediately after Jesus' baptism, the Holy Spirit descended upon Him and He was anointed with the Holy Spirit and power. See Acts 10:38; Ps. 45:7; Heb. 1:9; Luke 3:22; 4:1, 14. These passages seem to indicate that the anointing oil was a symbol (or type) of the Holy Spirit.

Aaron's sons were anointed as was Aaron himself. Similarly Christians are anointed with the Holy Spirit. (I John 2:20, 27; 4:13). When we obey the gospel, and repent and are baptized, we receive God's Spirit as a gift (Acts 5:32; 2:38). We certainly are not anointed in the same degree that Christ was, but we all become partakers of the Holy Spirit.

The fact that Israel's priests, kings, and prophets were anointed as part of their installation into office suggests that to do God's work all human talents need the special touch of God's Spirit.

6. *How long was the priesthood to belong to Aaron's family?* (29:9, 33; Num. 18:7)

The priesthood was given to them by a "perpetual statute." (This may also be translated "a statute for the distant future." See Harkavy's *Lexicon*, under '*olam*.)² Thus their priesthood was to be permanent as long as the statute (the law) was in effect.

God later prophesied the appearance of another priest (referring to Christ Jesus who was to come), who would be of the order (or likeness) of Melchizedek (Psalm 110:4). The coming of a priest from an entirely different family and people certainly indicated that the law giving the priesthood to Aaron's family "by a perpetual statute" was to be abolished (Heb. 7:11-18).

7. *What does "consecrate" mean?* (29:9)

²*Olam* is variously translated "distant future," "everlasting," "eternity." It certainly does not always imply an endless eternity to come. For example, it is used in Deut. 15:17, where it clearly means only "for life."

In the Hebrew language the words literally mean "to fill the hand." This literal rendering is very suggestive and causes us to ponder the fact that God's service should fill our hands, and also our minds, lips, etc.

Nevertheless, it seems that the expression "fill the hands" had lost much of its purely literal meaning and had become just a synonym for "install" or "ordain." (Note the R.S.V. and New English Bible.)

8. *What was the purpose of the sacrifice of the bull?* (29:10-14; Lev. 8:14-17)

It was to be a sin-offering (29:14). The sin-offerings are described in Leviticus chapter four and 6:24-30. They were offered for sins done unintentionally and unawares. These sins might include violations of anything which Jehovah had commanded not to be done (Lev. 4:2).

When Aaron and his sons laid hands upon the bull before it was sacrificed, they were making an acknowledgement of their sins. As men "compassed with infirmity" they needed first to offer sacrifice for their own sins before they could offer for others. (Heb. 5:2; 7:27). Killing the bull was an admission, "We deserve to die, but God in His grace accepts the death of this creature instead of my death."

Note that Aaron and his sons laid hands on all three of the offerings made during their consecration (29:10, 15, 19). ALL the priests laid hands upon the bullock of the sin-offering.

The act of the priests in laying hands on the bull was like to our act of confessing, "He (Jesus) was wounded for our transgressions; he was bruised for our iniquities" (Isa. 53:5).

Moses himself killed the sin-offering. Priests did not usually have to kill the sacrifices themselves. (Lev. 1:5)

The application of the blood to the horns of the altar of burnt-offering suggests the POWER of the sacrifices. Compare 27:2.

The "inwards" of 29:13 are the entrails. The "caul of

the liver" (29:13) refers to fleshly tissues coupled with and round about the liver. The word translated "caul" literally refers to something which is left over or redundant. (R.S.V. renders it "appendage of the liver.")

"Burn them upon the altar" (29:13) literally reads "make them smoke upon the altar." This expression is applied to burning a sacrifice or burning incense.

Parts of the bull of the sin-offering were burned upon the altar, and parts (the sin, flesh, dung) were burned outside the camp. The burning outside the camp hints that the animal had taken the sins of the offerer upon it in such a way that God viewed it as inappropriate for offering on the altar. Even sin that has been removed by sacrifice has an abhorrent quality about it. Compare Lev. 4:11; Heb. 13:2.

9. *What was the purpose of the sacrifice of the first ram?* (29:15-18; Lev. 8:18-21)

It was to be a *burnt-offering* unto Jehovah. Burnt-offerings are described in Leviticus chapter one and 6:8-12. The burnt-offering was a type of Christ's death on the cross.

The fact that the WHOLE ram was burned has been interpreted to signify that the priests gave themselves completely to the Lord. Much more probably it signifies the TOTAL destruction due to sin and to the sinner. Burnt-offerings illustrate the utter destruction coming to the sinner in hell, and the total ruin endured by Christ when He died.

The numerous sacrifices of the law speak of many things - of the holiness of God, of the sin of men, of the power in sacrifices, of the wickedness of sin, of Christ the lamb to come.³

Sprinkling the blood about the altar (29:16, 12) reminds us that God's offerings must be made where God designates. It is the altar that makes a gift holy (Matt. 23:19).

³Ramm, *op. cit.*, p. 168.

Unless brought to the altar, blood was just blood. Similarly, a change in our way of living, unless done with a recognition that Christ is our altar, does not make that change a "repentance unto life."

The mention of "a sweet savor (smell)" reminds us of Noah's sacrifice (Gen. 8:2). A "sweet savor" does not necessarily suggest that the sacrifice smells like perfume. But is one that is agreeable to the Lord. Christ gave himself for us "an offering and a sacrifice unto God for a sweet-smelling savor." (Eph. 5:2)

10. *Where was the blood of the second ram applied?* (29:19-21; Lev. 8:22-24, 30)

The blood of this ram was placed upon the priests - upon the tip of the right ear, the thumb of the right hand, and the toe of the right foot. Also, the blood was sprinkled upon the altar round about (that is, all around it). Further, it was sprinkled upon the priests and their garments.

This second ram (compare 29:1, 15) is called the "ram of consecration." (Note 29:22, 26.) Literally this would read, "the ram of filling (the hands)!" Compare 29:9. Its use was special and unique as a part of the priests' consecration, even though it does seem to have been sort of a peace-offering. The peace-offering was the one offering partly eaten by the offerers. See Ex. 29:31-34; Lev. 7:15-17.

The application of blood to the priest's ear, toe, and thumb suggests that his ears were to be consecrated to hearing God's words, his feet to walking in God's courts, and his hands to God's works.

The blood on their ears also recalls to our minds that a slave's ear was bored if he wished to commit himself to perpetual service to his master (21:6). The priest was committing himself to perpetual service to God.

The application of blood to both *priest* and *altar* suggests the close linkage of priests and sacrifice. Offering sacrifices was one of their primary duties. But sacrifice was also their only hope for personal acceptance before God. Similarly, we must preach Christ and Him crucified (I Cor. 2:2);

but we must recognize as we preach that the cross of Christ is our personal hope and glory (Gal. 6:14) and not just something which we preach to others.

The sprinkling of a mixture of blood and anointing oil (29:21) upon the priests further links together the blood atonement and service to God. Heb. 9:22 tells us that all things are cleansed with blood, and without the shedding of blood there is no remission.

The sprinkling of the blood hallowed (made holy) both the priests and their garments (29:21-33).

We need not be disturbed by the thought that sprinkling blood and oil upon the priests' costly garments would spatter and defile them. Some things are much more important than spotless tidiness! Also, not a large amount of oil and blood was sprinkled, probably only a few drops.

11. *What was placed upon the priests' hands during their consecration? (29:22-25; Lev. 8:25-29)*

Several parts of the body of the ram of consecration and one piece of each of the various kinds of bread mentioned in 29:2 were placed upon the hands of Aaron and of his sons. These items were then "waved" before the face of the Lord. The verb "shalt wave" in 29:24 reads literally "thou shalt wave," suggesting that Moses waved the flesh and the bread. However, 29:25 indicates that Moses did not take back the flesh and bread from the priests' hands until after it had been waved. Obviously then the priests did the waving, and Moses himself only waved the flesh and bread in that he caused Aaron and his sons to wave it.

The act of placing parts of the offerings in the hands of the priests seems to symbolize and visualize the fact that they were being given the authority to handle sacred offerings and bring them before the Lord. In a similar way Christ has been fully qualified to bring our offering (Himself!) before God. (Heb. 5:8-9)

Possibly also the waving served to dramatize that the offering was to be seen and known by all men everywhere, and was offered to God, who is everywhere.

The movement indicated by “waving” was a horizontal motion. It may have been forward and back again, like the motion of sawing, as if extending the offering towards the altar. (Isa. 10:15 uses the verb *nuph*, translated “to wave,” to refer to the motion of sawing.) Also, the waving motion may have been a right-to-left motion, side to side, like the motions used in cutting with a sickle. (*Nuph* expresses this type of motion in Deut. 23:25 [23:26 in Hebrews].) “Wave” is not necessarily thought of as being in contrast to “heave” (in 29:27), as if waving were horizontal motions and heaving were up-and-down motions. See 29:27.

- The “rump” of 29:22 K.J.V. refers to the “fat tail” of the Oriental sheep. Their tails are thick, wide (often six inches or thereabouts), heavy, and full of fatty tissue.
12. *What was done with the breast of Aaron’s ram of consecration?* (29:26-28; Lev. 8:29)

The breast (meat from the lower abdomen) was waved by Moses before the Lord, and then it became Moses’ special portion for food. This breast of the wave-offering thereafter (after this one original priestly consecration) was to be the priest’s portion of sacrifices, along with the thigh (shoulder) of heave-offerings. See Lev. 10:15; Deut. 18:3. Also, peace-offerings were partly waved before the Lord, and, then the wave-breast of peace-offerings was reserved for the priests to eat. (Lev. 7:30)

The breast was given to Moses on this one occasion because he filled the office of priest for Aaron and his son during their consecration. But thereafter it was a part reserved for the priests’ food.

The term “heave-offering” (29:28) (Heb. *terumah*) simply means an oblation or something offered to God or to the priests. The root of the word (*rum*, to be raised, to be high) suggests a raised position, but does not definitely state that it was handled with up-and-down motions during its presentation.

As Moses and Aaron received part of the meat brought

to the altar for sacrifices as support for their priestly work, so also the Lord has commanded that those who now proclaim the gospel shall live by the support of those who hear the gospel. (I Cor. 9:14)

Leviticus 8:30 gives the instruction to sprinkle Aaron and his sons with blood and oil *after* the instructions about the wave-offering. Ex. 29:21ff mentions the sprinkling *before* the instructions about the wave-offering. We need not assume from this (as Noth does. See *op. cit.*, pp. 232-233) that Exodus contradicts Leviticus, or that there is indication of "secondary additions" to the Biblical text. We do not know exactly why there is the difference in order, but it is only a very slight difference. We doubt that this Biblical record of the priests' consecration was recorded with such detail that it could function as a step-by-step procedure manual for repeating the ceremony.

13. *What was done with the high priest's garments when he died? (29:29-30)*

They were passed on to his son after him, and the son was anointed in them and consecrated in them. God intended that there would ALWAYS be a qualified priest on the job to enable men to approach Him acceptably. Compare Heb. 7:23-25.

Numbers 20:25-26 tells of the transfer of Aaron's garments to his son Eleazar.

The new priest wore the robes of his father seven days at the start of his priestly career. These seven days correspond to the seven days that Aaron and his sons remained within the tent of meeting during their consecration. (Lev. 8:33, 35). "Tent of meeting" (KJV, "tabernacle of the congregation") usually refers to the room called the Holy Place (27:21).

"Liberal" critics generally assume (wrongly, we feel) that the instructions about the regalia of high priest were not formulated or put into practice until the post-exilic time after the Babylonian captivity, a thousand years after Moses' time. This is surely NOT the way the Biblical text

tells it.

14. *What was done with the flesh of the ram of consecration?* (29:31-34; Lev. 8:31-32)

Moses was to boil it in a holy place (not THE Holy Place), and Aaron and his sons were to eat it along with the bread (29:2, 23) at the door of the tent of meeting (the Holy Place).

How meaningful it was that Aaron and his sons should EAT those things by which atonement (at-one-ment) was made for them, and by which they had been consecrated and sanctified! (29:18, 25). Similarly, the sacrifice of Christ for us not only provides us forgiveness, but also sustains our spiritual life (John 6:51).

Any bread or flesh which the priests did not eat was to be burned the next morning (29:34). See notes on 12:20 for possible reasons for the destruction of leftover food.

“Atonement” in 29:33 (and elsewhere) refers to *covering*. The Hebrew verb translated “make atonement” (*kaphar*) is related to the word translated “mercy-seat” (*kapporeth*). This idea of atonement (covering) is very prominent in God’s covenant with Israel.

No stranger dared to eat the holy food specially reserved for Aaron and the priests. “Stranger” in 29:37 refers to anyone not of the family of Aaron.

15. *How long did the consecration ritual last?* (29:35; Lev. 8:33-36)

It lasted seven days and then on the eighth day Aaron and his sons, as newly consecrated priests, offered the first sacrifices themselves.

In their first sacrifices they offered a calf for a sin-offering and a ram for a burnt-offering (Lev. 9:1-2). It is very noticeable that after all the offerings Moses had made for Aaron and his sons that they themselves had to offer for themselves sin- and burnt-offerings (Lev. 9:7-8). Only then did they present the people’s offering (oblation Lev. 9:15). Truly the blood of bulls and goats could NOT take away sins (Heb. 10:4, 11).

The number *seven* frequently suggests completeness. Perhaps the seven-day stay in the tent of meeting points toward the completeness of the consecration of the priests.

16. *What sacrifices did Moses offer during the seven days of the priests' consecration? (29:36-37)*

Every day of the seven he offered the bull of the sin-offering. (See 29:10, 14.) These particular offerings were made primarily to make atonement for the altar itself. Ex. 29:36 can be translated rather literally to read, "And the bull of the sin-offering thou shalt offer daily for the atonement, and thou shalt purge (upon) the altar in thy making atonement for (or upon) it, and thou shalt anoint it to make it holy."

The result of these sacrifices was that the altar became MOST holy (literally, "holy of holy things"). Everyone touching the altar would be "holy." Inasmuch as no one was to touch the altar except the priests (not even the Levites; see Num. 4:15), the statement about the altar making whoever touched it holy really only serves to intensify the "holiness" of the priests. Certainly "lay" persons did not become "holy" by touching the altar either intentionally or accidentally. Compare 30:29; Haggai 2:12.

Christ is our altar (Heb. 13:10-12). The sanctification of the altar at the tabernacle by Moses suggests that great significance is attached to Christ's sanctifying himself unto God's service. See John 17:19.

17. *What was to be offered on the altar every day perpetually? (29:38-42; Num. 28:3-8)*

A continual burnt-offering was to be made daily throughout Israel's generations, consisting of two yearling lambs, one offered each morning and one offered in the evening. (Literally, "between the two evenings." See 12:6.)

Along with each burnt-offering a meal-offering was offered, consisting of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of beaten oil. Also, the fourth part of a hin of wine or a drink-offering was poured on the burnt-offering. See Num. 28:15; Ex.

27:20. One-fourth of a hin would be about a quart.

A tenth of an ephah of flour would be about three and a half pints. (The ephah itself is about three-fifths bushel.)

Offering these daily burnt-offerings constituted the major function of the brazen altar. Omission of these daily sacrifices was a matter of greatest consequence (Daniel 8:11).

The continual burnt-offerings seem to have symbolized the future death of Christ, that it would be a continuously effective sacrifice for us. As there was always a burnt-offering smouldering on the altar, so the death of Christ is a constantly available sacrifice for us.

Regarding the significance of the meal-offerings, see notes on 29:2-3. The significance of the drink-offering of wine is not explained in scripture. It certainly was an added enrichment of the sacrifice, and Paul compares his giving his own life to a drink-offering (Phil. 2:17).

18. *Where would God meet with Israel?* (29:42-44)

God would meet with Israel at the door of the tent of meeting (the Holy place). For examples of God doing this, see Num. 12:5; 14:10; 16:19, 42; 20:6.

Note that God met with *Israel* and not just with the priests alone. God's presence was for all.

God had promised to commune (talk) with Israel from above the mercy-seat on the ark (25:22). But because almost no one entered the room where the ark was, God revealed his presence at a nearby place where people could come, at the door of the Tent.

God's presence *sanctified* (made holy) the tent and the altar.

God describes his presence as "my glory." This refers to the cloud described in 40:34ff.

God's presence among His people is precious! Rev. 21:3 promises, "Behold, the tabernacle of God is with men, and he shall *dwell* with them."

In 29:43 a subject must be supplied for the verb "shall be

sanctified." The King James and American Standard versions supply the word "Tent" (or tabernacle), and this appears to be correct. Ex. 29:44 appears to contain a statement parallel to 29:43, and 29:44 definitely mentions the Tent. R.S.V. renders the subject of the verb in 29:43 indefinitely: "It shall be sanctified by my glory." To us this seems unnecessarily vague, even though the Hebrew text does not actually state the subject. (Note that *Tent* is in italics, which indicates that it is not actually in the Hebrew text.)

19. *Who would dwell amongst Israel? (29:45)*

God himself would dwell among them and be their God. See 25:8; 19:5. Ex. 6:7: "I will be to you a God." Gen. 17:7: "And I will establish my covenant between thee and thee and thy seed after thee . . . to be a God unto thee and to thy seed after thee." God's promise to dwell with Israel (in 29:45) is a fulfillment of promises given as far back as the time of Abraham six hundred years earlier.

20. *What would Israel come to know because of God's presence among them? (29:46)*

Israel would know that He was Jehovah their God! Over and over again in Exodus God had stated that this was His great purpose - that they would know that He was JEHOVAH. See 6:7 notes.

Sadly we must state that in spite of all of God's deliverances for Israel and the wonders He did among them, many Israelites never really learned that God was the LORD. Therefore, when later tests came upon them, they failed to trust God.

Note that the continuation of God's dwelling among Israel was conditioned upon their realizing that He was the Lord.

God closed the instructions about the priests' consecration and the daily burnt offerings by asserting, "I am Jehovah their God." This same declaration is found in many other passages. See Lev. 18:2, 4, 6, 21, 20. The fact

that God is the LORD Jehovah is all the authorization that God needed for Him to command Israel or anyone else.

THE TEXT OF EXODUS
TRANSLATION

30 And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. (2) A cubit shall be the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits shall be the height thereof; the horns thereof shall be of one piece with it. (3) And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. (4) And two golden rings shalt thou make for it under the crown thereof; upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves wherewith to bear it. (5) And thou shalt make the staves of acacia wood, and overlay them with gold. (6) And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. (7) And Aar-on shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. (8) And when Aar-on lighteth the lamps at even, he shall burn it, a perpetual incense before Je-ho-vah throughout your generations. (9) Ye shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and ye shall pour no drink offering thereon. (10) And Aar-on shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto Je-ho-vah.

(11) And Je-ho-vah spake unto Mo-ses, saying, (12) When thou takest the sum of the children of Is-ra-el, according to