

## **Exodus Chapter Twenty-Eight**

Read **Exodus 28:1-5** – The Priestly Garments

**v.1** “NOW TAKE AARON YOUR BROTHER, AND HIS SONS WITH HIM, FROM AMONG THE CHILDREN OF ISRAEL, THAT HE MAY MINISTER TO ME AS PRIEST, AARON **and** AARON’S SONS: NADAB, ABIHU, ELEMAZAR, AND ITHAMAR.”

God is now ready to establish the priesthood, choose men to serve Him and the people of Israel as their priests, to care for and keep the tabernacle, to offer the daily sacrifices and to minister or administer the Mosaic Covenant in general. We note that they were not chosen by the people but rather by God. Our High Priest was chosen in the same fashion:

**Hebrews 5:1** “FOR EVERY HIGH PRIEST TAKEN FROM AMONG MEN IS APPOINTED FOR MEN IN THINGS **pertaining** TO GOD, THAT HE MAY OFFER BOTH GIFTS AND SACRIFICES FOR SINS.” **v.4** “AND NO MAN TAKES THIS HONOR TO HIMSELF, BUT HE WHO IS CALLED BY GOD, JUST AS AARON **was**.”

The High Priest is God’s representative on earth. It is to him that God will speak at the proper times. It is to him that falls the spiritual well-being of the nations, it is to him that falls the task of offering the various sacrifices to God for the people and it is to him that falls the responsibility of teaching of the Law, the Mosaic Covenant.

**v.2** “AND YOU SHALL MAKE HOLY GARMENTS FOR AARON YOUR BROTHER, FOR GLORY AND FOR BEAUTY.”

The garments that the high priest worn were considered holy garments. As such they were to be made out of the finest of linen materials. We note here that God appreciates both glory and beauty and the garments worn by His priests under the Mosaic Covenant exhibited both.

**v.3** “SO YOU SHALL SPEAK TO ALL **who are** GIFTED ARTISANS, WHOM I HAVE FILLED WITH THE SPIRIT OF WISDOM, THAT THEY MAY MAKE AARON’S GARMENTS, TO CONSECRATE HIM, THAT HE MAY MINISTER TO ME AS PRIEST.”

These garments were to be made by skilled or gifted artisans “WHOM I HAVE FILLED WITH THE SPIRIT OF WISDOM”. They were not only to be skilled but wise in the ways of God. The Psalmist writes:

**Psalm 104:24** “O LORD, HOW MANIFOLD ARE THY WORKS! IN WISDOM HAST THOU MADE THEM ALL: THE EARTH IS FULL OF THY RICHES.” (KJV)

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God not only wanted the work done by the best craftsmen that Israel could produce he also wanted it done by those who were godly and would honor him in their hearts and minds; realizing the importance of their work.

**v.4** “AND THESE *are* THE GARMENTS WHICH THEY SHALL MAKE: A BREASTPLATE, AN EPHOD, <sup>A</sup> A ROBE, A SKILLFULLY WOVEN TUNIC, A TURBAN, AND A SASH. SO THEY SHALL MAKE HOLY GARMENTS FOR AARON YOUR BROTHER AND HIS SONS, THAT HE MAY MINISTER TO ME AS PRIEST.”

These garments were to be made for Aaron and his sons, a total of five sets and would include the following:

Breastplate – not armor as we would normally think of a breast plate but rather made of the same cloth as the ephod.

Ephod - a vestment, made much like what we would call a vest that the priest worn over his outer garments.

Robe – the outer garment or upper coat, generally woven as one piece of fabric hence the Roman soldiers casting of lots for possession of the robe that Jesus wore at his crucifixion – **Matthew 28:35**

Tunic – this was the inner garment, worn under the robe and was much more form fitting than the robe. Clark in his commentary, citing Josephus as his authority, says that it was encompassing, tight fitting and that it had tight sleeves.

Turban or Mitre – Simply a winding worn about the head as many today wear in the Middle and Far eastern nations.

Sash or girdle – used much like we would use a belt today. This sash or girdle was not to be made of leather, but was to be made of the same material as the ephod.

Aaron and his sons were to wear these garments when they ministered as priests. Under the New Covenant, the new testament law we are all priests, and minister, or worship God as individuals. So when I read of the detail that God specified for the priestly garments I wonder he thinks of folks today who come to worship him dressed like they're going to a “come as you are” party.

**v.5** “THEY SHALL TAKE THE GOLD, BLUE, PURPLE, AND SCARLET *thread*, AND THE FINE LINEN”

The ephod was to be of the same material as the inner curtains of the tabernacle. In addition to the blue, purple and scarlet linen thread they were to add gold.

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Read **Exodus 28:6-30** – The Ephod

**v.6** “AND THEY SHALL MAKE THE EPHOD OF GOLD, BLUE, PURPLE, *and* SCARLET *thread*, AND FINE WOVEN LINEN, ARTISTICALLY WORKED.”

God repeats his instruction regarding the thread to be used and adds that it was to be of “FINE WOVEN LINEN” and “ARTISTICALLY WORKED.”

**v.7** “IT SHALL HAVE TWO SHOULDER STRAPS JOINED AT ITS TWO EDGES, AND *so* IT SHALL BE JOINED TOGETHER.”

It was to have shoulder straps joined together, much like a vest, as we noted earlier and would fit over the robe.

**v.8** “AND THE INTRICATELY WOVEN BAND OF THE EPHOD, WHICH *is* ON IT, SHALL BE OF THE SAME WORKMANSHIP, *made of* GOLD, BLUE, PURPLE, AND SCARLET *thread*, AND FINE WOVEN LINEN.”

The band, or as the KJV reads, the curious girdle, of the ephod was to be of the same material and workmanship as the ephod itself. Here in this verse it is described as a band, in an earlier verse it was described as a sash. So its purpose and design was to bind the ephod in place around the body of the priest, much like we would use a belt or similar device today.

**v.9-10** “THEN YOU SHALL TAKE TWO ONYX STONES AND ENGRAVE ON THEM THE NAMES OF THE SONS OF ISRAEL: SIX OF THEIR NAMES ON ONE STONE AND SIX NAMES ON THE OTHER STONE, IN ORDER OF THEIR BIRTH.”

While the translations call the stones that God specifies here “ONYX” there apparently is debate as to what they really are. It seems that the Hebrew word shoham that is translated onyx could be a sardine stone or even an emerald. These stones would be engraved with the names of the twelve sons of Israel, “IN ORDER OF THEIR BIRTH” and mounted on the shoulders of the ephod.

It is said that because of the stones with the names of the tribes mounted on the shoulders of his garment that the high priest bore the weight of the government of God’s people. This analogy is emphasized by the prophet in speaking of the Messiah to come:

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**Isaiah 9:6** “FOR UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN; AND THE GOVERNMENT WILL BE UPON HIS SHOULDER. AND HIS NAME WILL BE CALLED WONDERFUL, COUNSELOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE.”

**v.11** “WITH THE WORK OF AN ENGRAVER IN STONE, *like* THE ENGRAVINGS OF A SIGNET, YOU SHALL ENGRAVE THE TWO STONES WITH THE NAMES OF THE SONS OF ISRAEL. YOU SHALL SET THEM IN SETTINGS OF GOLD.”

These stones were to be engraved like a signet. What is a signet? The picture is one of the signet of the Bishop of Maryland. The signet here refers to a ring or piece of jewelry that was engraved with a name or a symbol of authority and then used in the same way that we use our signatures today. The stones on the ephod were to carry the names of the sons of Israel engraved like this signet. After they were engraved these stones were to be set in gold settings.

**v.12** “AND YOU SHALL PUT THE TWO STONES ON THE SHOULDERS OF THE EPHOD **as** MEMORIAL STONES FOR THE SONS OF ISRAEL. SO AARON SHALL BEAR THEIR NAMES BEFORE THE LORD ON HIS TWO SHOULDERS AS A MEMORIAL.”

This was to be done as a memorial. The priests, any time that they came before God would be bearing the names of the sons of Israel and God would remember them.

**v.13-14** “YOU SHALL ALSO MAKE SETTINGS OF GOLD, AND YOU SHALL MAKE TWO CHAINS OF PURE GOLD LIKE BRAIDED CORDS, AND FASTEN THE BRAIDED CHAINS TO THE SETTINGS.”

The settings for the two stones would also have connected to them two chains of pure gold made of braided gold.

**v.15** “YOU SHALL MAKE THE BREASTPLATE OF JUDGMENT. ARTISTICALLY WOVEN ACCORDING TO THE WORKMANSHIP OF THE EPHOD YOU SHALL MAKE IT: OF GOLD, BLUE, PURPLE, AND SCARLET *thread*, AND FINE WOVEN LINEN, YOU SHALL MAKE IT.”

In this verse the breastplate was called the breastplate of judgment. Do we know why? The ephod with the breastplate was also a symbol of the authority of the man who wore it. As we should remember from our earlier study Moses appointed men of authority over 10's, 50's, 100's and 1,000's.

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**Exodus 18:25-26** “AND MOSES CHOSE ABLE MEN OUT OF ALL ISRAEL, AND MADE THEM HEADS OVER THE PEOPLE: RULERS OF THOUSANDS, RULERS OF HUNDREDS, RULERS OF FIFTIES, AND RULERS OF TENS. SO THEY JUDGED THE PEOPLE AT ALL TIMES; THE HARD CASES THEY BROUGHT TO MOSES, BUT THEY JUDGED EVERY SMALL CASE THEMSELVES.”

After Moses was no longer with Israel then the “HARD CASES” fell to the High Priest. When the High Priest went before God to seek counsel for his judgment and when he stood before the people as their judge he wore all of the vestments of his office:

**Deuteronomy 17:8-9** “IF A MATTER ARISES WHICH IS TOO HARD FOR YOU TO JUDGE, BETWEEN DEGREES OF GUILT FOR BLOODSHED, BETWEEN ONE JUDGMENT OR ANOTHER, OR BETWEEN ONE PUNISHMENT OR ANOTHER, MATTERS OF CONTROVERSY WITHIN YOUR GATES, THEN YOU SHALL ARISE AND GO UP TO THE PLACE WHICH THE **LORD** YOUR GOD CHOOSES. AND YOU SHALL COME TO THE PRIESTS, THE LEVITES, AND TO THE JUDGE **there** IN THOSE DAYS, AND INQUIRE **of them**; THEY SHALL PRONOUNCE UPON YOU THE SENTENCE OF JUDGMENT.”

**v.16** “IT SHALL BE DOUBLED INTO A SQUARE: A SPAN **shall be** ITS LENGTH, AND A SPAN **shall be** ITS WIDTH.”

When the breastplate was folded or doubled over into a square it was the size of a span. What is a span? A span is the width of your hand with the fingers spread. It is the same measurement that is used to determine the height of a horse, a hand. Realizing the some hands are bigger than others the measures of length in my study Bible set the span as three palms or about 9.5 inches.

**v.17** “AND YOU SHALL PUT SETTINGS OF STONES IN IT, FOUR ROWS OF STONES: **The first row shall be** A SARDIUS, A TOPAZ, AND AN EMERALD; **this shall be** THE FIRST ROW;”

Sardius: From the Internet “The [Hebrew](#) odem (translated sardius), the first stone in the [High Priest's breastplate](#), was a red stone, probably sard but perhaps red [jasper](#). (Chisholm, Encyclopedia Britannica, 1911).

Topaz: The commentators and internet sources agree that this was probably not what we call a topaz today but rather a chrysolite gemstone, gold in color related to the sapphire.

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Emerald: the Hebrew word translated emerald in the NKJV, carbuncle in the older translations, is more likely to be what the ancients called a carbuncle, a red gemstone, mixed with scarlet that looked like a coal of fire when viewed in sunlight. The only usable picture that I could find doesn't show the red or scarlet but is rather more of an orange.

**v.18** "THE SECOND ROW *shall be* A TURQUOISE, A SAPPHIRE, AND A DIAMOND;"

The Hebrew word translated "TURQUOISE" in the NKJV is nophech and means emerald, the bright green stone that we know as an emerald today and one of the most beautiful of the gemstones. We see it here imbedded in quartz rock.

The sapphire is the same stone that we know as the sapphire today, in it's purest state it is a blue stone almost as hard as a diamond. The picture is a star sapphire.

Of course we all know what a diamond is as many of the members of the class are probably wearing one today. The one in the picture is not pure or cut as the yellow would not be used.

**v.19** "THE THIRD ROW, A JACINTH, AN AGATE, AND AN AMETHYST;"

The jacinth or ligure stone is leshem in the original language and refers to a red or cinnamon colored, transparent variety of zircon used as gemstone.

An agate is a microcrystalline formation of silica or sand and when cut and polished does make a semi-precious gemstone. It comes in many colors and hues and was one of the earliest stones found to be used in hardstone carving.

The amethyst, Hebrew achlamah, is a variety of quartz that worked and polished is used as a gemstone that varies from almost a white to a deep purple in color. The more iron impurities that it contains determines the depth of the color.

**v.20** "AND THE FOURTH ROW, A BERYL, AN ONYX, AND A JASPER. THEY SHALL BE SET IN GOLD SETTINGS."

The beryl gemstone in it's purest form is clear but with the normal chemical impurities it can be green, blue, yellow, red or even white. The one that is probably most familiar to us is the aquamarine. That is also usually the name given to the cut stone as well.

The onyx ranges in color from white to black but most of the gemstones that are called onyx today are various shades of black. When polished it has a smooth, waxy luster and is often layered like the stone in the picture.

Jasper is another form of chalcedony, in impure variety of silica, usually red, yellow, brown or green in color, can be found in blue but that color is very rare. It was a favorite gem in the ancient world and its use can be traced back to the 4<sup>th</sup> millennium or almost to the time of creation.

Each of the stones were to be set in gold settings.

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**v.21** “AND THE STONES SHALL HAVE THE NAMES OF THE SONS OF ISRAEL, TWELVE ACCORDING TO THEIR NAMES, *like* THE ENGRAVINGS OF A SIGNET, EACH ONE WITH ITS OWN NAME; THEY SHALL BE ACCORDING TO THE TWELVE TRIBES.”

Each stone would have the name of a son of Israel inscribed upon in like a signet ring; a ring used by royalty, government officials and prominent businessmen to sign contracts, important letters, etc. The names on the two stones on the shoulders were in birth order but I didn't see any order given for the 12 stones on the breastplate. Clarke, in his commentary, follows the age pattern in his rendition of the breastplate with the three oldest on top and the three youngest at the bottom.

**v.22** “YOU SHALL MAKE CHAINS FOR THE BREASTPLATE AT THE END, LIKE BRAIDED CORDS OF PURE GOLD.”

The breastplate was to be fastened to the ephod with chains of braided gold.

**v.23** “AND YOU SHALL MAKE TWO RINGS OF GOLD FOR THE BREASTPLATE, AND PUT THE TWO RINGS ON THE TWO ENDS OF THE BREASTPLATE.”

**v.24** “THEN YOU SHALL PUT THE TWO BRAIDED *chains* OF GOLD IN THE TWO RINGS WHICH ARE ON THE ENDS OF THE BREASTPLATE;”

The two gold rings were to receive the two braided chains of gold.

**v.25** “AND THE *other* TWO ENDS OF THE TWO BRAIDED *chains* YOU SHALL FASTEN TO THE TWO SETTINGS, AND PUT THEM ON THE SHOULDER STRAPS OF THE EPHOD IN THE FRONT.”

The two braided gold chains were to be used to hang the breastplate on the front of the ephod.

**v.26** “YOU SHALL MAKE TWO RINGS OF GOLD, AND PUT THEM ON THE TWO ENDS OF THE BREASTPLATE, ON THE EDGE OF IT, WHICH IS ON THE INNER SIDE OF THE EPHOD.”

Two more rings are needed to secure the breastplate at the bottom.

**v.27** “AND TWO *other* RINGS OF GOLD YOU SHALL MAKE, AND PUT THEM ON THE TWO SHOULDER STRAPS, UNDERNEATH THE EPHOD TOWARD ITS FRONT, RIGHT AT THE SEAM ABOVE THE INTRICATELY WOVEN BAND OF THE EPHOD.”

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**v.28** “THEY SHALL BIND THE BREASTPLATE BY MEANS OF ITS RINGS TO THE RINGS OF THE EPHOD, USING A BLUE CORD, SO THAT IT IS ABOVE THE INTRICATELY WOVEN BAND OF THE EPHOD, AND SO THAT THE BREASTPLATE DOES NOT COME LOOSE FROM THE EPHOD.”

So a blue cord not the braided gold chains were to be used to bind the breastplate to the ephod.

**v.29** “SO AARON SHALL BEAR THE NAMES OF THE SONS OF ISRAEL ON THE BREASTPLATE OF JUDGMENT OVER HIS HEART, WHEN HE GOES INTO THE HOLY *place*, AS A MEMORIAL BEFORE THE **LORD** CONTINUALLY.”

The ephod was to be worn at all times when the priests were serving God. So with the names of the tribes or 12 sons of Israel engraved on the stones of the breastplate, then the names of the 12 tribes would always be before the Lord when the priests were serving Him.

**v.30** “AND YOU SHALL PUT IN THE BREASTPLATE OF JUDGMENT THE URIM AND THE THUMMIM, AND THEY SHALL BE OVER AARON’S HEART WHEN HE GOES IN BEFORE THE **LORD**. SO AARON SHALL BEAR THE JUDGMENT OF THE CHILDREN OF ISRAEL OVER HIS HEART BEFORE THE **LORD** CONTINUALLY.”

A footnote in the on-line version of the NKJV explains the Urim and Thummim as being more literally the “Lights and the Prefections”. However, when we consult the Jewish Encyclopedia, 1906 and the various commentators it becomes obvious that they don’t agree on or don’t know what they represent. We do know that they were important. When Aaron was consecrated as High Priest:

**Leviticus 8:8** “THEN HE PUT THE BREASTPLATE ON HIM, AND HE PUT THE URIM AND THE THUMMIM IN THE BREASTPLATE.”

And then they were passed on to Eleazar and were used for judgment. At the consecration of Joshua:

**Numbers 27:21** “HE SHALL STAND BEFORE ELEAZAR THE PRIEST, WHO SHALL INQUIRE BEFORE THE **LORD** FOR HIM BY THE JUDGMENT OF THE URIM. AT HIS WORD THEY SHALL GO OUT, AND AT HIS WORD THEY SHALL COME IN, HE AND ALL THE CHILDREN OF ISRAEL WITH HIM—ALL THE CONGREGATION.”

It is thought by Jewish scholars that it was through them that the Holy Spirit directed the High Priest in their judgment and in their counsel to judges, kings and others. This could be true because we read in:

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**I Samuel 28:6** “AND WHEN SAUL INQUIRED OF THE **LORD**, THE **LORD** DID NOT ANSWER HIM, EITHER BY DREAMS OR BY URIM OR BY THE PROPHETS.”

Read **Exodus 28:31-43** – The Robe and Turban

**v.31** “YOU SHALL MAKE THE ROBE OF THE EPHOD ALL OF BLUE.”

This was the outer robe that each person normally wore in that culture. It went over the tunic, which was the undergarment that was mentioned earlier. Then the ephod, the vestment of the priestly office went over it.

**v.32** THERE SHALL BE AN OPENING FOR HIS HEAD IN THE MIDDLE OF IT; IT SHALL HAVE A WOVEN BINDING ALL AROUND ITS OPENING, LIKE THE OPENING IN A COAT OF MAIL, SO THAT IT DOES NOT TEAR.”

The robe was donned by placing it over the head, like a full length shirt, or some ladies' dresses today and as we should remember from the crucifixion account it was made in one piece. The neck opening was to have a woven binding that would prevent it from tearing.

**v.33-34** “AND UPON ITS HEM YOU SHALL MAKE POMEGRANATES OF BLUE, PURPLE, AND SCARLET, ALL AROUND ITS HEM, AND BELLS OF GOLD BETWEEN THEM ALL AROUND: A GOLDEN BELL AND A POMEGRANATE, A GOLDEN BELL AND A POMEGRANATE, UPON THE HEM OF THE ROBE ALL AROUND.”

Around the hem of the robe, they were to make pomegranates of blue, purple and scarlet. I expect that we would call them tassels today. We don't know the width of this garment at the bottom, nor how far apart they were to be put, but there would be several and then golden bells were to be placed between them all around as well.

**v.35** “AND IT SHALL BE UPON AARON WHEN HE MINISTERS, AND ITS SOUND WILL BE HEARD WHEN HE GOES INTO THE HOLY *place* BEFORE THE **LORD** AND WHEN HE COMES OUT, THAT HE MAY NOT DIE.”

This robe with its bells was to be worn each time that Aaron, or any high priest, approached God in the Holy Place. The bells would alert God to the fact it was His chosen representative of the people that was near and as a result he would not be struck dead. This reminds me of the admonition we teach our students that God demands exact obedience.

**v.36** “YOU SHALL ALSO MAKE A PLATE OF PURE GOLD AND ENGRAVE ON IT, *like* THE ENGRAVING OF A SIGNET: **HOLINESS TO THE LORD.**”

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We have read of engraving like or in the style of a “SIGNET” all through this chapter so I thought we might look at an example. This happens to be the seal of the Catholic Bishop of Maryland, and appears to be an indented engraving but the design or lettering is also frequently raised so that when used as a seal they leave an indented impression.

**v.37** “AND YOU SHALL PUT IT ON A BLUE CORD, THAT IT MAY BE ON THE TURBAN; IT SHALL BE ON THE FRONT OF THE TURBAN.”

This plate of gold bearing a declaration of holiness was to be placed on the front of the turban or headdress of the priest.

**v.38** “SO IT SHALL BE ON AARON’S FOREHEAD, THAT AARON MAY BEAR THE INIQUITY OF THE HOLY THINGS WHICH THE CHILDREN OF ISRAEL HALLOW IN ALL THEIR HOLY GIFTS; AND IT SHALL ALWAYS BE ON HIS FOREHEAD, THAT THEY MAY BE ACCEPTED BEFORE THE **LORD**.”

Christ, as the supreme sacrifice for the sins of mankind, bore the sins of the world on the cross:

**I Peter 3:23-24** “WHO, WHEN HE WAS REVILED, DID NOT REVILE IN RETURN; WHEN HE SUFFERED, HE DID NOT THREATEN, BUT COMMITTED *Himself* TO HIM WHO JUDGES RIGHTEOUSLY; WHO HIMSELF BORE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, HAVING DIED TO SINS, MIGHT LIVE FOR RIGHTEOUSNESS—BY WHOSE STRIPES YOU WERE HEALED.”

Under the Mosaic Covenant the High Priest of God was the type or shadow of the Christ that was to come. So he was the one who bore the sins of the people before God in the form of sacrifices to make atonement for those sins. As he brought these “HOLY GIFTS” to God he was to wear the platelet or plate of gold declaring “HOLINESS TO THE **LORD**”.

**v.39** “YOU SHALL SKILLFULLY WEAVE THE TUNIC OF FINE LINEN *thread*, YOU SHALL MAKE THE TURBAN OF FINE LINEN, AND YOU SHALL MAKE THE SASH OF WOVEN WORK.”

Now God turns his attention to the tunic, the undergarment worn under the robe, the turban worn on the head of the priest and the sash what was used to bind the robe and the ephod about the waist of the priest.

**v.40** “FOR AARON’S SONS YOU SHALL MAKE TUNICS, AND YOU SHALL MAKE SASHES FOR THEM. AND YOU SHALL MAKE HATS FOR THEM, FOR GLORY AND BEAUTY.”

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The sons of Aaron, all of the priests who served God in the tabernacle or later in the temple were to be dressed in the same fashion as the high priest with tunics, sashes and hats or turbans.

**v.41** "SO YOU SHALL PUT THEM ON AARON YOUR BROTHER AND ON HIS SONS WITH HIM. YOU SHALL ANOINT THEM, CONSECRATE THEM, AND SANCTIFY THEM, THAT THEY MAY MINISTER TO ME AS PRIESTS."

The priestly clothing was to be worn at the time that Aaron and his sons were anointed, consecrated to the service of God Almighty and sanctified for that service.

**v.42** "AND YOU SHALL MAKE FOR THEM LINEN TROUSERS TO COVER THEIR NAKEDNESS; THEY SHALL REACH FROM THE WAIST TO THE THIGHS."

Under the robe and the tunic they were to wear linen trousers, or linen breeches as the KJV records to cover their nakedness.

**v.43** "THEY SHALL BE ON AARON AND ON HIS SONS WHEN THEY COME INTO THE TABERNACLE OF MEETING, OR WHEN THEY COME NEAR THE ALTAR TO MINISTER IN THE HOLY *place*, THAT THEY DO NOT INCUR INIQUITY AND DIE. *It shall be* A STATUTE FOREVER TO HIM AND HIS DESCENDANTS AFTER HIM."

The commandment was that these garments were to be worn any time that the priests came to the tabernacle, or near to the altar to carry out their responsibilities as priests and the warning is given that violation of this commandment could reap death. It is also commanded that this law would be "A STATUTE FOREVER" to Aaron and his descendants after him.

In an earlier chapter the altar that Moses was to build for that occasion was not to have any steps because:

"NEITHER SHALT THOU GO UP BY STEPS UNTO MINE ALTAR, THAT THY NAKEDNESS BE NOT DISCOVERED THEREON." **Exodus 20:26**

Mr. Clarke reflects in his commentary on this chapter that "These garments were all made for "GLORY" and for "BEAUTY", and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the Divine worship; 2. The necessity of a atonement for sin; 3. The purity and justice of the Divine Majesty; and 4. The absolute necessity of the holiness without which none can see the Lord.