

## **Exodus Chapter Twenty-Nine**

### **Read Exodus 29:1-37 – The Consecration of the Priests**

**v.1** “AND THIS IS WHAT YOU SHALL DO TO THEM TO HALLOW THEM FOR MINISTERING TO ME AS PRIESTS: TAKE ONE YOUNG BULL AND TWO RAMS WITHOUT BLEMISH,”

The instructions that we have been studying in chapters 25 through 28 were given to Moses by God on the mountain. As we should remember he left Aaron and Hur in charge, took Joshua partway up the mountain with him and went up to meet with God. These chapters are the record of what God commanded and in later chapters we will see much if not all of these things again when the children of Israel implement what God requires. The consecration of Aaron and his sons as the priests of Israel did not take place until the tabernacle was built.

**Leviticus 8:1-3** “AND THE LORD SPOKE TO MOSES, SAYING: “TAKE AARON AND HIS SONS WITH HIM, AND THE GARMENTS, THE ANOINTING OIL, A BULL AS THE SIN OFFERING, TWO RAMS, AND A BASKET OF UNLEAVENED BREAD; AND GATHER ALL THE CONGREGATION TOGETHER AT THE DOOR OF THE TABERNACLE OF MEETING.”

What does it mean to “HALLOW THEM”? The root of the word is in the Old English or Old Gothic languages and means “to make holy” or to be “holy”. So the men chosen of God to serve him and the Israelite nations as priests are to be “made holy”, or sacred, sanctified, or consecrated as our title of this section of Exodus 29 is described. We, as priests of God today, are to be no different. We must be “HALLOWED” or made holy by the blood of Jesus Christ in order for our worship to be acceptable to God.

**v.2** “AND UNLEAVENED BREAD, UNLEAVENED CAKES MIXED WITH OIL, AND UNLEAVENED WAFERS ANOINTED WITH OIL (YOU SHALL MAKE THEM OF WHEAT FLOUR).”

As a sacrifice unto God in this process of consecrating Aaron and his sons Moses was to use a young bull, two rams, unleavened bread, unleavened cakes made with oil and unleavened wafers anointed with oil all made of wheat flour.

Why was unleavened bread specified? No leaven or yeast was to be used because it represented a corrupting factor. It caused the flour and other ingredients of the bread to change, it didn't take much as the ladies already know, because the effects of the leaven will spread throughout the entire batch of dough. Sin is the same way. If we allow the leaven of this world creep into our lives it will soon permeate us and the entire congregation and perhaps even cause its downfall.

**v.3** “YOU SHALL PUT THEM IN ONE BASKET AND BRING THEM IN THE BASKET, WITH THE BULL AND THE TWO RAMS.”

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The words them and they tend to get folks in trouble when they study God's word, unless they pay attention. This makes a good example of what I'm talking about. What is the "THEY" that was to be put in to the basket? Obviously it was the unleavened bread cakes and wafers. But we're going to use this opportunity to look a side issue. A great many people, however, don't see this relationship so readily in **Acts 1:26** and **2:1**.

**Acts 1:26-2:1-2** "AND THEY CAST THEIR LOTS, AND THE LOT FELL ON MATTHIAS. AND HE WAS NUMBERED WITH THE ELEVEN APOSTLES. WHEN THE DAY OF PENTECOST HAD FULLY COME, THEY WERE ALL WITH ONE ACCORD IN ONE PLACE." **v.4** "AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT AND BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE."

Consequently many of the denominations and a great many of people in general believe that the Holy Spirit fell upon the entire congregation of disciples, the 120 that is mentioned in:

**Acts 1:15** "AND IN THOSE DAYS PETER STOOD UP IN THE MIDST OF THE DISCIPLES (ALTOGETHER THE NUMBER OF NAMES WAS ABOUT A HUNDRED AND TWENTY), AND SAID,"

They use this misconception then to teach error concerning the operation of the Holy Spirit, falling back upon these verses to "prove", at least in their minds, that all 120 of the disciples or brethren were baptized in the Holy Spirit. I mention this because a number of our brethren are being infected with the same misconception today and teaching the baptism of the Holy Spirit today.

**v.4** "AND AARON AND HIS SONS YOU SHALL BRING TO THE DOOR OF THE TABERNACLE OF MEETING, AND YOU SHALL WASH THEM WITH WATER."

What was the purpose of washing Aaron and his sons in water? It was emblematic or symbolic of a cleansing just as baptism is a cleansing of the soul from sin today. Just as Paul encouraged the brethren in Corinth, who were already children of God, to do for themselves:

**II Corinthians 7:1** "THEREFORE, HAVING THESE PROMISES, BELOVED, LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, PERFECTING HOLINESS IN THE FEAR OF GOD."

**v.5** "THEN YOU SHALL TAKE THE GARMENTS, PUT THE TUNIC ON AARON, AND THE ROBE OF THE EPHOD, THE EPHOD, AND THE BREASTPLATE, AND GIRD HIM WITH THE INTRICATELY WOVEN BAND OF THE EPHOD."

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When they were properly cleansed then, and only then, could Moses dress Aaron and his sons in their priestly garments and the symbols of their office.

**v.6** “YOU SHALL PUT THE TURBAN ON HIS HEAD, AND PUT THE HOLY CROWN ON THE TURBAN.”

After Aaron was dressed in the rest of the garments Moses was to place the turban or mitre on his head and then the “HOLY CROWN”. What is the “HOLY CROWN”? The only thing that it could be is the golden plate that was to be on Aaron’s forehead.

**Exodus 28:36** “YOU SHALL ALSO MAKE A PLATE OF PURE GOLD AND ENGRAVE ON IT, *like* THE ENGRAVING OF A SIGNET: **HOLINESS TO THE LORD.**”

**v.7** “AND YOU SHALL TAKE THE ANOINTING OIL, POUR *it* ON HIS HEAD, AND ANOINT HIM.”

Here God not only gives Moses instructions regarding the appointment of Aaron to the office of High Priest he tells him how he wants it done. He is to be anointed with oil. The first time we encounter this word, anoint or anointed, in the reliable translations, is in **Genesis 31:13** where God uses it to describe what Jacob did at Bethel when he is traveling from his home with Isaac to Haran:

**Genesis 28:18** “THEN JACOB ROSE EARLY IN THE MORNING, AND TOOK THE STONE THAT HE HAD PUT AT HIS HEAD, SET IT UP AS A PILLAR, AND POURED OIL ON TOP OF IT.”

So the anointing was part of the setting aside, consecrating or sanctifying someone to a particular office or purpose. Samuel was sent by God to anoint Saul as king of Israel (**I Samuel 9:16**) and then later David (**I Samuel 16:12**).

Adam Clarke in his commentary adds prophets to as those being anointed to fulfill that office but I found no record in the Old Testament of such an occurrence. He uses of his proof text:

**Isaiah 61:1** “THE SPIRIT OF THE LORD **GOD** IS UPON ME, BECAUSE THE **LORD** HAS ANOINTED ME TO PREACH GOOD TIDINGS TO THE POOR; HE HAS SENT ME TO HEAL THE BROKENHEARTED, TO PROCLAIM LIBERTY TO THE CAPTIVES, AND THE OPENING OF THE PRISON TO THOSE WHO ARE BOUND;”

And then in his commentary contends that the anointing also provided the one being anointed with the power of the Holy Spirit, using the same verse as his authority. However, prophet is not speaking of himself in this verse, it is a prophecy concerning the coming of Christ as the Anointed One of God; the ultimate High Priest.

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And if we ever needed examples of those being anointed and not possessing the power of the Holy Spirit or the indwelling of the Holy Spirit, the kings of Israel and Judah were all anointed beginning with Saul. Many of them were some of the most wicked people on earth.

**v.8** “THEN YOU SHALL BRING HIS SONS AND PUT TUNICS ON THEM.”

After Aaron is anointed as High Priest, then his sons were to be dressed for their consecration to the office of priest as well.

**v.9** “AND YOU SHALL GIRD THEM WITH SASHES, AARON AND HIS SONS, AND PUT THE HATS ON THEM. THE PRIESTHOOD SHALL BE THEIRS FOR A PERPETUAL STATUTE. SO YOU SHALL CONSECRATE AARON AND HIS SONS.”

The priesthood will be theirs “FOR A PERPETUAL STATE”. Here we have the word of God as spoken to Moses. In Numbers 18, “THE **LORD**” speaks to Aaron:

**Numbers 18:7** “THEREFORE YOU AND YOUR SONS WITH YOU SHALL ATTEND TO YOUR PRIESTHOOD FOR EVERYTHING AT THE ALTAR AND BEHIND THE VEIL; AND YOU SHALL SERVE. I GIVE YOUR PRIESTHOOD *to you* AS A GIFT FOR SERVICE, BUT THE OUTSIDER WHO COMES NEAR SHALL BE PUT TO DEATH.”

**v.10** “YOU SHALL ALSO HAVE THE BULL BROUGHT BEFORE THE TABERNACLE OF MEETING, AND AARON AND HIS SONS SHALL PUT THEIR HANDS ON THE HEAD OF THE BULL.”

The first order of business is for a sacrifice to be made for the sins of Aaron and his sons. This is the purpose for which the bull is brought to the tabernacle. This is confirmed by the Hebrew writer in his contrast of the Levitical priesthood and the priesthood of Christ. Speaking of Christ as our high priest we hear:

**Hebrews 7:27-28** “WHO DOES NOT NEED DAILY, AS THOSE HIGH PRIESTS, TO OFFER UP SACRIFICES, FIRST FOR HIS OWN SINS AND THEN FOR THE PEOPLE’S, FOR THIS HE DID ONCE FOR ALL WHEN HE OFFERED UP HIMSELF. FOR THE LAW APPOINTS AS HIGH PRIESTS MEN WHO HAVE WEAKNESS, BUT THE WORD OF THE OATH, WHICH CAME AFTER THE LAW, *appoints* THE SON WHO HAS BEEN PERFECTED FOREVER.”

**v.11-12** “THEN YOU SHALL KILL THE BULL BEFORE THE **LORD**, *by* THE DOOR OF THE TABERNACLE OF MEETING. YOU SHALL TAKE *some* OF THE BLOOD OF THE BULL AND PUT *it* ON THE HORNS OF THE ALTAR WITH YOUR FINGER, AND POUR ALL THE BLOOD BESIDE THE BASE OF THE ALTAR.”

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This would be the inauguration of the Brazen Altar that we studied in **Exodus 27:1-8** and fulfill the purpose for which it was constructed. It was upon this altar in the Holy Place that the priests offered the burnt offerings for the sins of themselves and the people.

So the bull was brought inside the court to the front of the tabernacle, Aaron and his sons laid their hands upon his head and then the bull is sacrificed to God, carrying the sins of the priests. The horns of the altar were to be smeared with the blood of the bull and the rest of the blood poured at the foot or base of the altar. Nothing could be purified without the shedding of blood:

**Hebrews 9:21-22** "THEN LIKEWISE HE (Moses) SPRINKLED WITH BLOOD BOTH THE TABERNACLE AND ALL THE VESSELS OF THE MINISTRY. AND ACCORDING TO THE LAW ALMOST ALL THINGS ARE PURIFIED WITH BLOOD, AND WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION."

**v.13** "AND YOU SHALL TAKE ALL THE FAT THAT COVERS THE ENTRAILS, THE FATTY LOBE *attached* TO THE LIVER, AND THE TWO KIDNEYS AND THE FAT THAT *is* ON THEM, AND BURN *them* ON THE ALTAR."

Contrary to modern thinking among most the fat was considered to be a delicacy in ancient times. Therefore the most desirable portion of the sacrifice was to be burned as an offering to God.

**Leviticus 17:6** "AND THE PRIEST SHALL SPRINKLE THE BLOOD ON THE ALTAR OF THE **LORD** AT THE DOOR OF THE TABERNACLE OF MEETING, AND BURN THE FAT FOR A SWEET AROMA TO THE **LORD**."

**v.14** "BUT THE FLESH OF THE BULL, WITH ITS SKIN AND ITS OFFAL, YOU SHALL BURN WITH FIRE OUTSIDE THE CAMP. IT *is* A SIN OFFERING."

The balance of the sin offering was burned outside of the camp or in the case of Jerusalem outside of the gates of the city. This parallel is noted by Coffman in his commentary as a type or shadow of the crucifixion of the Lamb of God to come and the Hebrew writer confirms his contention.

**Hebrews 13:11-12** "FOR THE BODIES OF THOSE ANIMALS, WHOSE BLOOD IS BROUGHT INTO THE SANCTUARY BY THE HIGH PRIEST FOR SIN, ARE BURNED OUTSIDE THE CAMP. THEREFORE JESUS ALSO, THAT HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, SUFFERED OUTSIDE THE GATE."

**v.15** "YOU SHALL ALSO TAKE ONE RAM, AND AARON AND HIS SONS SHALL PUT THEIR HANDS ON THE HEAD OF THE RAM;"

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In the case of the consecration of Aaron and his sons as priests a second sin offering was required. In this case a ram, one more symbolic of the Lamb of God that was to come and be offered as the sacrifice for our sins:

**Isaiah 53:7** "HE WAS OPPRESSED AND HE WAS AFFLICTED, YET HE OPENED NOT HIS MOUTH; HE WAS LED AS A LAMB TO THE SLAUGHTER, AND AS A SHEEP BEFORE ITS SHEARERS IS SILENT, SO HE OPENED NOT HIS MOUTH."

**v.16-18** "AND YOU SHALL KILL THE RAM, AND YOU SHALL TAKE ITS BLOOD AND SPRINKLE *it* ALL AROUND ON THE ALTAR. THEN YOU SHALL CUT THE RAM IN PIECES, WASH ITS ENTRAILS AND ITS LEGS, AND PUT **them** WITH ITS PIECES AND WITH ITS HEAD. AND YOU SHALL BURN THE WHOLE RAM ON THE ALTAR. IT **is** A BURNT OFFERING TO THE **LORD**; IT **is** A SWEET AROMA, AN OFFERING MADE BY FIRE TO THE **LORD**."

The difference between the ram and the bullock was that the entire ram was to be burnt on the altar. Matthew Henry, in his commentary, contends that this is an offering of dedication of Aaron and his sons as priests. However, when we look carefully into the Mosaic Law, burnt offerings were for the atonement of sin. One thing that Henry does point out is much the same as we experience every hour that we worship. We pray continually for the remission or removal of our sins as the New Testament teaches us (**Acts 8:22, James 5:16**). We may not always think about why we do this but our service to God is not acceptable if we are in sin, if we have sin upon our souls that has not been forgiven. Observe:

**Isaiah 6:5-7** "SO I SAID: " WOE **is** ME, FOR I AM UNDONE! BECAUSE I **am** A MAN OF UNCLEAN LIPS, AND I DWELL IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS; FOR MY EYES HAVE SEEN THE KING, THE **LORD** OF HOSTS." THEN ONE OF THE SERAPHIM FLEW TO ME, HAVING IN HIS HAND A LIVE COAL **which** HE HAD TAKEN WITH THE TONGS FROM THE ALTAR. AND HE TOUCHED MY MOUTH **with it**, AND SAID: " BEHOLD, THIS HAS TOUCHED YOUR LIPS; YOUR INIQUITY IS TAKEN AWAY, AND YOUR SIN PURGED."

Isaiah knew that he could not appear before God as a sinner.

**v.19-20** "YOU SHALL ALSO TAKE THE OTHER RAM, AND AARON AND HIS SONS SHALL PUT THEIR HANDS ON THE HEAD OF THE RAM. THEN YOU SHALL KILL THE RAM, AND TAKE SOME OF ITS BLOOD AND PUT **it** ON THE TIP OF THE RIGHT EAR OF AARON AND ON THE TIP OF THE RIGHT EAR OF HIS SONS, ON THE THUMB OF THEIR RIGHT HAND AND ON THE BIG TOE OF THEIR RIGHT FOOT, AND SPRINKLE THE BLOOD ALL AROUND ON THE ALTAR."

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The second ram was to be a peace offering, fellowship offering called by some the ram of consecration. Again Aaron and his sons are to put their hands on the beast being offered, symbolic of their commitment to the service that God had chosen them to perform. It's blood was to be used to touch the right ear, right thumb and right great toe to symbolize the completeness of that consecration and commitment. Coffman characterizes it as the ear as it "must always be willing to hear God's word"; the right hand "symbolizes hands that are ever ready to do God's will" and the toe as a "symbol of feet ever committed to walk in the Way of righteousness and truth."

**v.21** "AND YOU SHALL TAKE SOME OF THE BLOOD THAT IS ON THE ALTAR, AND SOME OF THE ANOINTING OIL, AND SPRINKLE *it* ON AARON AND ON HIS GARMENTS, ON HIS SONS AND ON THE GARMENTS OF HIS SONS WITH HIM; AND HE AND HIS GARMENTS SHALL BE HALLOWED, AND HIS SONS AND HIS SONS' GARMENTS WITH HIM."

Now the blood and anointing oil was to be sprinkled on Aaron, his sons and their garments that all might be consecrated to "hallowed", made holy in order to be acceptable in the service to God.

**v.22** "ALSO YOU SHALL TAKE THE FAT OF THE RAM, THE FAT TAIL, THE FAT THAT COVERS THE ENTRAILS, THE FATTY LOBE *attached to* THE LIVER, THE TWO KIDNEYS AND THE FAT ON THEM, THE RIGHT THIGH (FOR IT *is* A RAM OF CONSECRATION);"

Since this is a ram of consecration, Moses was instructed for the fat to be removed, just as with the bullock and then also the right thigh, or as the older translations read the right shoulder and prepared for sacrifice.

**v.23** "ONE LOAF OF BREAD, ONE CAKE *made with* OIL, AND ONE WAFER FROM THE BASKET OF THE UNLEAVENED BREAD THAT *is* BEFORE THE **LORD**;"

To the parts of the ram that is to be sacrificed we now add a loaf of bread, a cake and a wafer.

**v.24-25** "AND YOU SHALL PUT ALL THESE IN THE HANDS OF AARON AND IN THE HANDS OF HIS SONS, AND YOU SHALL WAVE THEM *as* A WAVE OFFERING BEFORE THE **LORD**. YOU SHALL RECEIVE THEM BACK FROM THEIR HANDS AND BURN *them* ON THE ALTAR AS A BURNT OFFERING, AS A SWEET AROMA BEFORE THE **LORD**. IT *is* AN OFFERING MADE BY FIRE TO THE **LORD**."

All of these things are to be waved before God by Aaron and his sons as a personal wave offering. It is their offering to God in all of this process.

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**v.26** “THEN YOU SHALL TAKE THE BREAST OF THE RAM OF AARON’S CONSECRATION AND WAVE IT AS A WAVE OFFERING BEFORE THE **LORD**; AND IT SHALL BE YOUR PORTION.”

Here Moses also participates in the sacrifice, serving as the priest of God. Neither Aaron nor his sons could function as a priest until such time as this consecration was completed, so Moses serves that role. Thus Moses receives the priest’s portion of the sacrifice for himself.

**v.27** “AND FROM THE RAM OF THE CONSECRATION YOU SHALL CONSECRATE THE BREAST OF THE WAVE OFFERING WHICH IS WAVED, AND THE THIGH OF THE HEAVE OFFERING WHICH IS RAISED, OF *that* WHICH *is* FOR AARON AND OF *that* WHICH IS FOR HIS SONS.”

The balance of the animal is also waved or heaved, by Moses, serving as priest, and consecrated for the use of Aaron and his sons.

**v.28** “IT SHALL BE FROM THE CHILDREN OF ISRAEL *for* AARON AND HIS SONS BY A STATUTE FOREVER. FOR IT IS A HEAVE OFFERING; IT SHALL BE A HEAVE OFFERING FROM THE CHILDREN OF ISRAEL FROM THE SACRIFICES OF THEIR PEACE OFFERINGS, *that is*, THEIR HEAVE OFFERING TO THE **LORD**.”

So this part of the sacrifice was not only to be given to Aaron and his sons on this occasion but would part of the ritual followed during the normal course of business in the tabernacle and later in the temple. Thus the priests would be provided their living from the service that they performed for the people of Israel. This can also be paralleled with our paying preachers today for as a fruit of their labors for the church in whatever place they might serve.

**v.29-30** “AND THE HOLY GARMENTS OF AARON SHALL BE HIS SONS’ AFTER HIM, TO BE ANOINTED IN THEM AND TO BE CONSECRATED IN THEM. THAT SON WHO BECOMES PRIEST IN HIS PLACE SHALL PUT THEM ON FOR SEVEN DAYS, WHEN HE ENTERS THE TABERNACLE OF MEETING TO MINISTER IN THE HOLY *place*.”

The garments of Aaron were to be preserved, maintained and used to consecrate the sons that would follow him as high priests. As we will see in a few verses this is but the first day of seven that be required to complete the consecration of the new high priest.



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**v.31-32** “AND YOU SHALL TAKE THE RAM OF THE CONSECRATION AND BOIL ITS FLESH IN THE HOLY PLACE. THEN AARON AND HIS SONS SHALL EAT THE FLESH OF THE RAM, AND THE BREAD THAT *is* IN THE BASKET, *by* THE DOOR OF THE TABERNACLE OF MEETING.”

The eating of their portion of the meat, bread, cake and wafer that is characterized by the commentators as Aaron and his sons sharing a fellowship meal with God. God received the fat, the choicest part of the animal, a thigh or shoulder and a loaf, cake and wafer. Moses, Aaron and his sons received the rest of it to eat.

**v.33** “THEY SHALL EAT THOSE THINGS WITH WHICH THE ATONEMENT WAS MADE, TO CONSECRATE *and* TO SANCTIFY THEM; BUT AN OUTSIDER SHALL NOT EAT *them*, BECAUSE THEY *are* HOLY.”

Now that these things have been offered to God and shared with the priests they are consecrated, holy and no one outside of the priestly family was to eat them, even another Israelite, with these exception.

**Leviticus 22:10-13** “NO OUTSIDER SHALL EAT THE HOLY *offering*; ONE WHO DWELLS WITH THE PRIEST, OR A HIRED SERVANT, SHALL NOT EAT THE HOLY THING. BUT IF THE PRIEST BUYS A PERSON WITH HIS MONEY, HE MAY EAT IT; AND ONE WHO IS BORN IN HIS HOUSE MAY EAT HIS FOOD. IF THE PRIEST’S DAUGHTER IS MARRIED TO AN OUTSIDER, SHE MAY NOT EAT OF THE HOLY OFFERINGS. BUT IF THE PRIEST’S DAUGHTER IS A WIDOW OR DIVORCED, AND HAS NO CHILD, AND HAS RETURNED TO HER FATHER’S HOUSE AS IN HER YOUTH, SHE MAY EAT HER FATHER’S FOOD; BUT NO OUTSIDER SHALL EAT IT.”

**v.34** “AND IF ANY OF THE FLESH OF THE CONSECRATION OFFERINGS, OR OF THE BREAD, REMAINS UNTIL THE MORNING, THEN YOU SHALL BURN THE REMAINDER WITH FIRE. IT SHALL NOT BE EATEN, BECAUSE IT *is* HOLY.”

This sacrifice was to be treated just like the Passover lamb. Nothing was to be used the next day, it was to be burned.

**Exodus 12:10** “YOU SHALL LET NONE OF IT REMAIN UNTIL MORNING, AND WHAT REMAINS OF IT UNTIL MORNING YOU SHALL BURN WITH FIRE.”

**v.35** “THUS YOU SHALL DO TO AARON AND HIS SONS, ACCORDING TO ALL THAT I HAVE COMMANDED YOU. SEVEN DAYS YOU SHALL CONSECRATE THEM.”

This period of consecration was to last for seven days.

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**v.36** “AND YOU SHALL OFFER A BULL EVERY DAY *as* A SIN OFFERING FOR ATONEMENT. YOU SHALL CLEANSE THE ALTAR WHEN YOU MAKE ATONEMENT FOR IT, AND YOU SHALL ANOINT IT TO SANCTIFY IT.”

A bull or bullock was to be offered every day of the seven as a sin offering and the altar cleansed and sanctified each day.

**v.37** “SEVEN DAYS YOU SHALL MAKE ATONEMENT FOR THE ALTAR AND SANCTIFY IT. AND THE ALTAR SHALL BE MOST HOLY. WHATEVER TOUCHES THE ALTAR MUST BE HOLY.”

The altar upon which sacrifices were to be offered to God was holy, therefore it had to be sanctified. With the altar being holy then anything that was offered upon or touched it was holy as well.

Read **Exodus 29:38-44** – The Continual Burnt Offerings

**v.38-39** “NOW THIS *is* WHAT YOU SHALL OFFER ON THE ALTAR: TWO LAMBS OF THE FIRST YEAR, DAY BY DAY CONTINUALLY. ONE LAMB YOU SHALL OFFER IN THE MORNING, AND THE OTHER LAMB YOU SHALL OFFER AT TWILIGHT.”

Now God begins to give instructions to Moses concerning the daily sacrifices. Two lambs a day were to be offered as burnt offerings, offered ‘ON THE ALTAR’.

**v.40** “WITH THE ONE LAMB SHALL BE ONE-TENTH *of an ephah* OF FLOUR MIXED WITH ONE-FOURTH OF A HIN OF PRESSED OIL, AND ONE-FOURTH OF A HIN OF WINE *as* A DRINK OFFERING.”

With the morning lamb they were to offer one tenth of a ephah of flour. How much is a tenth of an ephah in today’s measurement? The loaves of showbread were to contain two tenths of an ephah of flour:

**Leviticus 24:5-6** “AND YOU SHALL TAKE FINE FLOUR AND BAKE TWELVE CAKES WITH IT. TWO-TENTHS *OF an ephah* SHALL BE IN EACH CAKE. YOU SHALL SET THEM IN TWO ROWS, SIX IN A ROW, ON THE PURE *gold* TABLE BEFORE THE **LORD.**”

In our study of these verses we determined that two tenths of an ephah was about ten pounds, US measure, one tenth would be about five pounds, US measure.

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How much is a hin? In the Dickson study Bible, chart of liquid measures the hin is given as about three quarts plus three-fourths of a pint or about three quarts and a cup and a half. So the five pounds of flour and something less than a quart of pressed oil was to be mixed and offered with the lamb and also something less than a quart of wine as a drink offering. Coffman in his commentary says that it was about a pint and a half.

**v.41** “AND THE OTHER LAMB YOU SHALL OFFER AT TWILIGHT; AND YOU SHALL OFFER WITH IT THE GRAIN OFFERING AND THE DRINK OFFERING, AS IN THE MORNING, FOR A SWEET AROMA, AN OFFERING MADE BY FIRE TO THE **LORD.**”

The evening offering was to be identical in every way to the offering made in the morning.

**v.42** “***This shall be*** A CONTINUAL BURNT OFFERING THROUGHOUT YOUR GENERATIONS ***at*** THE DOOR OF THE TABERNACLE OF MEETING BEFORE THE **LORD**, WHERE I WILL MEET YOU TO SPEAK WITH YOU.”

These morning and evening sacrifices were to continue throughout the generations of Israel. In fact they continued until the destruction of the temple in AD 70 even though they had been replaced by the sacrifice of Christ and the law of the New Covenant.

The door of the tabernacle would be the place that God would come to speak to Moses, the High Priest and to others who ministered to him there.

**v.43-44** “AND THERE I WILL MEET WITH THE CHILDREN OF ISRAEL, AND ***the tabernacle*** SHALL BE SANCTIFIED BY MY GLORY. SO I WILL CONSECRATE THE TABERNACLE OF MEETING AND THE ALTAR. I WILL ALSO CONSECRATE BOTH AARON AND HIS SONS TO MINISTER TO ME AS PRIESTS.”

The tabernacle was to be the abode of God among His people. In the offerings he would share fellowship with them there. He would meet with them there. So the tabernacle of meeting, the altar and the priests that served Him at the altar must be consecrated, hallowed, or made holy.

Read **Exodus 29:45-46** – The Lord Their God

**v.45** “I WILL DWELL AMONG THE CHILDREN OF ISRAEL AND WILL BE THEIR GOD.”

God plans to dwell with His chosen people and be their God. Just as he promised when He first commanded Moses to build him a sanctuary.

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**Exodus 25:8** “AND LET THEM MAKE ME A SANCTUARY, THAT I MAY DWELL AMONG THEM.”

When Moses prepares Joshua and the nation of Israel to go into the land of Canaan, God tells them that there will be a place where the tabernacle will be placed and:

”THEN THERE WILL BE THE PLACE WHERE THE **LORD** YOUR GOD CHOOSES TO MAKE HIS NAME ABIDE. THERE YOU SHALL BRING ALL THAT I COMMAND YOU: YOUR BURNT OFFERINGS, YOUR SACRIFICES, YOUR TITHES, THE HEAVE OFFERINGS OF YOUR HAND, AND ALL YOUR CHOICE OFFERINGS WHICH YOU VOW TO THE **LORD.**” **Deuteronomy 12:11**

**v.46** “AND THEY SHALL KNOW THAT I *am* THE **LORD** THEIR GOD, WHO BROUGHT THEM UP OUT OF THE LAND OF EGYPT, THAT I MAY DWELL AMONG THEM. I *am* THE **LORD** THEIR GOD.”

God is determined that Israel should know Him as Lord, God, Jehovah. They are to acknowledge Him as the one who had delivered them from Egypt and their oppression there. He is going to dwell among them, He is going to make sure that they never have reason to forget or neglect Him because He is present with them. But as we know Israel couldn't remain faithful. Only a remnant of their original numbers ever returned from captivity; only a remnant would ever become such as is meet for the kingdom of heaven; only a remnant would recognize, accept and follow the Son of God, the Messiah that would come to take away the sins of the world. Even the prophet Ezekiel, writing after the kingdom of Judah was captive repeats this phrase “You shall know that I am Jehovah,” no less than sixty-six times according to the writing of F.B. Huey Jr. in a book called *A Study Guide to Exodus* published in 1977.