

Ex. 29:1 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,

Ex. 29:2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

Ex. 29:3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

Hallow = pronounce clean, dedicate, purify

The men who were serving as priests needed to be purified before the Lord, pronounced clean. This cleansing was to be accomplished through the sacrifice of animals without blemish. They were also to prepare unleavened wheat bread, unleavened wheat cakes that included (olive) oil, and wheat wafers that are coated with oil. The animals and the baked goods, which had been put into one basket, are to be brought to the cleansing ceremony.

Observations:

1. Special provision had to be made to purify and dedicate a man for the position of priest. (Man's natural state is sinful.)
2. This purification process required the sacrifice of animals "without blemish," perfect. (Jesus is the *perfect* Lamb of God that cleanses the sinner who comes to Him in faith and imputes His own righteousness to him. Revised 3/10)
2Cor. 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.
3. Leaven represents sin; nothing containing leaven was allowed in this dedication process.
4. It's interesting that the process included bread that had oil "in" it as well as "on" it. (Oil is representative of the Holy Spirit who is both in the believer and comes upon the believer in power for ministry.)

Ex. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Ex. 29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Ex. 29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Ex. 29:7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

Ex. 29:8 And thou shalt bring his sons, and put coats upon them.

Ex. 29:9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Next, Aaron and his sons are to be brought to the entry of the tabernacle and washed with water. Then Aaron is to be clothed with the appropriate garments (that have already been prepared for him). After being properly clothed, he is to have the special anointing oil poured on his head. Next, his sons are to be properly clothed. We are told that the office of priest belongs to Aaron and his sons until "time as we know it" is no more (to the vanishing point).

This is similar to the statement to David when he is told that there will never be a lack of one of his progeny on the throne of Israel. Obviously, the priesthood was corrupted, and there is no longer anyone on the earthly throne of David. I take it to mean that the position is still a legitimate position, but unoccupied on planet earth at this time. When the time comes for the establishment of God's kingdom, these positions will be occupied by those who "meet the requirements."

Observations:

1. The doorway to the tabernacle represents the point of entry into God's presence.
2. One can't enter unless he is clean and properly clothed. (We can't enter heaven unless we are washed by the blood of the Lamb and clothed in His righteousness.)
3. The clothing used by the priests have been "prepared for them in advance." (God has prepared our garments of salvation.)
4. The priest could not enter God's presence until he had been anointed with oil. (When we are saved, we are anointed with the Holy Spirit and authorized to enter God's presence.)
5. The position of priest in the nation of Israel is still a recognized position before the Lord although it is not being occupied at the current time on planet earth.

Ex. 29:10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

Ex. 29:11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

Ex. 29:12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Ex. 29:13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

Ex. 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Now the bullock (the young bull) is brought to the front of the tabernacle and Aaron and his sons place their hands on its head. Then the bullock is killed—by the door of the tabernacle. The blood from the bullock is placed on the horns of the altar with Moses' finger; the rest of the blood is poured beside the bottom of the altar. The rest of the bullock (including his skin and dung) is to be burned with fire outside the camp. It is a sin offering.

Observations:

1. I think the fact that the priests are placing their hands on the bull as it is killed indicates that they recognize it is being sacrificed on their behalf. (We must accept that Jesus was sacrificed because of our sin if we want to be recognized by the Father.)

2. The blood is associated with “life.” I’m not sure why the blood is placed on the horns of the altar. Its earthly container is to be burned outside the camp—away from God’s dwelling place. Maybe this compares with our bodies of sin that will not be acceptable in heaven; we will receive new bodies. (revised 3/10)
3. Jesus, our sin sacrifice, was taken outside the city to be crucified.
4. This sacrifice is offered by the door of the tabernacle to emphasize that this sacrifice is necessary before the priests can enter God’s presence. (Jesus’ sacrifice on the cross was necessary before we, as believers, could enter God’s presence.)

Ex. 29:15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

Ex. 29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

Ex. 29:17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

Ex. 29:18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD.

Next, Moses is to take one of the rams and have Aaron and his sons put their hands on the head of the ram. Then the ram is to be killed, and its blood is to be sprinkled all over the altar. The ram is to be cut into pieces, and the insides are to be washed. I would assume that this is to get rid of any blood residue. Then all the pieces of the ram are to be burned as an offering unto the Lord. This would result in smoke and an aroma that is pleasing to God (as an act of faith and obedience).

Observations:

1. Why one bull and 2 rams?
2. Why is the ram cut into pieces and its insides washed?
3. I think anything we do in obedience to God’s command is a “sweet aroma” to Him.

Ex. 29:19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

Ex. 29:20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, 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.

Ex. 29:21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, 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.

Now the other ram is brought forward and Aaron and his sons put their hands on the head of this ram. Then the ram is killed. Moses used its blood to put on the tip of Aaron’s right ear, on the tip of his each son’s right ear, on the thumbs of each of their right hands, and on the great toe of each of their right feet. Then Moses is to sprinkle Aaron and his garments and his sons and their garments

with blood from the altar and anointing oil. All of this is done to purify/hallow the priests and their garments.

Observations:

1. The dictionary seems to indicate that the right side is considered the strong side. Is the fact that the blood is being placed on the tip of the right ear, the right thumb and the right great toe a picture that our strength comes from God?
2. The fact that the clothes of the priest are sprinkled with blood from the altar and anointed with oil again confirms that their righteousness (clothing) and empowerment (anointing) come from God.
3. Why the ear, thumb and toe? Through the ear we hear from God. The thumb represents our service to God. The toe represents walking in the will of God.

Ex. 29:22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

Ex. 29:23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

Ex. 29:24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.

Ex. 29:25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

The fat of the ram and its rump, the fat that covered its insides, the caul (flap) of the liver, the two kidneys and the fat that is on them, and the right shoulder is taken next. A loaf of bread, a cake of oiled bread, and a wafer are then taken out of the basket and placed in the hands of Aaron and his sons; they then wave it before the Lord. After they were waved, they were to be burned on the altar as a sweet savor, pleasing, before the Lord as an offering of fire.

Eerdman's dictionary indicated that the wave offering would be more appropriately called an elevated offering. It was to indicate transfer of ownership or a transition—i.e., man to position of priest before God.

Observation:

1. I guess the fact that the priests accepted the meat and food that had been offered to the Lord is public acknowledgement of God's provision for them. They are expressing that they can only function through God's provision/enablement.
2. Our decision to serve God should be public—something for which we should be proud and not ashamed.

Ex. 29:26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

Ex. 29:27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the

ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

Ex. 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

The breast of the ram was to be given to the priest after it was "waved" before the Lord. The breast and shoulder are to be waved /elevated from this ram that had been used in consecrating Aaron and his sons. It is to be considered part of the peace offering of the children of Israel before the Lord.

Observations:

3. What is the significance of the breast and shoulder? The breast represents nourishment and sustenance.
4. The fact that a peace offering is necessary indicates that there has been a break in fellowship (as a result of our sin).
5. The position of priest is inherited. (We are sons and daughters and heirs of God through Christ.)

Ex. 29:29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

Ex. 29:30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

Ex. 29:31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

Ex. 29:32 And 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 the congregation.

Ex. 29:33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

Ex. 29:34 And if ought of the flesh of the consecrations, 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.

The position of High Priest is to be inherited by his sons and the same garments used by him are to be used by them when they are anointed and consecrated. The son that inherits the position is to wear the garments for seven days when he comes to minister in the holy place, God's dwelling place on earth. The flesh of the ram of consecration is to be cooked in the tabernacle and eaten by Aaron and his sons; they are also to eat the bread in the basket by the door of the tabernacle. When they eat this food with which atonement was made, they are making it part of themselves. No one but the priests are to eat these foods because they are holy, set apart. Any part of the food that is not eaten by the morning is to be burned with fire; it is not to be eaten because it is holy.

Observations:

6. The same clothing is worn by the sons as was worn by the Father. (We wear the righteousness given to us by the Father through Jesus.)
7. What is the significance of cooking the meat in the tabernacle?

8. Only the priests can eat that which is holy. (Only those who have been sanctified by the Lord can enjoy spiritual food.)
9. What is the significance of burning that which was left over until morning? (3/10 – Could it have something to do with the idea of looking to God daily for His provision?)

Ex. 29:35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

Ex. 29:36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Ex. 29:37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

The consecration of the priests is to last for a seven-day period. Each day they are to offer a bullock as atonement for sin; then they are to clean the altar and anoint it with oil to sanctify it. This process is to be repeated until the seven days have been completed. The altar is a most holy place, and only that which is holy is to touch it.

Observations:

1. Sacrifice had to be made daily for atonement for sin and to maintain right fellowship with God. (That is no longer necessary since Jesus was sacrificed *once for all*.)
2. I know that seven is the number of perfection/completion, but why would the process of dedication need to be stretched out for seven days?
3. The place of sacrifice is holy before God.

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

Ex. 29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

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

Ex. 29:41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

Ex. 29:42 *This shall be* a continual burnt offering throughout your generations *at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.*

Instructions seem to proceed for the daily offerings that are to be made on the altar by the priests. Every day they are to offer two lambs that are in their first year of life; one is to be offered in the morning and the other in the evening. The lamb offered in the morning is to be offered with a specific measure of flour mixed with a specific measure of “beaten” oil along with a specific amount of wine as a drink offering. The lamb offered in the evening is to be offered with the same combination of flour and oil with wine as a pleasing offering by fire unto the Lord. This offering is to continue throughout coming generations at the

door of the tabernacle before the Lord. This is the place God has designated to meet with Moses and speak to him.

Observations:

1. Specific emphasis is given to the fact that the 2 lambs sacrificed daily were to be offered with wheat mixed with “beaten” oil. (We have the gift of the Spirit because Jesus was bruised for our transgressions.....by His stripes we are healed.)
2. The sacrifice is made at the door of the tabernacle to allow entrance. (Jesus’ sacrifice on the cross has allowed us direct access to the presence of God.)

Ex. 29:43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

Ex. 29:44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest’s office.

Ex. 29:45 And I will dwell among the children of Israel, and will be their God.

Ex. 29:46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

The tabernacle is also the place that God will meet with the children of Israel. It would be sanctified (considered pure, holy, clean) by the glory of God. This sanctification would extend to the altar and Aaron and his sons in their positions as priests. God is choosing to dwell among the children of Israel and be their God. He intends for them to recognize Him as the LORD (self-existent, eternal) their God. He is the one that brought them out of Egypt so that He could dwell with them.

Observations:

1. God designated His choice of dwelling place with man. God is always in control. We are to come to Him on His terms.
2. God’s desire is to fellowship with His children.
3. God wants us to recognize who He is—the eternal, self-existent Creator King.
4. He is our deliverer.