

[Wednesday, June 14, 2017] The Exodus Series, Exodus 29, vss 1-37, The Dedication Rites of the Priests – Craig Thurman

There is a parallel that I'd like to draw at this point as we consider the ordination of Aaron and his sons to the priesthood.

The Lord directs Moses to do certain things to Aaron and his sons to constitute them holy for service in the office of the priesthood. It is not what these men have done, but rather what another does for them (that is, Moses, the Law). These men are the elect in Abraham, circumcised, planted peculiarly in the house of Levi (Ps.135.20), and appointed to special service in it. Is there anything that they have done to warrant this service? No.

Notice a similar trail of events which has led us into the service of the priesthood of the believer in the New Testament church. We are of the elect of God in Christ Jesus, baptized, planted in the house of God, and appointed to the priestly services of Christ in His church. Christ made all of this provision for us.

(Parallel text, Leviticus chapter 8)

לְקַדְּשׁ

1 ¶ And this is the thing that thou shalt do unto them to hallow them,

Instructions to Moses to dedicate Aaron and his sons to the priest's office.

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

to minister unto me in the priest's office:

or, to execute the priest's office unto me (says the very same thing.)

to minister ... in the priest's office, לְ, לְכַהֵן, preposition to or for; כַּהֵן, ka-han (phonetically, ka-hane; Piel (intensive active) infin. of כָּהֵן, ka-han; Ex.28.1, 3, 4, that he may minister ... in the priest's office; 29.1, 44, to minister ... in the priest's office; 30.30, that ... may minister ... in the priest's office; etc., also 2Chron. 11.14, executing the priest's office; Ez.44.14, to do the office of a priest.

unto them refers to Ex.29.1, *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.*

It is interesting to see the names of the sons parted as they are. The inspired narrative of Moses seems to anticipate the tragedy of Nadab and Abihu's sin. (Lev.10.1)

This is the priest's office. This is the office of the priesthood

Take one young bullock, and two rams without blemish,

take, לקח, Qal imper., pl., masc. of לקח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; 12.21, 32; 16.33; 17.5; **29.1**; 30.23, 34.)

פֶּרֶךְ אֶחָד בֶּן־בָּקָר, lit. one bull, the male (son) of a herd; this Hebrew phrase is always tss. *young bullock*. Without פֶּרֶךְ it is usually tss. *calves*. *bullock*, פֶּרֶךְ, par, is a bull.

bullock, בָּקָר, KJV, *bull, ox, oxen, herds, bullock, beeves, kine*. (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

rams, רְאִיִּם, plural of רֵאִי; rams are male sheep

without blemish, יָמָםֶמֶת, adj. of תָּמִים, ta-meem or ta-mim; Gen.6.9, Noah was a just man and **perfect**; Ge.17.1, walk before me, and be thou *perfect*; Ex.12.5, your lamb shall be *without blemish*; Lev. 3.9, the fat thereof, and the *whole* rump; Lev.23.15, seven Sabbaths shall be **complete**; Lev.25.30, redeemed within the space of a *full* year; Nu. 28.3, two lambs of the first year **without spot**; Jos.24.14, serve him *in sincerity* and in truth; 2Sa.22.26, with the *upright* man; Ps.119.1, Blessed are *the undefiled*; Ps.119.80, Let my heart be *sound* in thy statutes; and so **without defect**.

2 And unleavened bread, and cakes unleavened tempered with oil,

called a loaf, v.23

also called oiled bread, v.23

unleavened cake, Lev.8.26

tempered, בְּלוּלָה, Qal part. pass. fem. of בָּלַל; Ge.11.7, 9, *confound*;
Ps. 92.10,. *anointed*; Jud. 19.21, *gave provender* (so distributed to the
asses); **29.40, mingled**; Hos. 7.8, *mixed*.

and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

anointed, מָשַׁח, Qal pret. of מָשַׁח, ma-shach; all but once tss.
anoint; once Jer.22.14, *paint*.

3 And thou shalt put them into one basket,

Lev.8.31 ... the basket of consecrations

and bring them in the basket, with the bullock and the two rams.

basket, סַל, masc. noun; always (15) tss. basket.

These are the things which shall be used to hallow, sanctify these men to service in the priestly office; bring three kinds of unleavened bread in one basket, a young bull, and two male sheep.

4 And Aaron and his sons thou shalt bring unto the door of

door, פֶּתַח, pe-thach; this is that place of access, entry, the gate, opening into the tabernacle.

(Reading L-R) אֲתֶם בְּמִים וְרַחֲצֵתָ

tabernacle of the congregation, and shalt wash them with water.

tent

meeting

Lev. 8.3 And gather thou all the congregation ...

4 ... and the assembly was gathered together unto the door of the tabernacle of the congregation.

and thou shalt wash, וַיִּחַצְּתָהּ, Qal pret. of יָחַץ, ra-chats; KJV, to wash, Lev. 15.5-27, *bathe*; LXX Gr. root is λούω, to bathe.

So this service takes place in the audience of the Israelites. There no mention of washing by the laver as much as they are washed by the door of the tent. It is a public bath of sorts. Parts of the animal sacrifices shall be washed too. (Ex.29.17)

5 And thou shalt take the garments, and put upon Aaron the coat (of fine linen), and the (blue) robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod (all three of which have the same appearance being made golden wire, and blue, purple, scarlet, and fine linen needlework):

6 And thou shalt put the (fine linen) mitre upon his head, and put the holy crown (or plate) upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. (and his sons with this holy anointing oil; Ex.30.30)

Lev.8.10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

This is the holy anointing oil specially made for this purpose. (Ex.30.23-30; Ps.133.2) In Lev.4.5, 11 seems to call any of these *the priest that is anointed*. Perhaps the idea is that the anointing is that one who is not overtaken by some sin. (cf. Lev.4.3, 5, 16) By sin he is until sin is forgiven disqualified. Until then the priest that *remains* in the anointing continues in His service. There are priests that are not anointed at all. Those of the house of Levi outside of the family of Aaron are not anointed.

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

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.

and thou shalt consecrate, תִּמְלֵא; Piel (intensive active) pret. of root מִלֵּא, KJV, to *fill, accomplish, end, replenish, gather, consecrate*. The Piel is Moses' directive to be sure to apply these things to each one appointed to service. None but these may serve, and that only after their consecration.

These servants are consecrated with a preview of the sacrifices that shall be offered. We are consecrated to service with a post-view of Christ's sacrifice.

Aaron is the first in the order of appointment. He is first washed, clothed with the high priestly garments, mitre and its crown, and anointed to service. Then his sons receive their appointment.

The Sin Offering, vss. 10-14

10 And thou shalt cause a (young) 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.

'[A]n emblem of the imputation of sin to Christ, and laying upon him the iniquities of us all.' *Exposition of the Old and New Testaments*, John Gill, vol. 1, p.491

What is this? These priests, each with their infirmity acknowledge their sinfulness and impute it to the young bull. While they do this it might be that Aaron and his sons confess over the young bull their sins.

In this instance Aaron is offering this for Israel:

Le 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

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

Not the door which gave access into the courtyard, but the door which gave access into the holy place of the tabernacle.

Here, the laying on of their hands upon the animal's head is symbolic of a *legal* transference of their guilt for sin to the animal. This is called imputation. Imputation doesn't change the fact that they were *really* guilty for sin. It *legally* charges the animal with their crimes so that they may be released from the *real* penalty that was due. The animal bears the penalty.

Our sins were imputed to God's Son. We are *really* guilty for sin against God, but He was *legally* charged with them. Jesus wasn't *really* guilty, because He wasn't *really* sinner. He was *made* sin, that is, he was *constituted* a sinner; He was *treated* as a sinner before God because our sins were imputed to Him; He was *legally made* a sinner so that when He bore our punishment we would be released from that debt.

And not only is our punishment removed, but the *real* righteousness which Christ demonstrated in His life before the Father under the Law is imputed to us.

2Co 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.

We are not *really righteous*; we have no righteousness of our own; but we have the legal, eternal, righteous standing before God because of the imputation of Christ's righteousness.

*Ro.4.6 ... David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
8 Blessed is the man to whom the Lord will not impute sin.*

That is why Paul can say,

Ro.8.32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 *Who shall lay any thing to the charge of God's elect? It is God that justifieth. (He rights the sinner with the imputed righteousness of Christ.)*

34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

So we have the death of a young bull bearing the punishment for the sins of these priests.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger,

Lev.8.15 ...and sanctified it, to make reconciliation upon it.

finger, אֶצְבָּע, fem. noun; looks like all but once referring to the digits of the hand; but once it does refer to the toes. (cf. 2Sa.21.20)

and pour all the blood beside the bottom of the altar.

The fact that they are still sinners requires a sanctification not only of their persons but all of those things wherein they shall minister. And so every vessel, every instrument shall be sanctified with blood. That is, the same blood of the victim whose head they had laid their hands upon.

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.

caul, הַיִּתְרֵת, hay-yo-te-reth, הַ for the definite article *the*; fem. sing. noun of יִתְרֵת, yo-the-reth; KJV, *caul* (margin, *midriff*).

As a sacrifice and its type it might be the best (fat) of that which is central to the animal. Kidneys refer to the *reins*.

*kidneys, הַכִּלְיֹת; the prefixed article הַ; fem. pl. noun, כִּלְיֹת, k^e-la-yoth; KJV, *kidneys* (18), *reins* (13, the inward desires, that which*

direct me, will, actions, motivations [unlike the heart which is the seat of affections).

Job 19:27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Ps 16:7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

Ps 26:2 Examine me, O LORD, and prove me; try my reins and my heart.

Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Jer 11:20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:

This is what remains of the beast's body. It is burned and consumed outside the camp. To burn the body is typical of coming into judgment. It is parallel to baking the unleavened bread in ovens. We discussed that when we were on the topic of the Table of Shewbread. Particularly this type references the sacrifice of the body of our Lord outside the city of Jerusalem.

He.7.25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

*26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

it is a sin offering.

This shows the sacrifice that was necessary to remedy the issue of the sins of these priests so that they could become consecrated to this holy service of the LORD. But let's remember, these animal sacrifices did not really remedy sin in the people of God. If that were possible Christ would have never needed to come and die for us. These things show the necessity of Christ's death for sinners to be reconciled to God once for all.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins ...

The law pointed the people of God to One who would really take away the punishment due for sin.

He.10. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me ... (For what purpose, but to offer it up to God for the sins of His people.)

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

He.10.12 But this man [referring to Jesus Christ, v.10], after he had offered one sacrifice for sins for ever, sat down on the right hand of God ...

without the camp; This is the first time that this phrase is used. It refers to Christ suffering beyond the gates of the city of Jerusalem.

*He.13.11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered **without the gate**.
13 Let us go forth therefore unto him **without the camp**, bearing his reproach.*

Because the law made men priests that had infirmity, they needed offering and sacrifices for their own sins, which shews the imperfection of the Aaronic priesthood. (cf. Gill, vol. 1, p.492) Guilt must be removed by the sin offering before the service can be rendered acceptable to the Lord. Once satisfied there is the burnt offering.

The burnt offering, vss.15-18

15 Thou shalt also take one ram;

Lev.8.18 ...for the burnt offering:

and Aaron and his sons shall put their hands upon the head of the ram.

Same imputation, but different purpose. The sin offering atoned; this speaks of the pleasure of the LORD in the priest's substitute.

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

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.

This washing of the inwards and legs seems much like the taking of the inwards of the young bull. The washing of these parts could be a purification which results from this sacrifice.

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.

sweet, נִיחֹֿֿֿחַ, ni-cho-ach, masc. sing. noun of ; the verb is נוֹֿֿֿחַ, nu-ach, to rest; נִיחֹֿֿֿחַ, ni-cho-ach, is only found one other time (Dan.2.46, sweet odours)

savour, רֵיִחַ, rey-ach, masc.; KJV, savour, smell; cf. also רִיחַ, to smell, be of quick understanding, touch, accept.

A sacrifice which is well-pleasing to the LORD.

Php 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Concerning Christ our Lord it is written:

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin (the former young bull), he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand (the burnt offering).

The Ram of Consecration, vss.19-25 (and into the wave and heave offering, vss.26-28)

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

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,

The ear is the organ for hearing. Hearing and obeying are often used as synonymous terms. In the Greek ἀκούω and ὑπακούω means not only to hear, but to obey (ἀκούω, Mt.11.15; 13.23; ὑπακούω, Acts 12.13; Mt.8.27). Here the priests are consecrated in thing that they shall hear in their service.

and upon the thumb of their right hand,

Probably consecrated in their works that they shall do in their service.

and upon the great toe of their right foot,

And consecrated to the way that they shall walk in their service.

and sprinkle the blood upon the altar round about.

The blood sprinkled upon and about the altar with direct reference to these three parts: the right ear, right thumb, and the right big toe. All of their services are accepted based upon the blood of the victim.

21 And thou shalt take of the blood that is upon the altar,

That which was taken in a basin and remained for further purposes.

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.

In Leviticus this comes after the 28th verse, which is the breast of the *wave offering* and shoulder of the *heave offering*. (cf. Lev. 8.30)

All of their garments speak of Christ. Christ works through them to present before the LORD all of the acceptable sacrifices.

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:

consecration, מִלֻּאִים, mil-lu-im; masc. pl. adj.; KJV, Ex. 25.7; 35.9, 27, to be set in the ephod (4); consecration (10); thinking dedication.

23 And one loaf of bread,

v.2. ... unleavened bread

Lev.8.26 ... he took one unleavened cake

The largest of the unleavened bread in the basket.

and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

Lev. 8.26 ...and put them on the fat, and upon the right shoulder:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons;

And thou shalt put, שׁוּם, sum; to put, set, make; cf. v.6

In other words this is appointed to be in the hands of Aaron and his sons.

and shalt wave them for a wave offering before the LORD.

wave, תָּנַן; t^e-nu-phah, most often tss. wave with reference to an offering, but twice in Is. (19.16; 30.32, shaking); vs. 24, 26, 27; sometimes it is only tss. with the English word offering.

25 And thou shalt receive them of their hands,

Lev.8.28 And Moses took (קָבַץ, Qal fut.) them from off their hands

thou shalt receive, וְקָבַץ; Qal pret. of קָבַץ; KJV, to take or receive; ,

and burn them upon the altar for a burnt offering, for a sweet savour before the LORD:

Lev. 8.28 ... they were consecrations for a sweet savour

it is an offering made by fire unto the LORD.

Those things which were waved by them before the LORD in verses 22-24.

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.

breast, אֶת־הַחֹדֶה, eth (the object)- he- (the) cha-zeh; always (13) breast.

wave, תָּנַוּ פָּה; t^e-nu-phah, most often tss. *wave* with reference to an offering, but twice in Is. (19.16; 30.32, *shaking*); **vss. 24, 27.**

For the moment this appears to be a portion appropriated for Moses' service. But as we read in the next verse both the breast and the right shoulders are for Aaron and his sons. (Lev.7.31)

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:

wave, תָּנַוּ פָּה; t^e-nu-phah, most often tss. *wave* with reference to an offering, but twice in Is. (19.16; 30.32, *shaking*); **vss. 24, 26.**

heave, תָּרַוּ מָה; t^e-ru-mah; sometimes only tss. *offering*; by Proverbs (29.4) it become predominately tss. *oblation*. **This is lifted up to the LORD and received back as a gift.(?)**

The breast is waved; the shoulder is heaved.

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.

for an ordinance, לְחֻק, masc. sing. noun חֻק, with the prefixed לְ, to or for; KJV, *ordinance, statute, bounds, set time, appointed portion, decree, custom*; Ex. 5.14, *task*; 12.24; 15.25, *statute, 26*; 18.16, 20; 29.28; 30.21.

After the priests have been dedicated they shall begin to receive that part which shall be involved in the sacrifices which the children of Israel shall bring. This sets up a food support for the priesthood.

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

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.

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

Lev.8.31 ... at the door of the tabernacle of the congregation

It sounds like Aaron would boil this meat at the door, perhaps even inside the tabernacle. I know it sound impracticable, however by Lev. 8.31, I don't see that there is any choice but conclude this.

seeth his flesh in the holy place might mean the court yard, but the priests, duing this seven day consecration were not to come out of the door of the tabernacle.

Lev.8.33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

Barnes' Notes says of Lev.8.33, 'Rather, **ye shall not go away from the entrance of the Tent.** ... The meaning is evidently that they were not to go out of the court, as is more clearly express in v.35.' vol.2, p.130

Le 8:35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, (of consecrations, Lev.8.31) by the door of the tabernacle of the congregation.

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.

Eating denotes the reception of the benefits which come from the sacrifice made to God in their behalf: the forgiveness of sins, dedication to God, and sanctification.

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.

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.

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.

During this seven day dedication service this series of sacrifices and the basket of unleavened bread are to be brought to the door of the tent.

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.