

## **Day 105 - SATURDAY: February 18th**

Exodus 28

Exodus 28:1-43 NKJV

"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, Eleazar, and Ithamar. And you shall make holy garments for Aaron your brother, for glory and for beauty. 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. And these are the garments which they shall make: a breastplate, an ephod, 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. "They shall take the gold, blue, purple, and scarlet thread, and the fine linen, and they shall make the ephod of gold, blue, purple, and scarlet thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together. 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. "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. 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. 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. 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. "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. It shall be doubled into a square: a span shall be its length, and a span shall be its width. 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; the second row shall be a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. 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. "You shall make chains for the breastplate at the end, like braided cords of pure gold. And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. Then you shall put the two braided chains of gold in the two rings which are on the ends of the breastplate; 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. "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. 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. 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 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. 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. "You shall make the robe of the ephod all of blue. 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. 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. 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. "You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD. 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. 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. "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. "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. 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. And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. 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.

### **Daily Deep Dive:**

We come to the last day of this week's study. Which these chapters can sometimes feel inundated with math and details, I hope it has been enjoyable to you and come to life in a new and tangible way.

As we begin this final day's reading, here's the UCG reading plan's comments: "As Moses was the civil leader of the nation of Israel, the priesthood would be perpetuated through Aaron's lineage. The service of the Levites in general is not yet here established - as it is not implemented until after Israel's rebellion with the golden calf, which we'll soon read about. Consider once again the attention that is given to the wondrous and planned detail that God laid out for the adorning of the priesthood. Worshiping God is not a matter that is to be taken casually. When we come before God today, these principles still exist. Since God calls His Church a holy and royal priesthood (1 Peter 2:5, 9), our dress

and grooming at worship services should, to the best of our ability, be of the highest standard.

Everything God does is filled with purpose. In this case, He sent His Spirit to guide the artisans in fashioning the priestly garments. The onyx stones engraved with the names of the tribes of Israel and the breastplate with their names symbolized the priest's intercessory work of representing the people before God. They were to be over his heart to impress upon him his responsibility. And over his forehead, representing the thoughts of the mind, was the engraving denoting devotedness to God. The bells on the garment "would tinkle as the priest moved about within the sacred places. This sound would assure those outside that the priest was interceding on their behalf" (*Nelson Study Bible*, note on verses 33-35).

Note the mention in verse 30 of "the Urim and the Thummim"-literally, in Hebrew, "the lights and the perfections." The Greek Septuagint renders this "revelation and truth." Indeed, as light often represents the knowledge of God in Scripture, perhaps the Hebrew wording denoted perfect knowledge of His will-discerned through this device, which seemed to constitute a plurality. Actually, we don't know for sure exactly what the Urim and Thummim was except for the testimony of the first-century Jewish historian Flavius Josephus, who, in relating the details of the ephod (*Antiquities of the Jews*, Book 3, chap. 7, sec. 5), refers to the breastplate as the "oracle" (Greek *logion* or "words") - as it evidently communicated a message from God. He goes on to imply that the Urim and Thummim was the breastplate stones shining in concert with the onyx (or sardonyx) stones on the shoulders, which held up the ephod on which the breastplate was affixed:

"For as to those stones which we told you before, the high priest bare on his shoulders, which were sardonyxes... the one of them shined out when God was present at their sacrifices; I mean that which was in the nature

of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise Divine Revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance" (chap. 8, sec. 9). God used this same device to impart more specific information as well. David consulted the Urim and Thummim concerning whether King Saul would come down to the city of Keilah and destroy it lest the residents betray David into his hands (1 Samuel 23:9-12). The answer? "He will come down" (verse 11). Exactly how this decision was communicated, we don't know. Perhaps they shone a certain way to indicate yes and no. Whatever happened, it should be pointed out that the Urim and Thummim was not in itself "magical." It was clear that God, who had Himself ordained this manner of contact - probably to demonstrate the importance of His nation approaching Him through His priesthood - was the one communicating. And it was clearly He who caused any supernatural emanations such as those described." [END]

Verse 1 – The phrase “that he may minister as priest” is one word in Hebrew and appears here for the first time in the Bible (will also be used in verse 3, 4, & 41 of this same chapter as well as other chapters coming up). These individuals were selected by God for the special service and responsibility of acting as a priest and fulfilling its duties before God.

Verse 2 – As high priest, Aaron had a special garment for two purposes; for glory/honor and for splendor/beauty. The outward appearance and

dress of the high priest was to reflect the dignity of the office and to the conduct that one in the position should have.

Verse 3 – God, through His Holy Spirit, imparted the necessary knowledge/wisdom that these talented individuals would need to make the special garments of the high priest, for the purpose of setting him apart (sanctify/consecrate) for this position.

Verse 4 – The word for “holy” garments, can mean holy, but it also is used for “apartness, sacredness, separateness”. These priestly garments for Aaron and his sons, were for the purpose of separating them into their special positions before God.

As you move through the next verses, notice the quality that God wanted included in what they wore.

Does this seem like a God that doesn't care what is worn before His presence? Some say, what we wear is a matter of the heart and that is true, but what we wear should be an outward reflection of what is in our heart, showing that we don't take coming before God casually or without preparation and thought. It is not our job to judge or police others in these matters, as each of us are judged by Jesus Christ for our words, actions, etc... I think we would each be wise to consider our own personal level of preparation and thought when we dress to come before God.

Verse 33 – Why were pomegranates used? I found this on “redeemerofisrael.org” and thought it was interesting: “The pomegranate is a symbol of the promised land, as it was one of the fruits brought back by the spies when they entered Canaan (see Numbers 13:23). It is also a symbol of posterity or prosperity, as there are literally hundreds of seeds in each fruit. The pomegranate is also a symbol of royalty and the temple, as the fruit has a small crown on the top, and as the design was used on the pillars of Solomon's temple (see 1 Kings 7:18-20).

Thus, as the high priest walked around, he carried on him the signs of the promised land, great posterity, royalty, and temple blessings. All blessings promised to those who truly understood and apply in their lives the sacrifice of the Great High Priest, even Jesus Christ.”

Verse 35 - There are various ideas of what the bells pointed to, but what is clear, is as the high priest moved about, when he went in and out of the holy place, as he performed the solemn and important job that he was assigned by God, that people’s attention would be drawn to that important work.

Why would it end with “that he may not die”? Men, have you ever forgot your suit coat going to church or ladies, some vital part of your outfit? I imagine each of us have in some form or fashion. For the priest, this could be a matter of life and death. The bells may have been an auditory cue that they were in fact dressed with all the proper clothes they should be wearing to come into God’s holy place. It’s my assumption, that this would likely have been the very last piece of clothing they put on to ensure they were completely put together.

Verse 36 – This plate stating “Holiness to the Lord” carried important meaning. Adam Clarke’s commentary states: “This we may consider as the grand badge of the sacerdotal office.

1. The priest was to minister in holy things.
2. He was the representative of a holy God.
3. He was to offer sacrifices to make an atonement for and to put away Sin.
4. He was to teach the people the way of righteousness and true holiness.
5. As mediator, he was to obtain for them those Divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory.



6. In the sacerdotal office he was the type of that holy and just One who, in the fullness of time, was to come and put away sin by the sacrifice of himself." [END]

Verse 41 – They were to be anointed, consecrated, and sanctified that they may serve and perform their jobs as priests that God had selected them for.

These individuals were to be anointed with oil, given what they needed to do their job (special garments, etc...) and were therefore set apart for this special service.

God took it very seriously that these individuals were prepared each and every time they came into His presence. This was never to be taken casually.