

Day 106 - SUNDAY: February 26th

Exodus 29

Exodus 29:1-46 NKJV

"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, and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). You shall put them in one basket and bring them in the basket, with the bull and the two rams. "And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. 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. You shall put the turban on his head, and put the holy crown on the turban. And you shall take the anointing oil, pour it on his head, and anoint him. Then you shall bring his sons and put tunics on them. 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. "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. 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. 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. 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. "You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram; 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. "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. 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. "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), one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the LORD; 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. "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. 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. 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. "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. "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. 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. 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. "Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them. 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. 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. "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. 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. 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. 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. 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. I will dwell among the children of Israel and will be their God. 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.

Daily Deep Dive:

We will begin today with the UCG reading plan for this chapter: "In order to be placed in the service of God's tabernacle, there needed to be specific duties carried out

that would prepare and purify Aaron and his sons. Aaron and his sons were consecrated (purified) and sanctified (set apart for a special purpose) before God. The priests officiated at the earthly altar of the Creator God of the universe. They were to carry out their duties with a sense of awe, because of His holiness (Psalms 99:9). They were not to be careless in any way. To violate what might have been viewed as minor details in their duties could have resulted in death. God is holy and He must be obeyed and worshiped according to His will. As The Nelson Study Bible notes on Exodus 28:43: "It is difficult for us to grasp the gravity of the priests' responsibility as they ministered before the living God. They had to serve God with a pure heart, to represent the people without guile, and to worship without deviating from the commands of God. To fail would invite judgment—even death. Sadly, priests did die because they failed to show respect for the holiness of God (Leviticus 10:1, 2; 1 Samuel 4:17; 2 Samuel 6:7). Of course, these are major issues with which we must all be concerned. In light of the fact that, as mentioned before, God refers to His people today as "a holy priesthood" and even "a royal priesthood" (1 Peter 2:5, 9), we should consider such passages very soberly. Still, God is a God of

grace. If we slip up and sin, the answer is to repent and go to Him for forgiveness and restoration, trusting in His kindness and mercy.” [END]

Before I dive into each verse of this chapter, it's important to understand that we have recorded here in Exodus 29, the instructions for the consecration service of Aaron & his sons that will take place in Leviticus 8. The Hebrew words used in Leviticus 8 are narrative in language (called waw-consecutive + imperfect), while the verbs in Exodus 29 (Qal verbs) show that it was written after the action took place. This chapter also assumes a detailed knowledge of Leviticus 1 through 7. In some ways, I wish we read the Leviticus chapters before or together here with Exodus, but the chronological reading plan I built this program from doesn't lay these chapters so we will read Leviticus later and will dive deeper into each of these offerings at that time.

There is incredible deep meaning in each of the actions God had Moses do in connection to this consecration service and in regards to the offerings that were made. The offerings pointed to the perfect and complete sacrifice of

our Lord Jesus Christ. The depth of these offerings is much more than His amazing sacrifice to pay the penalty of our sins but also pointed to the fact that Jesus Christ gave His life completely and totally to God and additionally, that He gave His life in service to mankind (completely meeting both of the great commandments). Finally, it was through Jesus Christ life that completely pleased and satisfied God that we as God's people can feast and have peace with God Almighty! We will cover each of these aspects in depth in Leviticus.

Verse 1 – In order for Aaron & his sons to perform the job God had given them, they had to be “hallowed”. This word means to “to sanctify, to consecrate, prepare, be holy, be separate”. This is the same word used in Genesis 2:3 when God “sanctified” the seventh day. They were set apart as mediators between God and the people. They were a lesser type of Jesus Christ who would become High Priest and Mediator for us before God (compare Hebrews 9:11, 1 Timothy 2:5).

Verse 2 – Unleavened bread is a symbol of being sinless/uncorrupted, and ultimately points to our sinless

Savior, the true Bread of Life (see John 6:35). There were a variety of ways that unleavened bread could be made and prepared. Here three forms of unleavened bread are mentioned and all pointed to Jesus Christ. First, a general unleavened bread, no matter the shape. This is the same general unleavened bread used in Exodus 12:8 to be eaten with the Passover meal. In verse 23, we will see this described as a “loaf”, a Hebrew word meaning “round” (BDB). I won’t pretend to understand all the significance of each type. We certainly know Christ was complete and sinless and although He was the Son of God, He humbled Himself, made Himself of no reputation and was obedient to death, this is our example to follow (compare Phil 2:5–8).

The second type of unleavened bread is the Hebrew “Challah: This unleavened cake that was pierced or perforated. This Hebrew word for this pierced/perforated cake comes from the Hebrew word “chalal” and one of it’s definitions according to Brown–Driver–Briggs is “to wound (fatally), bore through, pierce, bore”. This is the same word used in Isaiah 53:5 “But He *was* wounded (chalal) for our transgressions. This unleavened cake was to be mingled or mixed with oil. Throughout the bible oil is a symbol of

God's Holy Spirit. Here this unleavened perforated cake was to be mixed with oil, maybe pointing to Christ who had the Spirit without measure (John 3:34).

The last is an unleavened wafer (thin cake). This was not to be mixed with oil, but instead anointed with oil, again, another symbol pointing to Jesus Christ (Luke 4:18, Isaiah 61).

Verse 4 – Here are two excerpts from the John Gill commentary: “the Targum of Jonathan says, this washing was performed in forty seahs of living or spring water, which was sufficient for the immersion of the whole body, which it is highly probable was the case... to denote their complete purity and holiness, though afterwards, when they entered on service, they only washed their hands and feet, see Exo_30:18 to which our Lord seems to allude, Joh_13:10 this washing shows what purity and holiness were necessary to the priests of the Lord, and that they ought to be clean that bear the vessels of his house, or minister in his sanctuary, and which were in Christ in their full perfection;”

I can't help but notice the similarity between us being fully submerged in water at baptism but then after only having to have our feet washed annually at Passover to continue in our close relationship with God.

Verse 6 – John Gill's commentary includes: "the holy crown was a plate of gold which had these words, "holiness to the Lord", engraven on it"

Verse 7 – From Adam Clarke's commentary: "It appears, from Isa_61:1, that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz., the installation of prophets, priests, and kings, into their respective offices."

Verses 10 –14: In verse 14 we are introduced to a "sin offering". While this Hebrew word has been used 5 times already in Genesis & Exodus as the word "sin", this is the first time in the bible we see it used for a "sin" offering and the instructions given for this offering. While we will likely cover this in greater detail when we get to Leviticus 4, we should look at this in some detail now also.

First, generally, a sin offering was not for a particular trespass (a particular sinful act), but instead for the general sinful nature of a person or people. In verse 10 we see that Aaron & his sons, were to place their hands on the head of the bull. This was an act to express the identity of both the “offerer” (one giving the offering for their sins, which required death) and the offering (the unblemished animal that would pay the penalty for sin). God instituted this offering as a way of expressing the one guilty (who is deserving of the penalty) and the one who would die to pay that penalty (in this case a bull). Imagine this moment of having this unblemished (verse 1) beautiful young bull before you, placing your hands on it’s head and realizing that this beautiful living animal will now die because of your sinful nature. We understand that this unblemished animal stood as a type of the perfect, unblemished, Jesus Christ, who would take on the penalty associated with our personal sinful nature (He would pay the penalty we owed). This allowed the Priest to stand innocent (pure in the flesh) before God in his service, as the penalty of his sins had been temporarily paid (compare Hebrews 9:13–14). Also notice, that Moses is the one standing here in Exodus as

the Mediator between God and the priests, a position, after this ceremony, that Aaron will do for the people.

Verse 12 – As I read over this verse, understanding that Jesus Christ stood in our place as the ultimate sin offering, I couldn't help but see this as symbolic of the cross. Blood was placed upon the four horns and the rest of the blood was poured out at the base of the altar.

Hebrews 9:22 tells us “And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.”

In Matthew 26:28, Jesus Christ said, “**For this is My blood of the new covenant, which is shed for many for the remission of sins.**”

The Hebrew verb translated “to shed” means to “to pour out, shed forth” (Thayers).

John records in John 19:34 “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.”

Here the Moses was directed to personally take his finger and dip it into the blood and place it upon the horns of the altar.

We see here in Exodus that the blood was poured out and scripture shows us that blood sustains life and that blood was to be used for atonement (Lev 17:11, 14). Christ's life (His blood) was poured out for us to make atonement for us (Matt 26:27-28).

Additionally, let's consider the "horn of salvation".

Luke 1:68 - 69 states ""Blessed *is* the Lord God of Israel, For He has visited and redeemed His people, And has raised up a horn of salvation for us in the house of His servant David,"

This horn of salvation is referenced twice in the Old Testament (2 Samuel 22:3 & Psalm 18:2). In ancient times, the horn was a symbol of strength. All three of these references point to Jesus Christ our Lord. He is the one who makes our salvation possible (Psalm 21:13). Here the blood set apart the altar for service to God.

In verse 13 we see the fat of the sin offering was to be burned on the altar, where we see the rest of the animal (verse 14) is taken outside the camp and burned because it stands as the sin offering. Why was the fat burned on the altar?

Leviticus 3:16 -17 tells us, "... all the fat *is* the LORD's. ... you shall eat neither fat nor blood.' "

In Leviticus 7:23 – 27 it says "Speak to the children of Israel, saying: 'You shall not eat any fat, of ox or sheep or goat.

And the fat of an animal that dies *naturally*, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people. Moreover, you shall not eat any blood in any of your dwellings, *whether* of bird or beast.

Whoever eats any blood, that person shall be cut off from his people.' "

What does "fat" picture?

In one sense, fat pictures the best (compare Genesis 45:18 & Numbers 18:12). Additionally, later we will explore how the fat points to the general health, strength & vitality of a living thing.

Here again, remember that the offering represents Jesus Christ and He himself is unblemished. God's portion ("the best") of this unblemished offering, is taken and consumed wholly before God on the altar showing that the sacrifice is acceptable and pure before Him, but the rest of the sacrifice, which represents the sinful individual, is taken outside and burned.

Verses 15 – 16: Like the bull, Aaron & his sons will again place their hands on the head of one ram, showing the

identity of the offerer and the offering. This sacrifice however is not a sin offering, but a burnt offering. Sin had already been dealt with in the previous offering. Now here, the ram was to be killed and its blood sprinkled around the altar (commentaries state that blood was sprinkled on all four sides of the altar). Blood sprinkling is in connection with “atonement”. Atonement is often thought of through the lens of sin. There can be an atonement for sin, but the word atonement means “making satisfaction”. This can be in connection to sin, but sin is never mentioned with the “sweet smelling aroma” offerings (Burnt/Grain/Peace). Here it was the whole life of the animal that brought satisfaction to God.

Verse 17 – The legs and entrails were to be washed with water. Water throughout the bible is used of God’s Holy Spirit and baptism (compare 1 Corinthians 6:11). Here two pieces were washed, the legs and the inwards/entrails. The legs may point to “our walk”, how we live with regard to our outward “actions” (what we do & how we live). The Hebrew word for “inwards/entrails” means “midst, inner part” and was thought to be the source of thought & emotions (Compare how David used this word for “within me” in

Psalm 103:1, 109:22; compare Jer 9:8 where it's translated "in heart" & Jer 31:33 where it states "I will put My law in their inward parts". Also Ezekiel 36:27 "I will put My spirit within you"). If my understanding is correct, then the legs and inwards would indicate the power of God's Spirit on both our thoughts, mind, emotions and actions.

Verse 18 - Unlike the sin offering above, this burnt offering is different in a number of ways. This offering was totally consumed completely by God on the altar (was not eaten by anyone else). Unlike the sin offering, this offering is a sweet aroma to God (it's pleasing to Him) and sin is not thought of or mentioned at all. The priests were to commit their whole lives to God.

There is no doubt that this offering aligns with the first and great Commandment to God, an offering of a life totally surrendered to God.

In Mark 12:30 Christ instructed, "**AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.**" This *is* the first commandment."

This was a reference to Deuteronomy 6:5 “You shall love the LORD your God with all your heart, with all your soul, and with all your strength.”

Christ also fulfilled this offering by giving of His entire life to God. Christ held nothing back and gave Himself completely to God with all of His heart, mind, soul and strength (compare how in Leviticus 1:12 the animal was to be cut and arranged in pieces as the inwards, head, legs & fat – symbols of one’s whole life). We will cover this in more depth in Leviticus.

Verse 19 – It appears to me that we now come to another set of offerings that we will again cover in more detail in Leviticus (The grain and peace offerings (verse 28)). While the grain offering is not specifically spelled out here, it almost always accompanied the meat offerings. Both of these offerings were a sweet-smelling aroma to the Lord and were not in connect to sin. After the priests were first atoned for with the sin offering (burnt outside and not a sweet-smelling offering), God commanded the Burnt Offering which was wholly consumed by Him in connection with the first great command. Now we see a quick glimpse into the grain (meat) offering where unleavened cakes were

used (representing sinlessness). The Grain offering, which we will cover in greater detail later in our study, again pictures Jesus Christ in its greatest fulfillment, but here pictures the priests in complete service to the people (their neighbors) which aligns with the second great commandment (Mark 12:31) (Andrew Jukes in his book “The Law of the Offerings” believes that the Burnt offering aligns with the first great commandment of Mark 12:31 and that the Grain Offering aligned with the second great commandment, in which Jesus Christ fulfilled both). With the grain (meat) offering, the life of an animal wasn’t given, but instead produce of the earth (what God had given mankind (see Genesis 1:29)). Some point that the grain offering pointed to our “acknowledgement of absolute dependence” (A. Noordtzij).

Author Gordon Wenham believes “The cereal offering is a kind of tribute from the faithful worshipper to his divine overlord. . . It was an act of dedication and consecration to God as Savior and covenant King. It expressed not only thankfulness but obedience and a willingness to keep the law.” We will cover this in greater detail in Leviticus 2.

Additionally, we have here a peace offering (verse 28). The peace offering as part of consecration of Aaron and his sons. The peace offering was shared between God, the Priests (& their children) and the offerer (the people). This is the only offering where all three partake in the offering which points to the climax of these offerings where God, the priest and the people share a meal. We will cover this in greater detail in Leviticus 3.

Verse 20 – The blood of the ram of consecration was taken by Moses and placed on the right ear, right thumb and right big toe. Adam Clarke states: “The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify that they should dedicate all their faculties and powers to the service of God; their ears to the hearing and study of his law, their hands to diligence in the sacred ministry and to all acts of obedience, and their feet to walking in the way of God’s precepts. And this sprinkling appears to have been used to teach them that they could neither hear, work, nor walk profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice.” [END]

Verse 21 – John Gill’s commentary states: “denoting both the justification of the priests of the Lord by the blood of Christ, and the sanctification of them by the Spirit, and the need that both their persons and their actions stand in of cleansing by them both”.

Verses 22 – 24: Adam Clarke’s commentary states: “The rump or tail of some of the eastern sheep is the best part of the animal, and is counted a great delicacy.”

Here God instructs that these choicest parts of the ram were to be combined with one of each type of the unleavened breads were first placed into the hands of Aaron and his sons (“denoting their investiture with their office” (John Gill)). John Gill further adds about this verse 24 “which was waved or shook to and fro, from east to west, and from north to south, to or before him, as Jarchi observes, whose are the four winds of the world; and this was done by Moses and Aaron also; for, according to the same writer, “both were employed in waving, both the owners and the priest, how? the priest put his hand under the hand of the owner and waved, and in this Aaron and his sons were the owners and Moses the priest.” [END]

Verse 25 – Moses took God’s share back and they were totally consumed (burnt) on the altar (“God’s table” – Andrew Jukes).

Verse 26 – This portion went to Moses who was serving this day in the priest position (later this would go to the priests – Leviticus 7:31).

Verse 27 – John Gill’s commentary states: “as the breast was waved from one hand to another, or cast from the hand of one to the hand of another; the shoulder was heaved up, or cast up and caught again: this also was to be sanctified or set apart for the priest's use.” [END]

Verse 35 – Again, these are the instructions given to Moses that we will later see come to pass in Leviticus 8. This consecration ceremony took 7 days (the number seven often is used to represent completeness).

Verse 40 – From John Gill’s commentary: “this was a meat, or, rather bread offering, which went along with the daily sacrifice, and typified Christ the food of his people, who is compared to a corn of wheat; is the finest of the wheat, and the bread of God, which came down from heaven, and gives

life, food; and nourishment to men; and the "beaten oil" may signify the graces of the Spirit in him, and the exercise of them through the many trials and sufferings he endured, and which make him savoury food to his people, as a crucified Christ is:" [END]

Here is the first time we have been introduced to a "drink offering" since Genesis 35:14 where Jacob poured a drink offering on the pillar of stone.

The drink offering pointed to the poured-out blood of Jesus Christ (Luke 22:20). Drink offerings were to be included with all of the "sweet smelling aroma" offerings (burnt/grain/peace offerings). Drinking wine is a symbol of rest and celebration.

J.H. Kurtz in his book "Sacrificial Worship of the Old Testament" states that the drink offering was never to be offered until the people entered the promise land (I looked up other references that stated the same thing). If that is true, then that would be interesting that God did want a drink offering with his bread (food) until His people were in the promise land. In Matthew 26:28-29 Christ said: "**For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.**"