

March 25 - April 7, 2018 - Ex. 29:1-46 - Consecration of Priests**Torah reading: Exodus 29:1-46 - Consecration of Priests****Psalm 63****Haftarah: Isaiah 61:6 – 62:5****Hosea 14:3-10****Joel 2:26-27**

Because of Passover preparation, we will read the Torah portion the Sunday before Passover and study the Haftarah passages the week after Passover.

Appropriate to Passover is the discussion of the sacrifices and blood involved in the consecration of Aaron and his sons as priests.

There is additional mention of the priest's garments in this chapter.

The priest's clothing worn to minister before the Lord in the Holy Place were never tossed away but prepared as strips of cloth to wrap the Torah scrolls and also used when a child was circumcised. (The soiled undergarments were used as wicks in the Temple lamps). When Jesus was brought to the Temple on the eighth day to be circumcised and Simeon took Him into his arms saying "mine eyes have seen Thy salvation," he probably was wrapped in strips from these garments. He was wrapped like the Torah scroll - the Word of God made flesh - as well as "wearing" the garment of the priesthood.

The High Priest's garments were hidden away after they had been used to enter the Holy of Holies once a year, and new garments prepared.

Aaron and his sons sanctified

Exodus 29:1a - "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office ..."

hallow = *qadash* - sanctify, consecrate, set apart as holy, devote for God's purpose.

- **John 17:19** - "For them I sanctify Myself, so that they too may be sanctified by the truth."

- **Hebrews 10:10** - "we are sanctified through the offering of the body of Jesus Christ once for all."

Offerings

Exodus 29:1b-2 - "Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them."

Unleavened - free from all malice and hypocrisy, both which are compared to leaven, (**Luke 12:1** **1 Corinthians 5:8**), and that all the services offered to God by the priests were to be pure and unmixed with self.

Washed

Exodus 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."

- **Leviticus 8:6** - "Then Moses had Aaron and his sons come near and washed them with water."

- **Ephesians 5:25-26** - "Christ loved the church and gave Himself up for her to sanctify her, cleansing her by the washing with water through the word"

- **1 Corinthians 6:11** - "And that is what some of you were. But you were washed, you were sanctified, you were justified, in the name of the Lord Jesus Christ and by the Spirit of our God."

Christ also was "washed," receiving the baptism of John - not as needing it, but as identifying with sinners and in fulfilling the Aaronic type and "all righteousness." His anointing by the Spirit followed the baptism, and He was thus set apart for his ministry, like Aaron was.

(Matthew 3:14-16)

This washing is a type of regeneration (Titus 3:5) and the washing at the laver outside the Tabernacle entry represents our daily cleansing (1 John 1:9)

- **Titus 3:5** - "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"

- **1 John 1:9** - "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Anointing Oil

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

- **Psalms 133:1-3** - "Behold, how good and how pleasant it is for brothers to dwell together in unity! It is like the precious ointment on the head, that ran down on the beard, even Aaron's beard: that went down to the skirts (peh = mouth, or collar) of his garments, As the dew of Hermon, and as the dew that descended on the mountains of Zion: for there the LORD commanded the blessing, even life for ever more."

While the garments of all the priests were sprinkled with oil (**Exodus 29:21**; **Leviticus**

8:30), the oil was poured on the head of Aaron (**Exodus 29:7; Leviticus 8:12; Leviticus 21:10**).

Mt. Hermon stood at the northern border with Lebanon and served as the "head" of the land of Israel.

As a Psalm of Ascent, **Psalm 133** points to the pilgrimage feasts. The picture combines the act of being "set apart" with joy, blessing, refreshment and life descending from God, resulting in unity and love among a community of priests, which believers constitute. Early Christian commentators saw in this oil the outpouring of the Holy Spirit at Pentecost on the disciples.

Sin Offering - Bullock

Rashi - "one young bull": This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

Exodus 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."

They identified with the sacrifice. They confessed their sins over the animal, identified with it, and then watched their substitute victim be killed, eviscerated and burned.

For each animal sacrifice, they "put their hands" on the animal's head as identifying with its fate.

As he pressed down on the head of the animal, the High Priest would confess his sins, probably saying something similar to the traditional High Priest's confession on Yom Kippur: "O God, I have committed iniquity, sinned and transgressed before You, I and my household. O God, forgive the iniquities, transgressions and sins of myself and of my house..."

Burnt Offering - Ram

Exodus 29:18 - "And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savor, an offering made by fire unto the LORD."

The sweet savor offerings represented acceptance by God.

Rashi - it is a spirit of satisfaction: It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]

Again, Aaron and his sons press their hands down upon the animal's head, this time identifying themselves as a burnt offering, totally consumed in self-sacrifice to God - as perfectly fulfilled by Christ.

The blood is sprinkled on the altar "all around."

Consecration / burnt offering - 2nd ram

Once again, Aaron and his sons press their hands down upon the animal's head.

Exodus 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."

This blood indicated that all of their natural faculties and senses from head to toe were dead to their own uses and consecrated to God.

Exodus 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. "

The garments represented their priestly position and service. Blood that had touched the altar and anointing oil was sprinkled on the garments - hallowing their service and activities in the Tabernacle.

Exodus 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"

Mention of the details of the inward parts, fat etc. indicates a greater understanding of what Christ's sacrifice accomplishes, cleansing our innermost being.

The Jewish translation is a "ram of perfection" indicating everything for he consecration has been fulfilled.

Rashi - "for it is a ram of perfection": i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19)

A Wave or Heave Offering

Along with the unleavened bread, cake and wafer, the fat and innards of the ram along with the right shoulder were lifted up to God.

heave offering = terumah, ("lifting up") comes from the verb stem, rum (רָמַם), "high" or "to lift up." To set apart a portion from a larger quantity for a special purpose.

wave offering = tenufa from the verb stem nuf, "to wave, shake"

Exodus 29:27 - "And thou shalt sanctify the breast of the wave offering (tenufah) which is waved (verb nuf), and the shoulder of the "heave offering" (terumah) which is raised up (verb rum), of the ram of the consecration, even that which is for Aaron, and of that which is for his sons."

Rashi - Both of them were engaged in the waving, the owner [of the animal] and the priest. How so? The priest placed his hand under the owner's hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the priest.

"as a waving": He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]

Both types of offering occur together in **Exodus 29:27** and in **Leviticus 7:30-34**: from the sacrificed ram, the breast with its fat constituted a wave offering and the right thigh constituted a heave offering, both being given over to the priests and their families to eat within the Temple before midnight.

The heave offering and the wave offering formed part of the provision made by God for the priests and their families.

"And this is thine, the heave-offering of their gifts, with all the wave offerings of the children of Israel. I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it." (**Numbers 18:11**).

7-Day Consecration Process

Exodus 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."

Exodus 29:36-37 - "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. 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."

Exodus 29:36-42 - The Daily Offerings

Promise of His Abiding Presence

Exodus 29:43-46 - "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. ...And I will dwell among the children of Israel, and will be their God. 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."

- **Deuteronomy 31:6** - "for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

- **Hebrews 13:5** - "I will never leave you nor forsake you"