

Exodus 29 Commentary

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Summary Chart of The Book of Exodus									
DELIVERANCE FROM OPPRESSION						PREPARATION FOR WORSHIP			
Redemption from Egypt Ex 1:1-18:27						Revelation from God Ex 19:1-40:38			
Getting Israel Out of Egypt						Getting Egypt Out of Israel!			
Narration						Legislation			
Birth of Moses Ex 1-2	Call of Moses Ex 3-6	Conflict with Pharaoh Ex 7-10	Exodus from Egypt Ex 11-12	Red Sea Crossed Ex 13-15	Journey To Sinai Ex 16-18	Law Given Ex 19-24	Tent Plan Ex 25-31	Idol Worship Ex 32-34	Tent Built Ex 35-40
Subjection				Redemption		Instruction			
Suffering and Liberation of People of God				Guidance of God		Worship of God			
Moses and Burdens of Israel		Pharaoh and Plagues Upon Egypt		Red Sea Deliverance	Wilderness Provision	Sinai Instructions			
Bondage and Oppression				Deliverance and Provision		Law Pattern and Construction			
Israel in Egypt Ex 1:1-13:16				Israel to Sinai Ex 13:17-18:27		Israel at Sinai Ex 19:1-40:38			
God's People Enduring Bondage				God's Grace Revealed in Redemption		God's Glory Manifested in Worship			
Egypt 430 Years (15% of Exodus)				Wilderness 2 Months (30% of Exodus)		Mt Sinai 10 Months (55% of Exodus)			
From Groaning									To Glory!

[Jensen's Survey of the Old Testament](#) - online

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[Click another Exodus from Egypt](#)
[Click for Events during the Sojourn at Kadesh-Barnea](#)

GENESIS	EXODUS
human effort and failure	divine power and triumph
word of promise	work of fulfillment
a people chosen	a people called
God's electing mercy	God's electing manner
revelation of nationality	realization of nationality

Exodus 29:1 "Now this is what you shall do to them to consecrate them to minister as priests to Me: **take** one young bull and two rams without blemish,

- **consecrate them:** Ex 29:21 20:11 28:41 Lev 8:2-36 Mt 6:9
- **to minister:** Ex 28:3
- **Take:** Lev 8:2 9:2 16:3 2Ch 13:9
- **without:** Ex 12:5 Lev 4:3 5:15,16 6:6 22:20 Mal 1:13,14 Heb 7:26 1Pe 1:19
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

Outline for Exodus 29: Consecration of Priests and Altar (adapted from NET Notes)

Consecration of the Priests

- Preparation - Ex 29:1-3
- Washing - Ex 29:4
- Investiture and anointing - Ex 29:5-9
- Sin offering - Ex 29:10-14
- Burnt offering - Ex 29:15-18
- Installation peace offering - Ex 29:19-26, Ex 29:31-34
- Other offerings' rulings - Ex 29:27-30
- Duration of the ritual - Ex 29:35

Consecration of the altar - Ex 29:36-37

The oblations - Ex 29:38-46

THE PURPOSE OF THE CEREMONY: CONSECRATION

Note that the execution of what is instructed in Exodus 29 is narrated in Leviticus 8:1-36+

Currid adds "Now begin the commands for the induction of Aaron and his sons to the priesthood of Israel. It is a step-by-step process that must be followed down to the very last detail. We see in Leviticus 8 that the implementation of these commands did indeed take place, and the account of that event repeats almost word for word what is found in Exodus 29." (EPSC-Ex)

Now this is what you shall do to them to consecrate them to minister as priests to Me- Consecration called for blood sacrifice. The writer of Hebrews says "without shedding of blood there is no forgiveness. Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these." (Hebrews 9:22-23) The priest were in a sense "copies" of the heavenly Great High Priest. Consecrate is [qadash](#) meaning to set apart and rendered in Lxx with [hagiazō](#) with same meaning - set apart from profane to God. **Minister as priest** is the verb [kahan](#) ([see note in previous chapter](#)).

George Bush - to consecrate them. Heb. לקדש אתם lekaddēsh otham, to sanctify them, to set them apart. This is here a term denoting that general consecration to the priestly office which is expanded in fuller detail in the sequel of the chapter. The subsequent expression 'consecrate,' v. 9, 29, has respect rather to one particular part of the ceremonies enjoined on the occasion.

George Bush - To minister in the priest's office This is expressed in Hebrew by the single term לכהן lekahēn, from כהן kohēn, a priest, and signifying literally to act the priest, to discharge the priestly functions.

take one young bull and two rams without blemish - A command to begin the ceremony with animals suitable for sacrifice. In the parallel description the three animals are called '**the bull of the sin offering**' (Lev 8:2), '**the ram of the burnt offering**' (Lev 8:18) and '**the ram of ordination**' (Lev 8:22) **Without blemish** means no obvious external defects for only such animals are worthy of sacrifice to Yahweh.

Bush - Without blemish. Heb. תמימים temimim, perfect; i. e. without defect, superfluity, or deformity. The animal and the other articles mentioned in this connexion were to be the first which were to be provided, but they were not to be used till various other preliminary ceremonies, such as washing, robing, &c., had been performed. In fact the consecration itself here ordered did not take place till after the tabernacle was erected. See Lev. 8:9, 10.

NET Note on without blemish - The word תָּמִים (tamim) means "perfect." The animals could not have diseases or be crippled or blind (see Mal 1). The requirement was designed to ensure that the people would give the best they had to Yahweh. The typology pointed to the sinless Messiah who would fulfill all these sacrifices in his one sacrifice on the cross.

Without defect or blemish (perfect, integrity) (08549)([tamim](#) from the verb **tamam** = to be complete, entire or whole) conveys the fundamental idea of completeness or wholeness. The animals are to be 'complete / sound / unimpaired / healthful. **Tamim** deals primarily with a state of moral or ceremonial purity (e.g., animal sacrifices - 51x tamim refers to unblemished animals - Passover lamb in Ex 12:5 picturing of course Christ sinless perfection - 1 Cor 5:7, 2 Cor 5:21). In Leviticus tamim speaks of animals that are "without defect" (Lev 1:3, 1:10, 3:1, 6, 4:3, 23, 28, 32, 5:15, 18, etc) and in all of these the Lxx translates tamim with [amomos](#) which is fascinating for it is the same adjective used to describe the Lamb of God, Peter writing that we were redeemed "but with precious blood, as of a lamb **unblemished** ([amomos](#)) and spotless ([aspilos](#)), the blood of Christ." (1 Peter 1:19+). The writer of **Hebrews** describes Jesus the same way asking "how much more will the blood of Christ, Who through the eternal Spirit offered Himself **without blemish** ([amomos](#)) to God, cleanse your conscience from dead works to serve the living God?" (Heb 9:14+).

THOUGHT - We are His priests today and are commanded to live BLAMELESS lives w/o blemishes (Php 2:15; 2Pe 3:14, Ja 1:27 "to keep (tereo= guard= present tense) oneself unstained by the world." How are you doing dear fellow priest of God? How grateful we are that we have power to live blamelessly (Romans 8:13) and forgiveness when we fail (1 John 1:9, 1 John 1:7).

Comparative Study of Three Biblical Priesthoods			
	Old Testament Levites	Christ Great High Priest	New Testament Believers
APPOINTMENT			
Divinely Chosen	Heb 5:4+	Heb 5:5-6+	1 Pet 2:9+
Anointed	Ex 29:7+ Ex 40:12-15+ Lev 8:12+	Isaiah 61:1+ Acts 10:38+	1 Jn 2:20, 27+
Sanctified Set Apart	Ex 28:36+ Lev 8:30+ Lev 21:6-8	John 10:36 John 17:19	1 Cor 1:2 Heb 10:14+ 1 Pet 1:2+
MINISTRY			
Receiving Keeping Revelation	Deut 33:8, 10	John 17:8	Phil 2:15-16+ 1 Thes 2:13+
Teaching †	Lev 10:11+ Deut 17:11 Deut 33:10a Neh 8:9	Mt 5:2+ Mt 7:29+ John 3:2+	Col 3:16+ Heb 5:12+
Offering Sacrifices	Levi 9:7+ Deut 33:10b Heb 5:1+	Heb 9:11-10:18+	Heb 13:15-16+ 1 Pe 2:5+
Interceding	Ex 28:12, 29**+ 1Sa 7:5, 12:23	Ro 8:34+ Heb 7:25+	1 Ti 2:1
Judging Controversies	Deut 17:8-13	John 5:22+ Acts 10:42+ 2 Ti 4:8+	1 Cor 6:1-5

Entering the Holy Place	Ex 30:7-10+ Heb 9:1-7 [±]	Heb 9:12, 24 [±]	Heb 4:16+ Heb 10:19-22+
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SOURCE: [CHART FROM DR WILLIAM BARRICK](#)

- * With regard to the change over of the priesthoods and their relationship to God's program, compare Exodus 19:6+ and Hosea 4:6+ with 1 Peter 2:9-10+.
- † "Law" (tôrâ) = "instruction." It is interesting to note Aaron's relationship to God's instruction in Leviticus. Compare "And the LORD called/spoke to Moses" (Lev 1:1; 4:1; 6:1; 8:1) with "And the LORD spoke to Aaron/to Moses and Aaron" (Lev 10:8; 11:1; 13:1; 14:33; 15:1). However, note that "after the death of the two sons of Aaron" (16:1) the remainder of Leviticus employs the formula, "And the LORD spoke to Moses" (Lev 16:2; 17:1; 18:1; 19:1; 20:1; etc.)
- ** Israel's high priest bore the names of the tribes of Israel on his garments as a "memorial." In other words, he represented the people. Such representation was part of his intercessory ministry.

Exodus 29:2 and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour.

- **bread:** Ex 12:8 Lev 2:4 6:20-22 8:2 1Co 5:7
- **tempered:** Ex 29:23 Lev 2:4,5,15 7:10 Nu 6:15
- **wafers:** Lev 7:12 8:26 Nu 6:15,19
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

THREE TYPES OF WHEAT BREAD

And unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour - **Spread with oil** is "anointed with oil." Unleavened is [massa/matsah](#) of bread (lechem), cakes (challah - pierced cakes - cf root word in Isa 53:5 = pierced through") and bread anointed (mashach the same verb used of anointing Messiah in Isa 61:1+)

Guzik - The ceremony for consecration required bread for fellowship with God. Consecration couldn't happen without true fellowship with God.

NET Note on purpose of these items **unleavened...** - This will be for the minkhah (מִנְחָה) offering (Lev 2), which was to accompany the animal sacrifices.

NET Note on **fine wheat flour** -The "fine flour" is here an adverbial accusative, explaining the material from which these items were made. The flour is to be finely sifted, and from the wheat, not the barley, which was often the material used by the poor. Fine flour, no leaven, and perfect animals, without blemishes, were to be gathered for this service.

Bush - Unleavened bread, and cakes, &c. It is important to bear in mind, in reference to the Jewish ritual generally, that the ideas of **sacrificing** and of **feasting** are very intimately related to each other. We are doubtless much in the habit of regarding the offerings of the Mosaic law as pertaining wholly to one party, and as a purely expiatory act on the part of the offerer, in which nothing of a mutual nature was implied. But the truth is, these sacrifices actually partook more or less of the character of a **mutual entertainment**, for with the exception of the **holocaust**, or **whole burnt-offering**, and of certain parts which were offered and consumed upon the altar, the rest were eaten by the offerers and the priests, and this fact will account for some of the oblations consisting of articles which were and always have been articles of diet. **The Most High** could not be expected of course to make a party at a literal table, but at the same time such [viands](#) as would be set upon a table might be offered to Him and the fire of His altar as His representative might consume them. Considering therefore the character and relation of the parties, the disposal of the sacrificial offerings came as near perhaps to the semblance of a mutual feast as the nature of the case would allow. If this view of the subject be admitted, it will account for the requirement of such offerings on the present occasion as unleavened **cakes and wafers** mingled with oil.

In our ordinary meals flesh and bread go together; and so in the present case, although the ram was to be a **holocaust**, yet the bullock was to be part offered and part eaten, constituting with its annexed meat or meal-offering, the matter of an entertainment in which God and they might feast together in token of friendship and fellowship. **In this** (SHARING A MEAL - EXACTLY WHAT TRANSPIRED WITH THE RATIFICATION OF THE BOOK OF THE COVENANT - SEE Ex 24:11+) **there was a distinct allusion to the prevalent custom in the East of ratifying every important covenant transaction by an entertainment of which the covenanting parties partook together.** In like manner, the Lord's supper is often properly represented as a feast upon a sacrifice. While it commemorated the sacrifice made by the death of the divine victim it betokened at the same time the pacification and covenant fellowship of Christ and his followers. The **vegetable (grain) offering** here prescribed as an accompaniment to the animal sacrifice constituted a מנחה minhah ([minchah](#)), as it is usually termed. The two first, the **bread** and the **cakes**, were mixed with oil (i. e. oil of olives) before baking; the last, the **wafers**, were merely smeared with oil after they were baked (ED: LIKE "BUTTERED BREAD!"). The original term for '**wafers**' רַקִּיקִים rekikim comes from רַקַּק rakak, to be or to be made thin, and is applied to signify a thin kind of cakes similar to what are known among us by the name of '*pan-cakes*.' The Italian version has '*fritella*' fritters. These were all to be put into a **basket** as constituting one מנחה [minchah](#) or bread-offering, and brought along with the **young bull** and the **rams** to the door of the tabernacle, and there presented to the Lord.

Exodus 29:3 "You shall put them in one basket, and present them in the basket along with the bull and the two rams.

- **in one basket:** Lev 8:2,26,31 Nu 6:17
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

A BASKET OF BREAD WITH THE "MEAT"

You shall put them in one basket, and present them in the basket along with the bull and the two rams- All three bread offerings in a single basket. The verb present means to bring near to the altar of God. The point is that they needed to have something to offer to Yahweh. The Septuagint translates **present** ([qarab](#)) with the verb [prosphero](#) which means to bring offerings and sacrifices to God. (Acts 7:42).

Exodus 29:4 "Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.

- **to the doorway** Ex 26:36 40:28 Lev 8:3-6
- **wash:** Ex 30:18-21 40:12 Lev 8:6 14:8 De 23:11 Eze 36:25 Joh 13:8-10 Eph 5:26 Tit 3:5 Heb 10:22 1Pe 3:21 Rev 1:5,6
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

SCRUB A DUB-DUB FIVE MEN "IN A TUB"

Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water- This is the **doorway** that leads into the Holy Place. According to OT law, there were three agents for cleansing: water, blood, and fire. The point is clear that serving before Yahweh called for cleanliness in every area and so the purification of Aaron and his sons began with washing. **Bring** is better rendered "**present**" which better conveys the picture of presenting Aaron and his sons to Yahweh for the verb ([qarab](#)) in this context is a technical term for presenting, dedicating, or offering tribute to Yahweh. Notice that Moses was to wash them, which is interesting. Were they nude? Certainly a possibility, but the text does not specifically state. The external cleansing was the first step of consecrating them. The "internal" cleansing would come with the blood sacrifices described in subsequent passages. This combination of external and internal reminds me of Paul's exhortation in 2 Cor 7:1± "Therefore, having these promises (see 2 Cor 6:16-18), beloved, **let us cleanse ourselves from all defilement of flesh and spirit**, (NET = "everything that could defile the body and the spirit") perfecting holiness (AND WHAT IS OUR MOTIVATION?) in the fear of God."

THOUGHT - New Testament believer-priests have been washed, Paul writing "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, **by the washing of regeneration** and renewing by the Holy Spirit," (Titus 3:5±)

Guzik - The process of consecration began with cleansing. All priestly ministries began with cleansing, and a cleansing that was received: you shall wash them. Aaron and his sons did not wash themselves; they received a washing. This was humbling, because

it took place publicly at the door of the tabernacle of meeting. We cannot be cleansed from our sin without being humbled first.. This great cleansing was a one-time thing. From then on they just needed to cleanse their hands and their feet. Like these ancient priests, every Christian is washed by the work of God's word (Ephesians 5:26), by the regenerating work of the Holy Spirit (Titus 3:5). This cleansing work was accomplished by the death of Jesus for us (Revelation 1:5) and appropriated by faith.

John Currid comments on the washing - It is a symbol of purification to the office of priest, so that the priest may safely enter the realm of the sacred (cf., Ex 30:17–21; Lev. 8:6). Apparently, at this investiture ceremony, the priests are to be washed on all parts of the body—that is, prior to their being clothed with the priestly garments. Later, they are required only to wash their hands and feet before entering the sanctuary (Ex 30:19).

NET Note on shall bring...wash them - Here too the verb is Hiphil (now imperfect) meaning “bring near” the altar. The choice of this verb indicates that they were not merely being brought near, but that they were being formally presented to Yahweh as the offerings were. **Wash them** - This is the washing referred to in Lev 8:6. This is a complete washing, not just of the hands and feet that would follow in the course of service. It had to serve as a symbolic ritual cleansing or purifying as the initial stage in the consecration. The imagery of **washing** will be used in the NT for **regeneration** (Titus 3:5+).

Bush - shall bring Aaron and his sons to the doorway of the tent of meeting To the open space in the court in front of the tabernacle, and near the entrance (TO THE HOLY PLACE). It was here that the altar and the laver stood, and where all the ordinary sacrificial services were performed. Moreover, as God was pleased to dwell by his Shekinah in the tabernacle, and the people attended in the court, it was peculiarly appropriate that those who were to act as mediators between these two parties should be consecrated in some intervening spot between them; and such a spot was here appointed where the sacerdotal daysman (PRIESTLY INTERMEDIARY) might, as it were, ‘lay his hand upon both.’

Bush - wash them with water. That is, with the water of the laver, which was made, anointed, and set in the court of the tabernacle before the priests were consecrated. It is reasonably supposed, though not expressly asserted, that on this occasion their whole bodies were washed, whereas at other times when engaged in their ministrations they only washed their hands and feet (Ex 30:18-21); and to this our Savior perhaps alludes, John, 13:10, ‘He that is washed needeth not save to wash his feet, but is clean every whit.’ The object of this preliminary oblation cannot well be mistaken. It was emblematical of that inward spiritual cleansing which so obviously becomes those who minister in holy things. **‘Be ye clean** (COMMAND NOT A SUGGESTION) that bear the vessels of the Lord,’ (Isaiah 52:11KJV) is the fixed decree of heaven.

Exodus 29:5 "You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod;

- **garments:** Ex 28:2-8 Lev 8:7,8
- **skillfully woven band** Ex 28:8
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod;

Guzik - After being cleansed, the priest had to be clothed—but not in his own clothes. He had to put on garments given by God. Like these ancient priests, every believer is clothed in Jesus Christ and in his righteousness (Revelation 3:5). These are clothes that are given freely by Jesus, but received and “worn” by faith.

Spurgeon “Note, that these garments were provided for them. They were at no expense in buying them, nor labor in weaving them, nor skill in making them; they had simply to put them on. And you, dear child of God, are to put on the garments which Jesus Christ has provided for you, at his own cost, and freely bestows upon you out of boundless love.”

Currid - After the ritual washing of the priests, the ceremony continues with dressing them. These verses deal specifically with the adornment of the high priest—the donning of his vestments receives special, singular treatment. All of the garments discussed in chapter 28 are spoken of here, except the white linen undergarments. Either Aaron was already wearing them during the washing—so that his nakedness should not be exposed—or for reasons of discretion they are not mentioned.

Bush - You shall take the garments, &c. The entire person having duly undergone the prescribed ablution, the next step was the putting on the priestly garments so particularly described in the preceding chapter. By this was implied that not only were they to put away the impurities of the flesh, but to clothe themselves also with the graces of the Spirit, significantly shadowed forth by the splendid robes in which they were to officiate. The original word for ‘gird’ is אָפָהּ aphad, to bind, girdle, enclose, from which ‘Ephod’

is a derivative. The act of girding seems to denote readiness and preparation for active service. So the ministers of Christ, prompt to do his will, are symbolically represented, Rev. 15:6, by 'angels coming out of the temple clothed in pure and white linen, and having their breasts girded with golden girdles.'

Exodus 29:6 and you shall set the turban on his head and put the holy crown on the turban.

- **Turban.** Ex 28:36-39 Lev 8:9
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

A HOLY CROWN FOR TAKING AWAY INIQUITY

And you shall set the turban on his head and put the holy crown on the turban- In Ex 28:36+ it was called a **plate of pure gold**. and in Ex 28:38+ was to "be on Aaron's forehead," but here on the turban. Recall the purpose of the "holy crown" was to "take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts."

Bush - The holy crown. That is, the plate of gold with the blue lace above mentioned, Ex. 28:36, 37+. It is here called [nezer](#), separation, from its being a badge of the wearer being separated from his brethren. It is elsewhere used as a denomination of the diadems of kings, 2 Sa. 1:19, Ps. 89:40. The mention of the linen drawers is here omitted, because they were put on privately before they came to the more public vestry at the door of the tabernacle.

Crown (05145)([nezer](#) from **nazar** = to dedicate, consecrate) is a masculine noun derived from nazar which speaks of separation or dedication. It describes something ([Lev 21:12](#) - anointing oil) or someone (priest - Ex 29:6, 39:30, Lev 8:9; Nazirite - Nu 6:5, 7-9, 12 - see [Nazirite](#)) set apart or consecrated to a deity for a special purpose (a holy purpose). **Nezer** is used of a royal crown in 2Sa 1:10; 2Ki 11:12; Zech 9:16; Ps 89:39, Ps 132:18; Pr 27:24; 2Chr 23:11. Jeremiah used **nezer** to refer to the hair of the personified Jerusalem (Jer. 7:29), the hair possibly being a symbol of consecration. **TWOT** - In view of the fact that the long hair of a Nazirite was a **nezer** denoting his consecration, and the head plate of a priest was a **nezer** denoting his consecration, the word **nezer** appears not to connote "crown" in the primary sense, but crown in the sense of the sign of one's consecration. This could be one's hair as well as a headpiece. The **nezer** was a sign of the king's consecration to his office just as it was a sign of the Nazirite's consecration to God.

Exodus 29:7 "Then you shall take the anointing oil and pour it on his head and anoint him.

- Ex 28:41 30:23-31 Lev 8:10-12 10:7 21:10 Nu 35:25 Ps 89:20 133:2 Isa 61:1 Joh 3:34 1Jn 2:27
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

ANOINTED FOR SERVICE AS HIGH PRIEST

Then you shall take the anointing oil and pour it on his head and anoint him- David alludes to this anointing in Psalm 133:2 (describing brothers dwelling together in unity) "It is like the precious oil upon the head, Coming down upon the beard, Even Aaron's beard, Coming down upon the edge of his robes." Moses did not just put a few drops of precious oil on Aaron but poured it exceeding abundantly upon him! The [Septuagint \(Lxx\)](#) translates anointing here with the noun ([chrisma](#), which is the very word John used to describe the anointing of believer-priests with the Holy Spirit in 1 John 2:20+ and 1 John 2:21+ (cf 2 Cor 1:21-22) (See notes on anointing on Exodus 28:41).

THOUGHT - Do you understand your anointing with the Spirit? Are you living out your divine appointment as His believer-priest in the power of the Spirit in the midst of a crooked and perverse generation (Php 2:15+, cf 1 Pe 2:9+)? If not, see the discussion of [The Holy Spirit-Walking Like Jesus Walked!](#) for Jesus was anointed with the Spirit to give us an example of how we can/should live (cf Luke 4:18+).

Currid - The next step in the ritual is the pouring of oil on Aaron's head. This is a solemn rite in the Hebrew Bible that is used to set apart a person to an office. It is used to consecrate someone to the office of prophet (1 Kings 19:16), to the office of king (1 Sam. 10:1; 16:13; 2 Kings 9:6) and to the office of priest.

NET Note - The act of **anointing** was meant to set him apart for this holy service within the house of Yahweh. The psalms indicate that no oil was spared in this ritual, for it ran down his beard and to the hem of his garment. Oil of anointing was used for all major offices (giving the label with the passive adjective “mashiah” (or “messiah”) to anyone anointed. In the further revelation of Scripture, the oil came to signify the enablement as well as the setting apart, and often the Holy Spirit came on the person at the anointing with oil. The olive oil was a symbol of the Spirit in the OT as well (Zech 4:4–6). And in the NT “anointing” signifies empowerment by the Holy Spirit for service.

POSB - The oil is a symbol of the Holy Spirit and of God’s appointment and power. The priest, the servant of God, was appointed by God; therefore, he was to be anointed with the Spirit and power of God.

Guzik - Priests must be anointed. The oil (a picture of the Holy Spirit) was poured over their heads, indicating that it was given in great measure, not in small measure (Psalm 133:2).. Like these ancient priests, every believer has an anointing (1 John 2:20) that they may receive and walk in by faith.

Walter Kaiser - For the composition of the anointing oil, see Ex 30:22–25. Notice the connection of the verb **māšāḥ** (“anoint”) with the noun **māšīaḥ** (“anointed one,” viz., “Messiah”) (EBC-Ex)

Bush - **Thou shalt then take the anointing oil**, &c. Heb. שֶׁמֶן הַמִּשְׁחָה shemen hammishshah, oil of unction; the peculiar mode of compounding which for sacred purposes is afterwards detailed, Ex. 30:23–33. This was perhaps the most important, because the most significant, part of the ceremony of the consecration. As the High Priest was a type of Christ, whatever part of the ceremonies represented the most eminent endowments and attributes of the great Antitype were certainly of paramount import to all others. Now the ineffable sanctity of the Savior, the measureless possession of the gifts and graces the Holy Spirit conferred upon him, was one of those divine qualifications which went preeminently to constitute the greatness, the fitness, and glory of his sacerdotal character; and so far as the communication of this plenary gift of the Spirit could be shadowed forth by any physical act, it was done by the process of anointing. Thus, Isa. 61:1+, ‘The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach,’ &c. **Indeed it is from the import of this act that our Lord receives his most familiar designation.** The Hebrew term for **anoint** is מָשַׁח **mashah**, from which comes מָשִׁיחַ **mashiah** or **Messiah**. Greek [Christos](#), **Christ**, i. e. **the Anointed One**, the preeminent and distinguishing appellation of the Savior of men.

The consecration of the High Priest to his office was a type of that of Christ, and of this the pouring out of the holy oil was a most beautiful emblem. As oil insinuates itself into and diffuses itself over the body to which it is applied, so the divine nature, the informing Spirit of God possessed wholly the human person of Jesus, communicating to him all those attributes and perfections which exalted the ‘name of Jesus above every name,’ (Php 2:9-10) and qualified him to act as Mediator between God and man (1 Ti 2:5, Heb 8:6, Heb 9:15, Heb 12:24). In the consecration of the Aaronic order, the inferior priests were only sprinkled with this oil mixed with the blood of the sacrifice, but in the unction of the High Priest the oil was so copiously poured forth as to ‘run down upon the beard, and even to the skirts of his garments.’ (Ps 133:2) It was like ‘the dew of Hermon,’ says the Psalmist, ‘descending upon the mountains of Zion.’ This was because it pointed to him who received the Spirit ‘without measure.’ (Jn 3:34) He was ‘anointed with the oil of gladness above his fellows;’ (Heb 1:9) i. e. above those who possessed with him a fellowship or similarity of office, as types of himself. **Aaron** was anointed high priest; **Saul** was anointed king; **Elisha** was anointed prophet; **Melchizedek**, king and priest; **Moses**, priest and prophet; **David**, king and prophet; **yet none was ever anointed to the joint possession of all these dignities together save the Christ of God, the antitype of them all.** Christians derive the name of Christians from their profession of Christ, and the nature and character of Christians from their (COVENANT) union to Christ. It is their peculiar privilege and distinguishing joy, ‘to have the unction from the Holy One, and to know all things,’ (1 Jn 2:27) that are necessary for them to know. As the oil which was poured upon Aaron was so copiously effused as to run down to the ‘skirts of his clothing,’ so the unction of the Holy One was so abundant, that from him (CHRIST) as the Head, it ever has and ever will run down to the meanest and weakest believers (cf Ro 5:5). And this ‘anointing which they receive of him, abideth in them, and teacheth them.’ (1 Jn 2:27) What distinguished honor then, what strong consolation, pertain to them, who are made one with Christ, and who feel the heavenly influences of His Spirit in their souls! They obtain a life from Him with which they were not born (2 Pe 1:4); and which because it is His life can never be destroyed!

Exodus 29:8 "You shall bring his sons and put tunics on them.

- Ex 28:40 Lev 8:13
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

THE CLOTHING OF

AARON'S SONS

You shall bring his sons and put tunics on them - The verb **bring** ([qarab](#)) has the idea of bring near and thus to present, and is better rendered "You are to present his sons." (NET) Note that they are not to be anointed with oil as was the High Priest Aaron.

Bush - You shall bring. Heb. תקריב takrib, shalt bring near, shalt cause to approach. But whether the term is to be understood in a general sense of their being set apart or devoted to the service of God, or more strictly of their being brought near to the door of the Tabernacle, where these consecration-ceremonies were to be performed, is not certain. They were to be immediately robed in their sacred garments, as the anointing rite was to be confined to Aaron as High Priest. These garments were the drawers or breeches, the coat, the girdle, and the bonnet. The first two were like those of the High Priest. The bonnet was probably the same as the mitre worn by the high priest with the slight difference before mentioned. The girdles (sashes) of the inferior priests were of the same form as that of the high priest; but less costly and of less elegant texture. These four garments were of linen, such as were worn by the Egyptian priests as emblems of innocence. Cicero has observed from Plato, that 'white is a color peculiarly becoming the Deity.'

Exodus 29:9 "You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons."

- **they shall have the priesthood:** Ex 28:1 Nu 16:10,35,40 18:7 Heb 5:4,5,10 7:11-14
- **ordain:** Heb. fill the hand of, Ex 28:41 32:29: Lev 8:22-28 Heb 7:23-28
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute - While the tunics and sashes are similar to the High Priest Aaron's clothing, the cap is different and is not the turban (Ex 28:39) but is a less majestic headgear and without the gold plate that says "holy to the LORD." And yet despite these differences, the clothing that would be worn by the ordinary priests (in this case the four sons) is still "for glory and for beauty." (Ex 28:40).

THOUGHT - The believer's priesthood is perpetual. Rev 1:6+ "He has made us to be a kingdom, **priests** to His God and Father—to Him be the glory and the dominion forever and ever. Amen." Rev 5:10+ "You have made them to be a kingdom and **priests** to our God; and they will reign upon the earth." and Rev 20:6+ "they will be **priests** of God and of Christ and will reign with Him for a thousand years."

Bush - bind caps on them. Heb. חבשת להם habashta lahem, shalt bind to them; a phraseology adapted to the act of wrapping a head-dress upon one, whereas our term 'put' is more obviously conformed to the usages with which we are familiar in loosely and lightly covering the head with a cap, hat, or bonnet.

Bush - a perpetual statute. Heb. לחקת עולם lehukkath olam, for a statute of eternity; i. e. they shall enjoy that office in uninterrupted succession as long as the Aaronical Priesthood itself continued.

So you shall ordain Aaron and his sons - Recall the word **ordain** literally means "filling the hand" about which Currid comments this phrase "includes a verb in the Piel stem. In that stem, the verb 'to fill' often refers to the induction of a person to a priestly office—see Ex 29:9, 29, 33, 35; Ex 32:29; Lev. 8:33; Lev 16:32). It must have originally referred to some type of investiture ceremony in which some object was placed in the priest's hand to symbolize his office. In Akkadian, it is an expression that means 'to put a man in charge of something'—that is, to give him a task to perform."

Bush - ordain Aaron and his sons. This, as we have before remarked, is not the term for the general act of consecration, but for a particular ceremony forming a part of it. The original is מלאת יד millêtha yad, thou shalt fill the hand of Aaron and his sons; an expression alluding to the fact of some part of the sacrifice being put into their hands to be waved and then borne to the altar. As sacrificing was a very prominent part of the sacerdotal office, this was a ceremony strikingly significant of the nature of the functions which they were called to discharge; and as it was the first or initiating action that marked their entrance upon the performance of the priestly services, the idea of consummation or perfection is attached to it, for which reason it is rendered in English by the term consecrate, as if it were the crowning ceremony of the whole. So also the Gr. τελειώσεις Ααρων τας χειρας αυτου, και τας χειρας τω υιων αυτου, thou shalt consummate, or perfect, the hands of Aaron and the hands of his sons; i. e. thou shalt do to him, through the medium of his hands, that which shall be virtually the perfecting act of investiture upon his person....This was a kind of initiating or inaugurating act on the part of the tribe of Levi—a specimen of such thoroughgoing obedience to the divine mandate as to amount to an installing of themselves in the official dignity to which they were destined. It is easy to perceive from all this the true force of the expression. 'The filling of the hands,' says Rabbi Solomon, 'is nothing else than an initiation when one enters upon any business that he may be confirmed in it from that day forward.' In a somewhat like manner it is said to have been formerly customary in the

English church, when a minister was ordained, for the Bishop to put into his hand a Bible indicative of the nature of the work upon which he had now entered, and of which his hands, as well as his head and his heart, were to be full.

Exodus 29:10 "Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull.

- **shall bring:** Ex 29:1
- **lay:** Ex 29:15,19 Lev 1:4 3:2 8:14,18 16:21 Isa 53:6 2Co 5:21
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

LAYING HANDS ON THE SACRIFICE

Then you shall bring the bull before the tent of meeting - Again a better translation is "You are to present the bull at the front of the tent of meeting, (Ex 29:10NET)

Guzik - The washing at the door of the tabernacle was only one aspect of the symbolic cleansing from sin. There had to be the punishment of the guilty, and this happened. As Aaron and his sons put their hands on the head of the bull, they symbolically transferred their sin to the bull. Like these ancient priests, every believer can only be consecrated to God through sacrifice. Our consecration should be greater, because it was made through a far greater sacrifice—the sacrifice of God's own Son.

Spurgeon - "The Hebrew word means more than lightly placing the hand, it gives the idea of pressing hard upon the bullock's head. They came each one and leaned upon the victim, loading him with their burden, signifying their acceptance of its substitution, their joy that the Lord would accept that victim in their stead. When they put their hands on the bullock, they made a confession of sin."

and Aaron and his sons shall lay their hands on the head of the bull- The laying on of hands is a symbolic picture of the transfer of their sins to their "substitute" a clear foreshadowing of the substitutionary atonement (see note below) of the Lamb of God for all who place their faith in Him. One of the clearest NT passages that teaches this important doctrine is (2 Corinthians 5:21+) "He made Him who knew no sin to be sin **on our behalf** (IN OUR PLACE - THIS IS THE IDEA OF SUBSTITUTION), so that (PURPOSE?) we might become the righteousness of God in Him."

We owed a *debt* we could not *pay*.
He *paid a debt* He did not owe.

John Currid - it is clear that whenever this verbal form (**shall lay their hands on**) is used it indicates 'the pouring of one's personality into another being, the creation of a representative or substitute'. In other words, what we see is a case of transference, in which the unholiness and impure nature of the priesthood are transferred to the animal. The animal is then sacrificed, thus making atonement for those men.

Alan Cole - As usual in the case of all sin-offerings, the laying on of hands signifies identification. This clearly means that the death of the animal is accepted as the equivalent of the death of the individual. This sacrifice is followed by the blood ritual, in which some of the blood is smeared on the horns of the altar (as a visible lasting sign) while the rest is dashed against sides and base of the altar to run away (verse 12). (Ibid)

POSB - there was the judicial cleansing. A bull was to be sacrificed as the sin offering for Aaron and his sons. No person could serve God until he was cleansed and forgiven by God. Cleansing was based upon the atonement, upon being reconciled to God through the shed blood of the sacrifice. The sacrifice of the sin offering is rich with symbolic meaning. Note the clear instructions of God. a. Moses was to have the priests lay their hands on the bull's head. This act symbolized identification, transferring their sins to the animal (v.10). The animal became the sin-bearer: the animal was to bear the judgment of God against sin, bear the judgment for the believer. This act of identification pointed toward Jesus Christ as the sin-bearer of the world. (Isa 53:6, 1 Pe 2:24, Heb 9:28, 1 Jn 3:5).

Criswell - (Ex 29:10-34) As Heb. 5:1-8 indicates, Aaron and Christ shared the priestly qualifications of a divine calling and genuine humanity. Unlike Aaron, however, Christ needed to offer no sacrifices for Himself. Only such a perfect High Priest could offer a sacrifice that was wholly and eternally efficacious (Heb. 7:26-28; Heb 9:11-14).

Bush - **And thou shalt cause a bullock to be brought** &c. The due completion of the various ceremonies above described was followed by the oblation of their sacrifices for Aaron and his sons; (1.) A sin-offering; (2.) A burnt-offering; (3.) A peace-offering. The sin-offering, which here consisted of a bullock, was a kind of expiation by which they were first of all to be purified. By the ceremony

of putting their hands upon the head of the victim was signified, (1.) that the offerer had need of a sacrifice to atone for his sins; (2.) that he symbolically transferred his sins to the victim; (3.) that he confided in faith and hope that although he deserved himself to die, yet the death of the animal, which he thus devoted to God, would be accepted as an expiation for his sins, so as to avert from him the punishment which they had righteously incurred. The same ceremony of imposition of hands was enjoined upon every one who brought a sacrifice for his sins, Lev. 4:24, 29, and the manner of it, as practised by the Jews, is thus particularly described by Maimonides in his Treatise on the Sacrificial Offerings; 'There is no imposing of hands but in the court. If he lay on hands without, he must lay them on again within. None may impose hands but a clean person. In the place where hands are imposed, there they kill the beast immediately after the imposition. He that imposeth must do it with all his might, with both his hands upon the beast's head, not upon the neck or sides; and there may be nothing between his hands and the beast. If the sacrifice be of the most holy things, it standeth on the north side (as Lev. 1:11), with the face to the west; the imposer standeth eastward with his face to the west, and layeth his two hands between the two horns, and confesseth sin over the sin-offering and trespass over the trespass-offering, &c., and saith, 'I have sinned; I have committed iniquity; I have trespassed, and done thus and thus, and do return by repentance before thee, and with this I make atonement,' ' And what could more strikingly represent the fact that, in the economy of redemption, the sins of men are imputed to Christ, 'upon whom the Lord hath laid the iniquity of us all,' Is. 53:6–8. With this solemn rite before us, how evangelic and happy the familiar strain of the Christian psalmist;

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burden thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Lay (05564)(**samak**) primarily means to lean upon Egypt was compared to a staff that would pierce the hand of one who would lean on it for support (2 Ki. 18:21 = "on which if a man **leans**, it will go into his hand and pierce it"; cf. Isa. 36:6). In another context, Samson took hold of the pillars on which the Philistine temple stood (Jdg. 16:29 = " **braced** himself against them"). Figuratively it speaks of the LORD **sustaining** us (Ps 3:5, Ps 37:17, Ps 51:12, Ps 54:4, Ps 71:6, Ps 119:116, Ps 145:14) The most frequent usage describes the consecration of humans or animals for God's use. The Levites were consecrated to God's service when the Israelites "put their hands on the Levites" (Num. 8:10). Similarly, Joshua was consecrated as Israel's leader by Moses (Num. 27:18, 23). **Samak** also meant laying hands on head of a person to be punished (Lev. 24:14); or corrected (Nu 27:18, 23; Deut. 34:9); to lean against a wall with one's hand (Amos 5:19). Samak figuratively speaks of God's wrath resting on someone (Ps. 88:7).

Patterson - The best known use of this root is in the laying on of hands. In the Levitical regulations regarding the sacrificial offerings, the offerer brought his proper sacrificial animal in person and laid his hand upon its head, thus expressing identification with the offering, its surrender to God and in the case of guilt, its transfer to the animal (cf. specifically Leviticus 16:21). The laying on of hands on the sacrificial animal figured prominently in the regulations for the service of consecration and dedication to the priesthood (Leviticus 8; cf. Exodus 29), a ceremony replete with spiritual application to the ministry of Christ (cf. Hebrews 10:19-23) and of those called to be his ministers (1 Tim. 4:14; 2 Tim. 1:6). The root can also involve the idea of support (Amos 5:19). The Israelites were to learn not to trust in man or nation (2 Kings 18:21; Ezekiel 30:6), but in God who by his power (Psalm 37:24) and word (Psalm 119:116) upholds the righteous (Psalm 37:17). So will the believer dwell in safety and surety (Psalm 3:5 [H 6]) all his life (Psalm 71:6) despite those times when he may fall (Psalm 145:14). (Theological Wordbook of the Old Testament)

Samak - 47v - braced(1), holds(1), laid(6), laid siege(1), lay(17), lean(1), leans(3), relied(1), rested(1), steadfast(1), support(1), sustain(3), sustained(2), sustainer(1), sustains(3), upheld(4), uphold(1). Gen. 27:37; Exod. 29:10; Exod. 29:15; Exod. 29:19; Lev. 1:4; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:4; Lev. 4:15; Lev. 4:24; Lev. 4:29; Lev. 4:33; Lev. 8:14; Lev. 8:18; Lev. 8:22; Lev. 16:21; Lev. 24:14; Num. 8:10; Num. 8:12; Num. 27:18; Num. 27:23; Deut. 34:9; Jdg. 16:29; 2 Ki. 18:21; 2 Chr. 29:23; 2 Chr. 32:8; Ps. 3:5; Ps. 37:17; Ps. 37:24; Ps. 51:12; Ps. 54:4; Ps. 71:6; Ps. 88:7; Ps. 111:8; Ps. 112:8; Ps. 119:116; Ps. 145:14; Cant. 2:5; Isa. 26:3; Isa. 36:6; Isa. 48:2; Isa. 59:16; Isa. 63:5; Ezek. 24:2; Ezek. 30:6; Amos 5:19

Answer: The **substitutionary atonement** refers to Jesus Christ dying as a substitute for sinners. The Scriptures teach that all men are sinners (Romans 3:9-18, 23). The penalty for our sinfulness is death. Romans 6:23 reads, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

That verse teaches us several things. Without Christ, we are going to die and spend an eternity in hell as payment for our sins. Death in the Scriptures refers to a "separation." Everyone will die, but some will live in heaven with the Lord for eternity, while others will live a life in hell for eternity. The death spoken of here refers to the life in hell. However, the second thing this verse teaches us is that eternal life is available through Jesus Christ. This is His substitutionary atonement.

Jesus Christ died in our place when He was crucified on the cross. We deserved to be the ones placed on that cross to die because we are the ones who live sinful lives. But Christ took the punishment on Himself in our place—He substituted Himself for us and took what we rightly deserved. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21+).

"He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed" (1 Peter 2:24). Here again we see that Christ took the sins we committed onto Himself to pay the price for us. A few verses later we read, "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit" (1 Peter 3:18). Not only do these verses teach us about the substitute that Christ was for us, but they also teach that He was the atonement, meaning He satisfied the payment due for the sinfulness of man.

One more passage that talks about the substitutionary atonement is Isaiah 53:5+. This verse talks about the coming Christ who was to die on the cross for our sins. The prophecy is very detailed, and the crucifixion happened just as it was foretold. "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed." Notice the substitution. Here again we see that Christ paid the price for us!

We can only pay the price of sin on our own by being punished and placed in hell for all eternity. But God's Son, Jesus Christ, came to earth to pay for the price of our sins. Because He did this for us, we now have the opportunity to not only have our sins forgiven, but to spend eternity with Him. In order to do this we must place our faith in what Christ did on the cross. We cannot save ourselves; we need a substitute to take our place. The death of Jesus Christ is the substitutionary atonement. (Source: GotQuestions.org)

Related Resources:

- [What is the concept of the vicarious atonement?](#)
- [What is the doctrine of penal substitution?](#)
- [What does it mean that Jesus took our place?](#)

Exodus 29:11 "You shall slaughter the bull before the LORD at the doorway of the tent of meeting.

- **And:** Lev 1:4,5 8:15 9:8,12
- **door:** Ex 29:4 Lev 1:3
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

DEATH OF THE "SUBSTITUTE"

You shall slaughter the bull before the LORD at the doorway of the tent of meeting- Again this would have been visible to all witnesses

Bush - And thou shalt kill the bullock before the Lord. That is before the Shekinah. 'Thou shalt kill' is doubtless equivalent to 'thou shalt cause to have killed.' It is not necessary to suppose that Moses, who was not strictly a priest, killed the bullock in person

POSB - Moses was to slaughter the bull before the LORD. This act symbolized appeasement, substitution, substituting the animal to bear God's judgment (v.11). God's wrath toward sin can only be appeased by a sacrifice. During Old Testament history, God used animal sacrifice to point to Christ. But the only sacrifice that has ever satisfied God's eternal wrath was the Lamb of God Himself, the Lord Jesus Christ who was slaughtered on the cross. He and He alone was the perfect sacrifice who could atone for sin and pay the penalty demanded by God's holy righteousness.

Exodus 29:12 "You shall take some of the blood of the bull and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar.

- **the blood:** Lev 8:15 9:9 16:14,18,19 Heb 9:13,14,22 10:4
- **the horns:** Ex 27:2 30:2 38:2
- **pour all:** Lev 4:7,18,25,30,34 5:9 9:9
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

BLOOD ON THE HORNS

You shall take some of the blood of the bull and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar - Most feel this represents sanctifying the offering place as well as the offerer (Kaiser). For **altar** see [mizbeah](#)

Currid explains that "The purpose of this is not stated in this text, but elsewhere the act appears to signify two things: firstly, it is for atonement (see Ex 30:10; Lev. 16:18+) and, secondly, it is to purify the altar (see Lev. 8:15+)."

Bush - Put it on the horns of the altar. The first sin-offering differed from those ordinarily presented by the priests, in which the blood was carried into the Tabernacle, and applied to the horns of the golden altar of incense, Lev. 4:3, 7+, whereas in the present instance the blood was put upon **the horns** of the brazen altar (Ex 27:1-8+) of burnt-offering which stood in the court. But the design of this first oblation was to make atonement for the altar itself, and to sanctify it, that it might afterward be fit to sanctify the offerings of the people laid upon it, as is intimated Ex 29:36, 37, and still more plainly taught, Ezek. 43:25, 26. Besides this, the ceremony did not in this respect differ at this time from that observed by common persons, inasmuch as Aaron and his sons did not become full priests till the period of their seven days' consecration was ended. **And pour all the blood. That is, all the rest of the blood. Beside the bottom of the altar.** Where there was a trench into which the blood of the sacrifices was poured.

NET Note has a slightly different take than Bush - This act seems to have signified the efficacious nature of the blood, since the horns represented power. This is part of the ritual of the sin offering for laity, because before the priests become priests they are treated as laity. The offering is better described as a purification offering rather than a sin offering, because it was offered, according to Leviticus, for both sins and impurities. Moreover, it was offered primarily to purify the sanctuary so that the once-defiled or sinful person could enter (see J. Milgrom, Leviticus [AB]).

Exodus 29:13 "You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar.

- **all the fat:** Ex 29:22 Lev 3:3,4,9,10,14-16 4:8,9,26,31,35 6:12 7:3,31 Ps 22:14 Isa 1:11 34:6 43:24
- **and the** Lev 8:16,25 9:10,19
- **offer them up:** Ex 29:18,25 Lev 1:9,15 16:25 17:6 Nu 18:17 1Sa 2:16
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

SACRIFICE CONSUMED

You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar.

Kaiser After the sacrifice was killed, the choicest parts were burned on the altar, the enveloping fat adding fuel to the fire (v.13; cf. Lev 3:4-5, 16; 7:23-25)

Currid explains that "The '**fat**' is not what we normally mean by the term, but rather the choicest, best parts of the animal. All these parts were used in the divination practices of the pagan cultures of the ancient Near East.³⁴ The Hebrews were to burn those parts of the animal so that they would not be tempted to act like their neighbours, and to perform divination."

NET Note agrees with Currid - The giving of the visceral organs and the fat has received various explanations. The fat represented the best, and the best was to go to God. If the animal is a substitute, then the visceral organs represent the will of the worshiper in an act of surrender to God.

Exodus 29:14 "But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

- **flesh:** Lev 4:11,12,21 8:17 16:27 Heb 13:11-13
- **it is a:** Ex 30:10 Lev 4:3,25,29,32 5:6,8 6:25 9:2 16:3,11 Nu 7:16 2Ch 29:24 Ezr 8:35
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

DESTROY THE WASTE OUTSIDE THE CAMP

But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering. This represents the waste parts, the NLT rendering it "Then take the rest of the bull, including its hide, meat, and dung."

Currid on outside the camp - This is the first time this expression is employed in the Bible, and it becomes an idiomatic way of referring to the place of the defiled and the unclean. For example, the leper must reside 'outside the camp' all the days he has the infection; he is unclean' (Lev. 13:46). The man who blasphemed the name of Yahweh is stoned to death 'outside the camp' (Lev. 24:14). The man found gathering wood on the Sabbath was executed 'outside the camp' (Num. 15:35). It is the place where refuse is to be thrown. It is the cursed place.

Currid goes on to apply this phrase "**outside the camp**" - The act of burning the carcass of the animal sacrificed as a sin offering outside the camp of Israel provides an interesting backdrop for a statement made by the author of Hebrews. He says, 'For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. Hence, let us go out to him outside the camp, bearing his reproach' (Heb. 13:11-13). The picture is astounding! Jesus, because of our sin, suffered outside the camp / gate—he, metaphorically, went to the place of the unclean and defiled, and he took upon himself the curse that we deserve. He was sinless, yet he went to the cursed place for us!

Hebrews 13:11-13⁺ For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. 12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. 13 So, let us go out to Him outside the camp, bearing His reproach.

MacArthur explains "The writer presents an analogy for the believers' identification with Christ in His rejection by Jews. The bodies of animals offered on the Day of Atonement were not eaten but burned "outside the camp" (Lv 4:21; 16:27). Jesus, who was the ultimate atoning sacrifice, was similarly crucified outside the gates of Jerusalem (Jn 19:17). Figuratively, believers must join Him outside the camp of the world, no longer being a part of its unholy systems and practices (cf. 2Ti 2:4). By extension, this would also depict the departure from the Levitical system. The uncommitted Hebrews needed to take the bold step of leaving that system and being outside the camp of Old Covenant Israel. (MSB)

Bush - It is a sin-offering. Heb. הטאת הוא hattath hu, it is a sin. This strong language implied that it must be treated with abhorrence and consumed by the fire, as if it were sin itself. Judging from the usage of the Greek it would seem that the phrase is accurately enough translated, but the expression throws a decided light upon the emphatic language of the apostle, 2 Cor. 5:21, 'Christ was made sin for us, who knew no sin; that we might be made the righteousness of God in him.'

Exodus 29:15 "You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram;

- **one:** Ex 29:3,19 Lev 8:18-21
- **lay:** Ex 29:10 Lev 1:4-9
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

BURNT OFFERING FIRST RAM (Exodus 29:15-18)

You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram- As noted in Ex 29:18

this is a burnt offering, a holistic offering, a "holocaust" offering, an entire consumption of the sacrifice. Again we see the laying on of their hands signifying their identification with the ram as their substitutionary sacrifice.

Guzik - As the sin offering before it, the burnt offering also symbolically received the sins of the priests and they laid their hands on the head of the animal and confessed their sin.

Bush - Shall put their hands upon the head, &c. The general import of this action was always the same, viz., to indicate the sinfulness of the offerers, and to prefigure the vicarious sufferings of Christ, the Lamb slain from the foundation of the world. It was done on the present occasion, though the ram offered was a ram of consecration, to convey the same impressive lesson that it ordinarily did to those concerned. Upon the priests' initiation into their office they were to be taught the full significance of the various sacrifices which they were henceforth to be employed in offering.

Exodus 29:16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar.

- Ex 29:11,12
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar.

Currid The ram is then sacrificed for atonement and purification. Its blood is to be thrown on the altar round about; the blood of the sacrificial bull had only been put on the horns and the base of the altar (Ex 29:12). Now the entire structure is to be sprinkled with blood.

Exodus 29:17 "Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put them with its pieces and its head.

- **wash:** Lev 1:9,13 8:21 9:14 Jer 4:14 Mt 23:26
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put them with its pieces and its head.

Exodus 29:18 "You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD.

- **a burnt offering:** Ge 22:2,7,13 Lev 9:24 1Sa 7:9 1Ki 3:4 18:38 Ps 50:8 Isa 1:11 Jer 6:20 7:21,22 Mk 12:33 Heb 10:6-10
- **soothing aroma:** Ge 8:21 Lev 1:17 Eph 5:2 Php 4:18
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma ("turn to sweet smoke"), **an offering by fire to the LORD** -The soothing aroma reminds me of Paul's description the "soothing aroma" of the sacrifices of the Lamb of God in Ephesians 5:1-2+ "Therefore **be** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) imitators of God, as beloved children; and **walk** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#)) in love, just as (TERM OF COMPARISON) Christ also loved you and gave Himself up **FOR** (GREEK = HUPER = IN OUR PLACE - SUBSTITUTION) us, **an offering and a sacrifice** to God as a **fragrant aroma** ("pleasing aroma" - NLT)." The Septuagint has [euodia](#) for **soothing**, the same word Paul uses in Eph 5:2 for **fragrant**.

NET Note - According to Lev 1 the burnt offering (often called whole burnt offering, except that the skins were usually given to the priests for income) was an atoning sacrifice. By consuming the entire animal, God was indicating that he had completely accepted the worshiper, and as it was a sweet smelling fire sacrifice, he was indicating that he was pleased to accept it. By offering the entire animal, the worshiper was indicating on his part a complete surrender to God. These sections show that the priest had to be purified or cleansed from defilement of sin and also be atoned for and accepted by the LORD through the blood of the sacrifice. The principles from these two sacrifices should be basic to anyone seeking to serve God.

Guzik - The ram was completely burnt before the LORD, with its blood sprinkled on the altar. The burnt offering said, "We have

failed to give our all to God. This animal now gives its all to atone for our failure, and we decide to live now giving our all, even as this animal who dies in our place.”

Kaiser - Entire and wholehearted dedication of everything they were or hoped to be to God was called for. This constituted the “pleasing aroma” to the Lord (v.18; cf. Lev 1:9).

POSB - Note that Aaron and his sons were to take a whole ram and sacrifice it to the LORD. This symbolized total dedication, the dedication of the priest’s whole life to the LORD. We must dedicate our entire beings to the Lord; we must make a total dedication to Christ. Nothing less than the dedication of our total being, of all our faculties, constitutes the “entire ram” being laid upon the altar (v.18).

THOUGHT - In Romans 12:1⁺, the apostle Paul encourages his readers to render a dedicated service to God by saying, ‘**I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable (cf "soothing aroma") to God, which is your spiritual service of worship**’ The Greek term he uses for ‘**sacrifice**’ is [thusia](#); that is the same word that is used in the Septuagint for part of the description of the whole burnt offering in Exodus 29:18—it is the word for ‘an offering of fire’. Why Paul employs this word is clear: the Christian’s entire life is to be consumed by service to God. Believers are simply to dedicate themselves wholly to God in whatever they do. This is an important teaching for Christians—that no matter what we do, it is to be for the glory and service of God. Whether it be vocation or vacation, it is to be done for the honour of God. We are not to take care of our religion on Sunday, and then do what we want throughout the week. All of life is religion; all of life is worship. There is to be an all-consuming vibrancy and urgency in our labours for Christ. (Currid)

Burnt offering (05930) (['olah](#) from ['alah](#) = to ascend and thus the picture of going up in smoke) refers to a whole burnt offering (one which goes up in smoke), which was voluntary, was understood as a sacrificial gift to God, resulting in a pleasing aroma acceptable to Jehovah (Lev 1:9). The presenter laid hands on the sacrifice which many feel signifies they saw the animal sacrifice as their substitute. The blood was sprinkled on the altar (Lev 1:6) When this offering was properly carried out (including a right heart attitude not just a "going through the motions," [which was not pleasing to God - Jer 6:20, Jer 7:21, 23, 24, see David - Ps 51:16-17⁺ not just an external "work," but an internal submission and obedience to Jehovah), they made atonement and were acceptable before Jehovah. The total burning indicated (or should have indicated) total consecration of the presenter's heart and soul and life to Jehovah.

As noted a key feature of **'olah** appears to be that among the Israelite sacrifices only **'olah** is **wholly burned**, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (minha) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh.

Burnt Offering - **'olah** , "what ascends" in smoke to God, being wholly consumed to ashes. Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering." ([Fausset's Bible Dictionary](#))

Question: [What is a burnt offering?](#)

Answer: The burnt offering is one of the oldest and most common offerings in history. It’s entirely possible that Abel’s offering in Genesis 4:4 was a burnt offering, although the first recorded instance is in Genesis 8:20 when Noah offers burnt offerings after the flood. God ordered Abraham to offer his son, Isaac, in a burnt offering in Genesis 22, and then provided a ram as a replacement. After suffering through nine of the ten plagues, Pharaoh decided to let the people go from bondage in Egypt, but his refusal to allow the Israelites to take their livestock with them in order to offer burnt offerings brought about the final plague that led to the Israelites’ delivery (Exodus 10:24-29).

The Hebrew word for “burnt offering” actually means to “ascend,” literally to “go up in smoke.” The smoke from the sacrifice ascended to God, “a soothing aroma to the LORD” (Leviticus 1:9). Technically, any offering burned over an altar was a burnt offering, but in more specific terms, a burnt offering was the complete destruction of the animal (except for the hide) in an effort to renew the relationship between Holy God and sinful man. With the development of the law, God gave the Israelites specific instructions as to the types of burnt offerings and what they symbolized.

Leviticus 1 and 6:8-13 describe the traditional burnt offering. The Israelites brought a bull, sheep, or goat, a male with no defect, and killed it at the entrance to the tabernacle. The animal’s blood was drained, and the priest sprinkled blood around the altar. The animal was skinned and cut it into pieces, the intestines and legs washed, and the priest burned the pieces over the altar all night.

The priest received the skin as a fee for his help. A turtledove or pigeon could also be sacrificed, although they weren't skinned.

A person could give a burnt offering at any time. It was a sacrifice of general atonement—an acknowledgement of the sin nature and a request for renewed relationship with God. God also set times for the priests to give a burnt offering for the benefit of the Israelites as a whole, although the animals required for each sacrifice varied:

- Every morning and evening (Exodus 29:38-42; Numbers 28:2)
- Each Sabbath (Numbers 28:9-10)
- The beginning of each month (Numbers 28:11)
- At Passover (Numbers 28:19)
- With the new grain/firstfruits offering at the Feast of Weeks (Numbers 28:27)
- At the Feast of Trumpets/Rosh Hashanah (Numbers 29:1)
- At the new moon (Numbers 29:6)

The ultimate fulfillment of the burnt offering is in Jesus' sacrifice on the cross. His physical life was completely consumed, He ascended to God, and His covering (that is, His garment) was distributed to those who officiated over His sacrifice (Matthew 27:35). But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God. (Source: GotQuestions.org)

Exodus 29:19 "Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

- **other:** Ex 29:3 Lev 8:22-29
- **Aaron:** Ex 29:10
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

LAYING HANDS ON SECOND RAM

Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram- Comments are similar to Ex 29:15 but this second ram was to be used for consecrating Aaron and his four sons.

Guzik explains that "Atonement for sin was performed with the sin offering and the burnt offering. Yet in their consecration, the priests still had to identify with the sacrificial victim. Their identification with the sacrifice went beyond atonement."

Currid - Leviticus 8:23–24 demonstrates that this command is to be carried out in two stages: Aaron is first called and daubed with blood, and only afterwards are his sons brought to go through the same ritual. That separation underscores the pre-eminence of the high priest within the priesthood of Israel.

Exodus 29:20 "You shall slaughter the ram, and take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the rest of the blood around on the altar.

- **put it on the:** Lev 8:24 14:14 Isa 50:5 Mk 7:33
- **sprinkle:** Lev 14:7,16 16:14,15,19 Isa 52:15 Heb 9:19-23 10:22 12:24 1Pe 1:2
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

BLOOD ON THE EAR, HANDS AND FEET

Related Passages:

Leviticus 8:23-24+ Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot. 24 He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then sprinkled the rest of the blood around on the altar.

You shall slaughter the ram, and take some of its blood and put it on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the rest of the blood around on the altar.

Treasury of Scripture Knowledge comment - All this doubtless was intended to signify, that the priest should dedicate all his faculties and powers to the service of God; his ear to the hearing and study of the law; his hands to diligence in the sacred ministry, and to all acts of obedience; and his feet to walking in the way of God's precepts; for the ear is the symbol of obedience, the hand of action, and the foot of the path or conduct in life. And the sprinkling might further teach him, that he could neither hear, work, nor walk profitably, uprightly, and well pleasingly in the sight of God, without the application of the blood of the sacrifice.

Alan Cole - To lose thumbs and big toes was the symbol of impotence and uselessness (Judg. 1:6): so to dedicate them to God was to dedicate all one's strength. For the 'ear-marking', see Exodus 21:6. It seems to be the mark of a perpetual slave's willing obedience.

Walter Kaiser - their [right] ears" (v.20), the organ that hears the Word of God. Next blood was to be applied to "the thumbs of their right hands," organs by which the mediatorial work was to be performed on behalf of the people. Then Aaron and his sons were to apply blood to the "big toes of their right feet," so that the sanctified walk of the priests would be examples to the people

NET Note - By this ritual the priests were set apart completely to the service of God. The **ear** represented the organ of hearing (as in "ears you have dug" in Ps 40 or "awakens my ear" in Isa 50), and this had to be set apart to God so that they could hear the Word of God. The **thumb** and the **hand** represented the instrument to be used for all ministry, and so everything that they "put their hand to" had to be dedicated to God and appropriate for his service. The **toe** set the foot apart to God, meaning that the walk of the priest had to be consecrated—**where he went, how he conducted himself, what life he lived, all belonged to God now**.

THOUGHT - Now may the Spirit apply these truths to our lives as believer-priests. In Jesus' Name. Amen

Currid - the reason the blood is placed on the right side is perhaps because the right side of a person signifies power, standing, authority and pre-eminence (see, for instance, Ex 15:6, 12; Gen. 48:13–14, to cite just a couple of examples).

MacArthur - Daubing blood on the right ear, hand, and big toe symbolically sanctified the ear to hear the Word of God, the hand to do the work of God, and the foot to walk in the way of God. (MSB)

Criswell - Whatever the priest **heard**, i.e., the message from the Lord which came to his ear, whatever he **handled**, i.e., the actions of ministry, and wherever he **walked**, i.e., his manner of life, was to be consecrated to the Lord. Even his clothing was sprinkled with the blood of sacrifice and consecration (v. 21).

Bush - Take of the blood, and put it upon the tip,&c. That the ram now to be offered, and called, v. 22, 'the ram of consecration,' was truly a peace-offering will be obvious from what is said in Ex 29:28, 32. It is doubtless called the ram of consecration because there was more in this sacrifice that was peculiar to the present occasion than in either of the others. The ceremonies, therefore, were more numerous and significant. The blood instead of being merely sprinkled on the horns of the altar or effused round about it, was shared, as it were, between God and them; part of it being sprinkled, and part put upon them, upon their bodies, and upon their garments. The parts of their persons to which it was applied were no doubt selected with a view to render the rite most replete with instruction relative to the duties of their station. It was intended to imply that they ought to devote diligently their ears, their hands, and their feet, or in other words, all their faculties of mind and body, to the discharge of their ministerial office. By the blood's being applied to the extreme parts of the body, they could not but understand that the whole person in all its entireness, from the tip of the ear to the toe of the foot, was to be sanctified and set apart to the service of God.

Exodus 29:21 "Then 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 and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as his sons and his sons' garments with him.

NET Exodus 29:21 You are to take some of the blood that is on the altar and some of the anointing oil and sprinkle it on Aaron, on his garments, on his sons, and on his sons' garments with him, so that he may be holy, he and his garments along with his sons and his sons' garments.

NLT Exodus 29:21 Then take some of the blood from the altar and some of the anointing oil, and sprinkle it on Aaron and his sons and on their garments. In this way, they and their garments will be set apart as holy.

ESV Exodus 29:21 Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments

shall be holy, and his sons and his sons' garments with him.

NIV Exodus 29:21 And take some of the blood on the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.

- **the anointing oil:** Ex 29:7 30:25-31 Lev 8:30 14:15-18,29 Ps 133:2 Isa 11:2-5 61:1-3
- **shall be:** Ex 29:1 Joh 17:19 Heb 9:22 10:29
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

BLOOD MIXED WITH OIL TO SET APART AS HOLY

Then 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 and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as his sons and his sons' garments with him - This act will result in full consecration of the priests.

Guzik on **some of the blood** - It was blood from the ram—not the wool, not the fat. God wanted the “life” of the sacrificial victim to mark His consecrated priests. Leviticus 17:11 is one of many passages that expresses this principle: For the life of the flesh is in the blood. God wanted the life of the sacrificial victim to be evident in the body of the priest....The blood alone wasn't enough. God wanted blood mixed with oil, and to have the mixture sprinkled on the priests. There was to be a combination of both the sacrifice and the spirit (represented by the anointing oil).

THOUGHT - Spurgeon - “Yes, brethren, we need to know that double anointing, the blood of Jesus which cleanses, and the oil of the Holy Spirit which perfumes us. It is well to see how these two blend in one ... It is a terrible blunder to set the blood and the oil in opposition, they must always go together.

Currid - The sprinkling of the blood and the anointing oil on Aaron, his sons and their clothes is the consummate sign of the consecration of the priesthood. Blood now covers all aspects of the scene: the horns, sides and base of the altar; the priests' right ear-lobes, thumbs and big toes; and the priests themselves, along with their clothing. All have been purified and set apart unto service to God. The consecration of the garments of the priesthood plays an interesting role in the later story of the sin of Nadab and Abihu (Lev. 10). These two priests, sons of Aaron, came before Yahweh and offered 'strange fire' (Lev 10:1). They were themselves consumed by fire that came directly from God. Afterwards, Moses called for Mishael and Elzaphan to remove the rebels' bodies 'to the outside of the camp. So they drew near and they lifted them by their tunics to the outside of the camp' (Lev 10:4–5). **Although Nadab and Abihu had been destroyed by fire, their priestly tunics had not been consumed. Although the men were profane, their garments were not!**

Bush - Upon the garments This was merely to carry out in all its completeness, and in reference to every thing about them, the significant rite of the sprinkled blood. The apostle tells us, Heb. 9:22, that 'almost all things were by the law purged with blood'; and as the sacred garments were the badge of that office which enabled them to be instrumental in sanctifying and purifying others, it was manifestly proper that they should themselves receive fully the sign of the same cleansing and consecrating influence. 'We reckon,' says Henry, 'that the blood and oil, sprinkled upon garments, spotted and stained them; yet the holy oil and the blood of the sacrifice, sprinkled upon their garments, must be looked upon as the greatest adorning imaginable to them, for they signified the blood of Christ, and the graces of the Spirit, which constitute and complete the beauty of holiness, and recommend us to God. We read of robes 'made white with the blood of the Lamb.'

Exodus 29:22 "You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination),

- **You shall also take:** Ex 29:13 Lev 8:25-27
- **and the fat tail:** Lev 3:9 7:3 9:19
- **right thigh** Lev 7:32,33 9:21 10:14 Nu 18:18
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

THE RAM OF ORDINATION

You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the

two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination) - "The second ram used in the consecration ceremony—the ram whose blood was applied to the ear, hand, and foot of the priest—was used as a heave offering and peace offerings." (Guzik) Ram of ordination is literally "the ram of filling." As Kaiser says "The choice parts of this ram along with the unleavened bread, oiled cake, and wafer (v.23) were to "fill" the hands of Aaron and his sons and to be used as a "wave offering" (v.24)."

Currid - The statement that the animal 'is a ram of consecration' is important because normally the priests would keep the wave offering for the support of themselves and their families. In this unusual instance, the wave offering is offered up in flames on the altar (Ex 29:25).

Exodus 29:23 and one cake of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread which is set before the LORD;

- Ex 29:2,3
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

and one cake of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread which is set before the LORD;

Exodus 29:24 and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD.

- **put:** Lev 8:27
- **a wave:** Ex 29:26,27 Lev 7:30 9:21 10:14
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

wave them: Heb. shake to and fro

and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD - The meaning of the ritual is unclear

Kaiser - The waving was not from side to side but toward the altar and back, showing that the sacrifice was given to God and then received back by the priest for his use (cf. Lev 7:30; 23:20). Everything that had been waved except the "breast of the ram" (v.26) was then to be burned on the altar (v.25).

NET Note suggests - The "wave offering" is תְּנוּפָה (ténufah); it is, of course, cognate with the verb, but an adverbial accusative rather than the direct object. In Lev 23 this seems to be a sacrificial gesture of things that are for the priests—but they present them first to Yahweh and then receive them back from him. So the waving is not side to side, but forward to Yahweh and then back to the priest. Here it is just an induction into that routine, since this is the ordination of the priests and the gifts are not yet theirs. So this will all be burned on the altar.

Exodus 29:25 "You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD.

- **You shall take them** Lev 7:29-31 8:28 Ps 99:6
- **soothing aroma** Ex 29:18
- **offering:** Ex 29:41 Lev 1:9,13 2:2,9,16 3:3,5,9,11,14,16 7:5,25 10:13 1Sa 2:28
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD

Currid - All that has been placed in the hands of the priesthood—the fat, the fat tail, the fat covering the entrails, the appendage of the liver, the two kidneys (and their fat), the right thigh and the three different types of baked goods—is now to be taken from the

priests and offered in fire on the altar. All these parts are to be sacrificed on top of the first ram that had already been burnt on the altar (29:18).

Exodus 29:26 "Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion.

- **the breast:** Lev 8:29
- it shall be thy: Ps 99:6
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

Currid - Succession of the priesthood (Exodus 29:26–30) - The ceremonies that we have been discussing deal primarily with the first installation of the high priest and the establishment of the ordinary priesthood in Israel at Mount Sinai. But now God gives a few commands regarding the future of the priesthood in Israel, and the succession of priests after the time of Aaron and his sons.

Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion - This is the second ram sacrificed (Ex 29:22). The breast of this ram was set apart for Moses who had officiated. When we get into Leviticus, the breast will belong to the priests who officiate and used to feed their families (Lev 7:31-34, Lev 10:14).

Crisswell - vv. 26-28) Those who served at the altar would be entitled to certain "priestly portions" of the sacrifices set aside for the sustenance of the priests (Lev. 7:31, 34; 10:14; Num. 18:8, 11). See chart, "The Levitical Offerings," Lev. 1:2.

Exodus 29:27 "You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

- Heb 7:28 Lev 7:37 8:28-31
- **the breast:** Lev 7:31-34 8:29 9:21 10:15 Nu 6:20 18:11,18,19 De 18:3
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

NET Note - These are the two special priestly offerings: the wave offering (from the verb "to wave") and the "presentation offering" (older English: heave offering; from a verb "to be high," in Hiphil meaning "to lift up," an item separated from the offering, a contribution). The two are then clarified with two corresponding relative clauses containing two Hophals: "which was waved and which was presented." In making sacrifices, the breast and the thigh belong to the priests.

Currid adds that "This comment interrupts the flow of the initial ceremony of the installation of the priesthood in Israel. Its purpose is to establish that the wave offering given to Moses in the previous verse is a unique event. From now on, when priests are ordained, and when other ceremonies occur in which wave offerings are used, the wave offerings will be given to the officiating priests (Lev. 7:31)."

Exodus 29:28 "It shall be for Aaron and his sons as their portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, even their heave offering to the LORD.

NET Exodus 29:28 It is to belong to Aaron and to his sons from the Israelites, by a perpetual ordinance, for it is a contribution. It is to be a contribution from the Israelites from their peace offerings, their contribution to the LORD.

NLT Exodus 29:28 In the future, whenever the people of Israel lift up a peace offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right, and it is a sacred offering from the Israelites to the LORD.

ESV Exodus 29:28 It shall be for Aaron and his sons as a perpetual due from the people of Israel, for it is a contribution. It shall be a contribution from the people of Israel from their peace offerings, their contribution to the LORD.

NIV Exodus 29:28 This is always to be the regular share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the LORD from their fellowship offerings.

- **Aaron's:** Lev 7:32-34 10:14,15 De 18:3
- **heave:** Ex 29:27 Lev 7:14,34 Nu 15:19,20 18:24,29 31:29,41
- **sacrifice:** Lev 3:1 7:11-38
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

UBS Handbook on Exodus suggests "It is possible to combine verse 27 and 28 in the following way - "In the future, when any Israelite offers the breast and thigh of a ram to me, either to ordain a priest or to restore fellowship with other people, the meat is dedicated to Me [or, belongs to Me], and the priests are to eat it. This law will never change."

It shall be for Aaron and his sons as their portion forever ([olam](#)) from the sons of Israel, for it is a heave (lifted) offering - NET = "It is to belong to Aaron and to his sons from the Israelites, by a perpetual ordinance, for it is a contribution." **NLT** = "In the future, whenever the people of Israel lift up a peace offering, a portion of it must be set aside for Aaron and his descendants. This is their permanent right."

and it shall be a heave (lifted) offering from the sons of Israel from the sacrifices of their peace offerings, even their heave (lifted) offering to the LORD - NET = "It is to be a contribution from the Israelites from their peace offerings, their contribution to the LORD." **NIV** = "It is the contribution the Israelites are to make to the LORD from their fellowship offerings."

Kaiser - "The breast that was waved and the thigh that was presented" (Ex 29:27) of every animal given as a fellowship offering were henceforth given to the priests.

Currid on to the LORD - And the words 'to Yahweh' are generic, signifying that the offerings are given for the work and service of Yahweh. Thus, the contributions belong to Yahweh, who in turn gives them to his priests.

Exodus 29:29 "The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained.

- **holy:** Ex 28:3,4
- **his:** Nu 20:26-28
- **anointed:** Ex 29:5-7 30:30 40:15 Lev 8:7-12 Nu 18:8 35:25
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

INSTRUCTIONS OF THE FUTURE PRIESTHOOD

The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained(lit = "for filling the hands"). Recall that the **holy garments of Aaron** are unique and reserved only for him. When it says **for his sons after him** of course in each generation only one son (presumably the firstborn) would attain to the status the High Priest. **That in them,** refers to the priestly garments like Aaron had worn, in which the succeeding High Priests would they **be anointed and ordained**.

Exodus 29:30 "For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place.

- **the one of his sons,** Nu 20:28 Heb 7:26
- **seven days:** Ex 29:35 12:15 Ge 8:10,12 Lev 8:33-35 9:1,8 12:2,3 13:5 Jos 6:14,15 Eze 43:26 Ac 20:6,7
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

CONSECRATION PROCESS FOR SEVEN DAYS

For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place - In other words the next High Priest would wear Aaron's garments for seven days, where seven as often in Scripture speaks of completeness. In other words after the seven days the ceremony would be completed.

Guzik - With the coming generations, new descendants of Aaron would qualify for the priesthood and would be consecrated the same way. For Aaron and his descendants the consecration process took seven days. For seven days they lived at the tabernacle and ate the ram of the consecration and the bread of consecration. The consecration ceremony wasn't quick and easy. It took time, reflection, and a constant awareness of sacrifice and atonement.

Currid - When Aaron is about to die, we read in Numbers 20:25–26 that God commands Moses to 'Take Aaron and Eleazar his son and bring them up to Mount Hor, and strip Aaron of his clothes and put them on Eleazar his son, so that Aaron might be gathered [to his fathers] and die there.' The transference of the holy clothes is the symbol of the handing on of the high priesthood.

Exodus 29:31 "You shall take the ram of ordination and boil its flesh in a holy place.

- **the ram:** Ex 29:27
- **boil its flesh:** Lev 8:31 1Sa 2:13,15 Eze 46:20-24
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

You shall take the ram of ordination and boil its flesh in a holy place- The **ram of ordination** refers to Ex 29:27 ("the ram of ordination") that is the breast and thigh (Ex 29:27) and this is what is left over of the ram. It is not to be cooked in a sacred place, presumably in the Tabernacle courtyard, for later Leviticus 6:16 we read 'It shall be eaten as unleavened wafers in a holy place; they shall eat it in the court of the Tent of Meeting' (cf. Lev. 6:26).

NET Note agrees that "The "holy place" must be in the courtyard of the sanctuary. Lev 8:31 says it is to be cooked at the entrance of the tent of meeting. Here it says it will be eaten there as well. This, then, becomes a communion sacrifice, a peace offering which was a shared meal. Eating a communal meal in a holy place was meant to signify that the worshipers and the priests were at peace with God."

Exodus 29:32 "Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.

- **Aaron:** Ex 24:9-11 Lev 10:12-14
- **and the bread:** Ex 29:2,3,23 Mt 12:4
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

A COMMUNION MEAL

Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting
This meal as noted in the following verse was only for Aaron and his sons.

Currid makes a great point that "At the conclusion of such a ritual it is common for the participants to share a sacrificial meal (see Ex 24:5–11; and cf. Ex 18:12).. This is often referred to as a covenant meal and it is held at the close of the ceremony ratifying a pact in order to celebrate the new bond and to make it binding for ever. Central to the meal is food that has been consecrated at the altar.

Exodus 29:33 "Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy.

- **eat those:** Lev 10:13-18 Ps 22:26 Joh 6:53-55 1Co 11:24,26
- **a layman:** Lev 22:10-13 Nu 1:51 3:10,38 16:40 18:4,7
- **shall not eat them:** Nu 16:5

- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy.

Cole refers to this as "the sacred meal (virtually a 'peace-offering') that sealed the priests' appointment (verse 33), for only as priests could they eat 'holy flesh'"

Bush - A stranger shall not eat thereof because they are holy. Heb. כִּי קֹדֶשׁ הֵם ki kodesh hēm, because they are holiness; i. e. the bread and meats. Or the pronoun 'they' may refer to Aaron and his sons, who are called holy because they were consecrated to the service of God. 'Stranger' here signifies one that is not of the family of Aaron. Holy things for holy men was the motto of the Levitical economy.

Exodus 29:34 "If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

- **flesh:** Ex 29:22,26,28
- **burn:** Ex 12:10 16:19 Lev 7:18,19 8:32 10:16
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

DON'T SAVE THE LEFTOVERS

If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy - There is to be no passing out of leftovers to others because they are holy, set apart for the priests.

Currid - Eating of the food is restricted to the time set apart for the ordination meal. The food is too sacred to be consumed at other times. This law is the same as the one given at Passover (see Ex 12:10). The Lord's Supper in the New Testament is a covenant meal of celebration. Jesus proclaims that 'This cup which is poured out for you is the new covenant in my blood' (Luke 22:20). It is modelled after the Passover meal from the Old Testament, which itself is a covenant meal of celebration. Whenever Christians participate in communion, they are sharing in such a meal of joy because they are in covenant with Christ Jesus. But one wonders how much joy and celebration the church has in communion today? John G. Paton, who was a missionary to the cannibals in the New Hebrides in the middle of the nineteenth century, tells the story of the first communion held on one of the islands. He says, 'For three years we had toiled and prayed and taught for this. At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism but now stretched out to receive and partake the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well-nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus himself.' May our hearts contain that 'joy of glory' the next time we partake of the Lamb's great supper!

Exodus 29:35 "Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall ordain them through seven days.

- **Thus you shall do:** Ex 40:12-15 Lev 8:4-36
- **according:** Ex 39:42,43 40:16 Joh 16:14
- **seven days:** Ex 29:30,37 40:12,13 Lev 8:33-35 14:8-11
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

YAHWEH COMMANDS OBEDIENCE

Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall ordain them through seven days - This marks the end of the installation instructions for the priests. This was to continue for seven days.

Currid - The ordination ceremony is to proceed according to the directives God has given. The ritual is not to vary from them in any way. In addition, it is to last for seven days—the number 'seven', of course, symbolizes completion and fulfilment. It has been

suggested that the text may mean that the entire ceremony is to be repeated on each of the seven days. That is unlikely, on the basis of Leviticus 8:33, which may be understood to indicate one ceremony lasting through the seven-day period. Yet, as we shall see in the next verse, one aspect of the ceremony—the sacrifice of the bull of atonement—is repeated on each day of the period of consecration. (For commentary on the expression ‘fill the hand’, see 28:41.)

Exodus 29:36 "Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it."

- **Each day:** Ex 29:10-14 Eze 43:25,27 48:18-20 Heb 10:11
- **shall purify:** Lev 16:16-19,27 Heb 9:22,23
- **anoint it:** Ex 30:26,28,29 40:9-11 Lev 8:10,11 Nu 7:1
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

INSTRUCTIONS FOR EACH OF THE SEVEN DAYS

Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it - So here we see that atonement by a sin-offering must be made even for an inanimate object like the altar and it required seven days for completion. This daily ritual for seven days reminded Aaron and the priests that any animal sacrifice could not take away sin, only providing a temporary covering. The writer of Hebrews records "Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins." (Hebrews 10:11)

Cole suggests that "Perhaps it is regarded as being initially ‘defiled’ since it is the product of human hands, unlike the natural stone or earth altar enjoined in Ex 20:24, 25."

Currid - Nothing in the created order is naturally, or inherently, holy. And the altar, because it is made of earthly material, is not sacred. In addition, it is constructed by the hands of man and, therefore, actually bears a natural impurity. Thus it cannot be used for sacred ritual unless it is set apart and consecrated. The prophet Ezekiel provides a detailed description of this act in his vision of the temple in Ezekiel 43:18–27. He comments, ‘Make atonement for the altar for seven days and purify it and consecrate it [literally, “fill its hand”]. And when they complete the days, then on the eighth day the priests will offer burnt offerings on the altar ...’ (Ezek. 43:26–27).

Bush - For atonement. Heb. על הכפרים al hakkippurim, pl. for expiations, propitiations, reconciliations; meaning for Aaron and his sons, and the altar. The original term implies both the pacification of God’s wrath on account of sin, and the merciful covering of transgression, which enter so essentially into the idea of atonement.

Bush - Thou shalt cleanse the altar. Heb. חטאת hittêtha. Leclerc well remarks that this word in Piel when spoken of persons signifies to expiate, to atone for, but when applied to things to purge, cleanse, purify, as here. Gr. καθαριεις, thou shalt purify. It is not to be supposed that this period of seven days allotted to the consecration of the altar was distinct from the seven days of consecrating the priests, or that the atonements in the one case were different from those in the other. They were in fact one and the same. The atoning virtue of the sacrifices applied itself at the same time both to the persons sanctified and to the altar. The phrase ‘when thou hast made atonement for it,’ should rather be rendered ‘when thou hast made an atonement upon it,’ and the meaning is, that during all the time in which they were engaged from day to day in offering the prescribed sacrifices, they were to be careful to keep the altar duly cleansed, to have the ashes removed, and the unction applied to it, so that at the end of the time it should be an altar duly consecrated, like those who had been ministering at it, so that henceforth it should be so preeminently holy as to confer a relative holiness upon the gifts laid upon it. ‘Whatsoever toucheth it shall be holy,’ upon which our Savior’s brief and pithy comment is, ‘The altar sanctifieth the gift.’ Like a magnetized bar of iron or steel, it was first to receive itself a sanctifying influence from the oblations presented upon it, and then for ever after to impart it.

Exodus 29:37 "For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy."

- and sanctify it: Ex 40:10 Da 9:24
- it shall be an: Ex 30:29 Mt 23:17,19
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy - The daily sacrifices of a bull would result in the altar finally and fully being consecrated at seven days. Note the phrase **most holy** which seemingly is explained by the fact that it is so holy that whatever touches it would also be considered holy. Jesus seems to allude to this in Mt 23:19 when He declared ""You blind men, which is more important, the offering, or the altar that sanctifies (MAKES HOLY) the offering (PRESUMABLY WHEN THE OFFERING TOUCHED THE ALTAR)?"

Currid - Consecration of the altar will result in its becoming 'most holy'. In Hebrew this phrase actually consists of two instances of the same noun: the first is a single construct, 'holy of', and the second is a plural genitive, 'holies'. The name 'holy of holies' normally refers to the inner sanctuary of the tabernacle, but here the expression is being used as a superlative. The altar will become exceptionally holy. Some commentators understand the last line of the verse to be speaking of a 'contagious holiness'—in other words, it is saying that whatever touches the altar will become holy. That is probably incorrect. Rather, the statement means that no common or profane thing is to be allowed to touch the altar. Only the priests, who are holy, are to come near it—the common man may not approach.

NET Note - This line states an unusual principle, meant to preserve the sanctity of the altar. S. R. Driver explains it this way (Exodus, 325): If anything comes in contact with the altar, it becomes holy and must remain in the sanctuary for Yahweh's use. If a person touches the altar, he likewise becomes holy and cannot return to the profane regions. He will be given over to God to be dealt with as God pleases. Anyone who was not qualified to touch the altar did not dare approach it, for contact would have meant that he was no longer free to leave but was God's holy possession—and might pay for it with his life (see Exod 30:29; Lev 6:18b, 27; and Ezek 46:20).

Application - The concept of holiness is so evident in the current passage. It is important to understand that holiness is not inherent in creation, but comes only by the commands and dictates of God. He alone is the source of holiness. There is nothing innately holy in the materials of the tabernacle, or in the cloth of the priestly vestments, or in the priesthood itself. These are naturally just common things and people. For something to be holy it must, first of all, be set apart and consecrated by God. And thus for something to be holy it must have been on the receiving end of God's activity in making it holy. One of the primary names for believers in the Old Testament is the 'holy ones' (see, for example, Deut. 33:2–3; Job 5:1; Ps. 16:3; 34:9; Zech. 14:5). This is also the case in the New Testament, in which the word often translated 'saint' is literally 'holy one' (e.g., Rom. 1:7; 1 Cor. 1:2; Eph. 1:1). Now people in their natural state are common and, indeed, profane. For someone to be called a 'holy one' the work of God must have taken place in that person's heart. It is God who changes something, or someone, from common to holy. It is his work, and it is to his glory and honour that he does such things! (Currid)

Exodus 29:38 "Now this is what you shall offer on the altar: two one year old lambs each day, continuously.

NET Exodus 29:38 "Now this is what you are to prepare on the altar every day continually: two lambs a year old.

NLT Exodus 29:38 "These are the sacrifices you are to offer regularly on the altar. Each day, offer two lambs that are a year old,

ESV Exodus 29:38 "Now this is what you shall offer on the altar: two lambs a year old day by day regularly.

NIV Exodus 29:38 "This is what you are to offer on the altar regularly each day: two lambs a year old.

- **two lambs:** Nu 28:3-8 1Ch 16:40 2Ch 2:4 13:11 31:3 Ezr 3:3 Da 9:21,27 Da 12:11 Joh 1:29 Heb 7:27 1Pe 1:19 Rev 5:9-12
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

INSTRUCTIONS FOR DAILY BURNT OFFERINGS

Currid - The biblical author now broadens the scope of the discussion, moving from the specific ordination ritual of the priesthood to the practice of the regular burnt offering that is at the core of the Hebrew sacrificial system. It is the twice-daily sacrifice that lies at the heart of the Israelite form of worship. Then the writer provides a summary statement of all that has gone before regarding the tabernacle, the priesthood and the offerings—he tells us why they exist.

Now this is what you shall offer on the altar: two one year old lambs each day, continuously- These daily burnt offerings were to be accompanied by grain offerings as noted in Ex 29:40.

Alan Cole on continuously - This is the tāmîd or 'perpetual daily sacrifice', the heart of the later worship of Israel in the temple (Acts 3:1). For the same word in the sense of a 'regular custom', see Exodus 27:20. In later days, this daily sacrifice was seen as the heart of the law, and its involuntary temporary intermission in emergencies was viewed with the greatest of horror (Dan. 8:11). The Bethlehem shepherds of Luke 2:8 were probably concerned with the raising of the seven hundred lambs required annually for this temple sacrifice alone, apart from the many others demanded by the law.

Exodus 29:39 "The one lamb you shall offer in the morning and the other lamb you shall offer at twilight;

- **in the morning:** 2Ki 16:15 2Ch 13:11 Ps 5:3 55:16,17 Eze 46:13-15 Lu 1:10 Ac 26:7
- **at evening:** Ex 29:41
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

The one lamb you shall offer in the morning and the other lamb you shall offer at twilight- We read about this in Nu 28:3–8; 2 Ki 16:15. And even in the Millennial Temple we see a similar practice in Ezek 46:13–15.

Currid - Numbers 28–29 catalogues the many sacrifices of the Hebrew system of worship. At the head of the list is the present pair of sacrifices—that demonstrates their importance and pre-eminence in the sacrificial system of Israel.

NET Note - Heb "between the two evenings" or "between the two settings" (בֵּין הָעֶרְבַּיִם, ben ha'arbayim). This expression has had a good deal of discussion. (1) Tg. Onq. says "between the two suns," which the Talmud explains as the time between the sunset and the time the stars become visible. More technically, the first "evening" would be the time between sunset and the appearance of the crescent moon, and the second "evening" the next hour, or from the appearance of the crescent moon to full darkness (see Deut 16:6—"at the going down of the sun"). (2) Saadia, Rashi, and Kimchi say the first evening is when the sun begins to decline in the west and cast its shadows, and the second evening is the beginning of night. (3) The view adopted by the Pharisees and the Talmudists (b. Pesahim 61a) is that the first evening is when the heat of the sun begins to decrease, and the second evening begins at sunset, or, roughly from 3–5 P.M. The Mishnah (m. Pesahim 5:1) indicates the lamb was killed about 2:30 P.M.—anything before noon was not valid. S. R. Driver concludes from this survey that the first view is probably the best, although the last view was the traditionally accepted one (Exodus, 89–90). Late afternoon or early evening seems to be intended, the time of twilight perhaps.

Currid - Once again we ought to be struck by the absolute necessity of blood for atonement. Here sacrifice must be made twice daily for the people, so that they could meet with God. There is the famous story of the rabbi's son who asked him,

'What is it that makes atonement for the soul?' The rabbi answered, 'It is the blood,' and he duly quoted Leviticus 17:11, which says, 'Because the life of the flesh is in the blood. And I have given it for you on the altar for atonement for your souls.' The boy responded by asking, 'Then why are there no blood sacrifices in our synagogues?' The rabbi sadly commented that no sacrifice could legally be offered except at the temple in Jerusalem, and that had been destroyed. 'Then,' said the boy, 'we have no atonement.'

And that indeed is the case, unless a person has a relationship with Jesus Christ and knows that he or she was 'not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ' (1 Peter 1:18–19).

Exodus 29:40 and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb.

- **tenth:** Ex 16:36 Nu 15:4,9 28:5,13
- **hin:** Ex 30:24 Lev 23:13 Nu 15:4 28:14 Eze 4:11 45:24 46:5,7,11,14
- **a drink:** Ge 35:14 Lev 23:13 Nu 6:15-17 15:5,7,10,24 28:10,14,15,24 Nu 29:16 De 32:38 Isa 57:6 Eze 20:28 45:17 Joe 1:9,13 2:14 Php 2:17
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

ACCOMPANIMENTS TO THE MORNING AND EVENING OFFERINGS

and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of

wine for a drink offering with one lamb - **One-tenth of an ephah** is about 2 quarts of flour. A **hin** is about one quart.

Guzik - The Apostle Paul used the terminology of the drink offering to express his complete devotion to God, and his possibly soon martyrdom (Philippians 2:17[±] - But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.).

See also 2 Ti 4:6[±] "For I am already being poured out as a drink offering, and the time of my departure has come."

Alan Cole on **Flour ... oil ... wine**: - cereal-offerings and libations of wine accompanied the animal sacrifice, in an ancillary capacity. Perhaps the thought was that a complete burnt-offering to God ought to include every element of an ordinary domestic meal (meat, bread, wine).

Exodus 29:41 "The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD.

- **offer**: 1Ki 18:29,36 2Ki 16:15 Ezr 9:4,5 Ps 141:2 Eze 46:13-15 Da 9:21
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

THESE OFFERING ALSO WERE FOR A SOOTHING AROMA

The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD.

Guzik on **soothing aroma** These burnt offerings—completely consumed by fire—pleased God and “smelled good” to Him. God is honored and glorified by our complete surrender to Him.

Grain offering (offering) ([04503](#))([minchah](#)) means a gift (given to another without compensation = Ge 32:13, 2Ki 8:8), tribute (payment by one ruler or nation to another in acknowledgment of submission or as the price of protection = Jdg 3:14, 2Sa 8:2; Hos 10:6) or offering (as a gift offered to God). The most common sense by far in the OT is as an offering (usually "grain offering" in the NAS but it could refer to animal offerings Ge 4:3-5 or "sacrifices" in general Isa 19:21).

Exodus 29:42 "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.

- **a continual**: Ex 29:38 30:8 Nu 28:6 Da 8:11-13 12:11
- **where**: Ex 25:22 30:6,36 Lev 1:1 Nu 17:4
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

IMPORTANCE OF DAILY BURNT OFFERINGS

It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there- Yahweh promises to meet with the priest regularly as they carried out the daily burnt offerings. The phrase **continual burnt offering** speaks of the fact that blood needs to be shed for sins so that there could be continual fellowship with God. This recalls the words of the apostle John

1 John 1:6-7[±] If we say that we have **fellowship with Him** and yet walk in the darkness, we lie and do not practice the truth; but **if we walk in the Light** as He Himself is in the Light, we have fellowship with one another, and **the blood of Jesus His Son cleanses us from all sin**

Guzik - Except for times of captivity and national apostasy, these daily sacrifices continued in Israel up through the time of the New Testament. Luke 1 describes Zacharias (the father of John the Baptist) ministering at a morning sacrifice, which developed into what we might call “morning devotions” for ancient Israel.

Currid - The daily sacrifices are to take place at the entrance to the Tent of Meeting because that is where Yahweh will 'meet' his people. That verb literally signifies to 'meet at an appointed place'—and that place is the doorway of the tent. Indeed, throughout later biblical history it is at this precise point that the glory cloud appears to Israel (see Num. 12:5; Deut. 31:15).

Guzik - I will meet you: God wanted consecrated priests and a worshipping nation, and not because He simply wanted a "well-trained work-force." God wanted consecrated priests and daily sacrifice so He could meet with and speak to His people. This is the great reason for consecration, for a sense of full surrender to God. It isn't primarily so we can be better workers for God, but so that we can enjoy deeper and more meaningful relationship with Him. If this is of little interest to us, we will never be properly motivated to true consecration.

Exodus 29:43 "I will meet there with the sons of Israel, and it shall be consecrated by My glory.

ET Exodus 29:43 There I will meet with the Israelites, and it will be set apart as holy by my glory.

NLT Exodus 29:43 I will meet the people of Israel there, in the place made holy by my glorious presence.

ESV Exodus 29:43 There I will meet with the people of Israel, and it shall be sanctified by my glory.

NIV Exodus 29:43 there also I will meet with the Israelites, and the place will be consecrated by my glory.

- **consecrated:** Ex 40:34 1Ki 8:11 2Ch 5:14 7:1-3 Isa 6:1-3 60:1 Eze 43:5 Hag 2:7-9 Mal 3:1 2Co 3:18 4:6 1Jn 3:2 Rev 21:22,23
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

GOD SANCTIFIES THE PLACE

I will meet there with the sons of Israel, and it shall be consecrated by My glory- There refers to the tent of meeting, the Tabernacle and later the Temple. However **Kaiser** suggest another interpretation writing that "The Hebrew for "the place will be consecrated" (v.43) is literally "it will be consecrated." This may refer to the place, but it is better to assume "Israel" would be sanctified, since fellowship was based on atonement."

Currid on consecrated by My glory - Note, again, that none of the elements associated with the system of worship possesses innate holiness. These objects and people must be consecrated, and that consecration flows only from Yahweh. They are set apart 'by my glory'. The word translated 'glory' is *kābōd* in Hebrew, and it literally means 'weight'. Often when it is used of God it indicates his presence, and that in the theophany of a cloud

Guzik - It was the presence of God that truly sanctified and consecrated the tabernacle and the priests. It wasn't primarily because of what the priests did. What the priests did in consecrate was remove the barriers to the radiant glory of God.

Guzik - I will consecrate: God made it clear who performs the work of consecration. We are tempted to think that we sanctify our self because we are so immersed in the sanctifying process and because it draws so much out of us. Yet God does the work—what we do is remove barriers and spend time with the focus on Him.

NET Note - The tabernacle, as well as the priests and the altar, will be sanctified by the power of Yahweh's presence. The reference here is to when Yahweh enters the sanctuary in all his glory (see Ex 40:34f.).

Criswell - (vv. 43-46) Even more important than Israel's release from bondage in Egypt was the extraordinary fact that God would be dwelling among His people.

Exodus 29:44 "I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me.

NET Exodus 29:44 "So I will set apart as holy the tent of meeting and the altar, and I will set apart as holy Aaron and his sons, that they may minister as priests to me.

NLT Exodus 29:44 Yes, I will consecrate the Tabernacle and the altar, and I will consecrate Aaron and his sons to serve me as priests.

ESV Exodus 29:44 I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests.

NIV Exodus 29:44 "So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests.

- **I will consecrate the tent of meeting** Lev 21:15 22:9,16 Joh 10:36 Rev 1:5,6
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me.

NET Note - This verse affirms the same point as the last, but now with an active verb: "I will set apart as holy" (or "I will sanctify"). This verse, then, probably introduces the conclusion of the chapter: "So I will...."

Exodus 29:45 "I will dwell among the sons of Israel and will be their God.

NET Exodus 29:45 I will reside among the Israelites, and I will be their God,

NLT Exodus 29:45 Then I will live among the people of Israel and be their God,

ESV Exodus 29:45 I will dwell among the people of Israel and will be their God.

NIV Exodus 29:45 Then I will dwell among the Israelites and be their God.

- Ex 15:17 25:8 Lev 26:12 Ps 68:18 Zec 2:10 Joh 14:17,20,23 2Co 6:16 Eph 2:22 Rev 21:3
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

God in the Center - Tribes Arranged Around

I will dwell among the sons of Israel and will be their God- Don't miss the incredible picture of God condescending to dwell in a tent as an expression of His lovingkindness and love for His people Israel! They did not deserve it and beloved neither do we! Humility and gratitude should be our continual mindset!

John MacArthur - That He would be their God and they would be His people was one thing, but that He would also dwell or tabernacle with them was a very important reality in the experience of the new nation. They were to understand not only the transcendence of their God, whose dwelling place was in the heaven of heavens, but also the immanence of their God, whose dwelling place was with them.

NET Note - The verb **dwell** has the root שָׁכַן (shakan), from which came the word for the dwelling place, or sanctuary, itself (מִשְׁכָּן, mishkan). It is also used for the description of "the Shekinah glory." God is affirming that he will reside in the midst of his people.

George Bush - **And I will dwell among the children of Israel**,&c. Heb. וְשָׁכַנְתִּי ve shakanti, and I will tabernacle. Chal. 'I will make my majesty (שְׁכִינִי she kinti, my shekinah) to dwell in the midst of the children of Israel.' The 'Shekinah' here is the same as the Word of v. 42, according to the same version. On the peculiar force of this word and its etymological relations, see Note on Ex. 25:8, where we have expounded at some length what we conceive to be the genuine import of this promise. Its primary fulfilment was the grand central fact in the history of the Jewish people for century after century, as long as their national polity continued. To this peculiar indwelling among the chosen race the tabernacle and the temple were entirely subservient. They were each in its turn the palace of the Great King. It was not simply a spiritual but a sensible residence of the Deity, which hallowed those sacred structures. That this mode of habitation and manifestation was indeed typical of a future indwelling of God by his enlightening Spirit in the hearts of men, cannot be questioned. It is a view of the subject expressly recognised by the apostle, 2 Cor. 6:16, 'For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people.' But nothing is clearer from the prophecies, than that this form of fulfilment does not exhaust the rich purport of the promise. It is a promise no less made to Israel in their future restoration, than at their original adoption; and in that relation is no less literally to be understood, though far more gloriously, than in the present annunciation. So far as we are able to see, the literal restoration and return of the Jews are assured to us by no other principles of interpretation, than those which require us to admit the literal return and re-establishment of the manifested glory of Jehovah, the true Shekinah, in visible communication with the children of men on earth. Let the following passages, for instance, be taken as a specimen: Zech. 2:10-12, 'Sing and rejoice, O daughter of Zion: for lo, I come and I will dwell in the midst of thee (שָׁכַנְתִּי shakanti), saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee (שָׁכַנְתִּי shakanti), and thou shalt know that the Lord of hosts hath

sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.' Ezek. 37:21–28, 'And say un-unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle (מִשְׁכָּן mishkan) also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.' We have given this extract at full length, because there is scarcely in the whole compass of the Scriptures a more direct and unequivocal prediction of the literal return of the Jews to their own land, than is to be found in these words. That it is a return yet future is clear from the fact; (1.) That the two grand divisions of the nation, the houses of Judah and Israel, are both to be restored, which it is well known was not the case at the return from Babylon. No past period can be assigned when this prediction can be fairly said to have been fulfilled. (2.) They are to be gathered under the headship of 'David their king,' which is undoubtedly the mystical denomination of the Messiah. He is probably here called 'David' more especially because he shall reign over the two united nations of Judah and Israel, as did the literal David before the kingdom was divided. That Christ will ever rule over his people by this title in any other world than the present, we can gather no evidence from the Scriptures. Accordingly Newcome remarks upon the passage, that 'it favors the supposition that Christ will hereafter assume royal state on earth among the converted Jews.' (3.) It is said, v. 25, 'They shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever.' Even though this language should be taken to mean something short of absolute eternity, yet it is clear that it has never yet been fulfilled. Consequently its fulfilment is still future; and we are utterly unable to see why it is not quite as certain that the visible glory will be restored to the land of promise as that the chosen people will. If further evidence of this be necessary we find it in Ezek. 43:1–4, which is a prediction having respect to the destinies of the Jewish race in the latter day, after their re-establishment in the land of their fathers; 'Afterward he brought me to the gate, even the gate that looketh toward the east: And behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the visions that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.' This is no other, as will appear upon strict examination, than the glory of the Shekinah which dwelt between the Cherubim in the Temple, and which on account of the sins of the nation had forsaken its ancient dwelling-place, Ezek. 10:18–20, but which is here announced as again returning to its vacated habitation. This glory, however, will be the glory of the person of Christ, in whom the shadow of the Shekinah is turned into substance. It is this which constitutes the criterion of identity between the prophetic Jerusalem of Ezekiel and that of John in the Apocalypse; 'And he showed me that great city the holy Jerusalem, descending out of heaven from God, having the glory of God.' But in regard to this sublime annunciation we must for the present rest contented with the simple fact assured to us. The manner of its accomplishment is hidden by a vail which only the developments of time and providence can remove.

Exodus 29:46 "They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God."

- **that I am:** Ex 20:2 Jer 31:33, Lev 11:44 18:30 19:2 Eze 20:5
- [Exodus 29 Resources](#) - Multiple Sermons and Commentaries

PURPOSE OF ISRAEL'S REDEMPTION FROM EGYPT

They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.

Currid - the declaration that Yahweh is the one who 'brought them out' of Egypt was first prophesied in Ex 6:7 and then restated in Ex 20:1, at the beginning of the Decalogue. The final line of the passage serves as a divine signature appended to all that has gone before. Everything has unfolded according to God's word, and now Yahweh declares that it is so. He is the sovereign Lord of the universe.

Guzik - they shall know that I am the LORD their God: God promised to show His glory through consecrated priests. When Moses and Aaron performed this ceremony of consecration, Leviticus 9:23–24 tells us the result: Then the glory of the LORD appeared to all the people, and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces. There is a price to pay for being fully surrendered to God. The ceremony of consecration was long, bloody, and it took persistence to complete. Yet the reward was far greater than the cost—the glory of the LORD was revealed not only to the consecrated priests, but to the people in general.

Guzik - I will dwell among the children of Israel and will be their God: God again stressed the idea of relationship in the process of consecration. This worship-filled relationship with God is both the instrument and the fruit of consecration.

Alan Cole - They shall know that I am the LORD - Here the passage ends with a strong statement of God's purpose to live among his people. Indeed, it states bluntly that this was his great purpose in rescuing them from Egypt initially. The section concludes with the triumphant all-inclusive claim (so often given in Leviticus as the sole justification for a law or command), **I am the LORD their God**. As in Exodus 20:2, such a pronouncement is adequate reason and justification for every claim and demand made by God on his people, for it sets out God's nature, and his relationship to us, expressed in gracious act. This verse, then, is the sum and crown of all that has gone before.