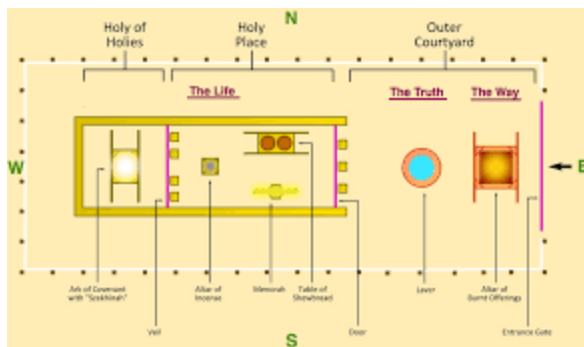


Truthinscripture.com  
Pastor Rick Kabrick  
Exodus CH 29.

So far in our study we have seen the tabernacle, its furniture, and now the garments of the high priest.

/We have seen the one huge difference between the OT and the NT. In the OT GOD dwells in places; in the NT GOD dwells in people.



The tabernacle of GOD is no longer a building. It is no longer a temple. GOD does not live in a building any more.

**/1COR 6:19-20, Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from GOD, and that you are not your own? For you have been bought for a price: therefore glorify GOD in your body.**

Why the change? Well, as we already noted,

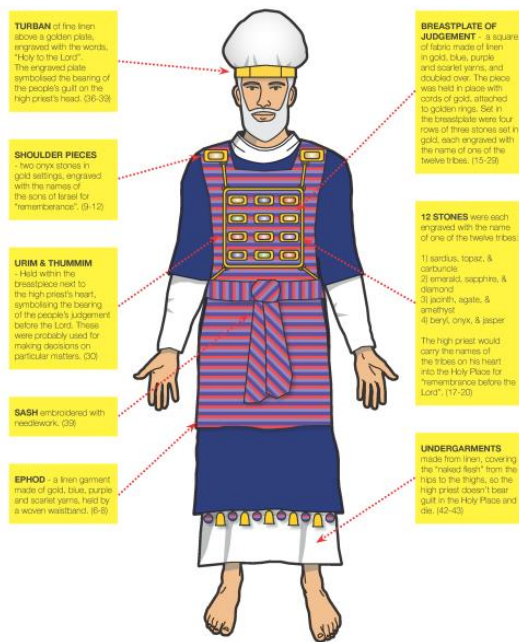
**/The Word became flesh and tabernacled among us.**

Until Yeshua and HIS earthly Ministry, if GOD was going to

dwell on earth HE had to have a building. Now HE dwells in us, in every believer and follower of Yeshua. So by looking at the Tabernacle we see the great privilege we have in this dispensation.

### THE HIGH PRIEST'S GARMENTS

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/ all he would put on a coat of fine linen, a long under garment coat

with sleeves of fine white linen which we know already from the tabernacle curtains is a symbol of righteousness.

The second thing he would put on would be a robe of Heavenly blue. A heavenly priest is needed for atonement. So, he would put on a blue robe.

The third thing he would put on would be the ephod, a long strip of cloth with a hole right in the middle and the head goes through the hole and the cloth hangs down back and front.

The fourth thing that he would put on would be a kind of belt, a strip of material knotted and hanging

down to hold everything together so that it didn't flap or blow about.



The next thing he would put on would be the breast piece. This was a square (raw gah) gold plate, double skinned with a hollow in between, and on the front plate of gold there were twelve stones set in. Each was engraved with the name of one of the twelve tribes of Israel.

On the breast plate within the hollow between the two plates, we are not told exactly but there were

two stones kept: black and white  
called the urim and the thummim.



So we go now to CH 29.

Christ is seen throughout the  
tabernacle and the garments and  
next HE will be seen in the  
sacrifices and the procedures  
thereof.

To us, we are not accustomed to sacrifice, it is offensive to most of us, when we think of blood.

You do not expect your Pastor to be there with an alter and a knife, taking an animal, slitting its throat, catching its blood in a basin, and then sprinkling it on your clothes, the pews and the pulpit, etc.

The blood offends our modern view of things in what we would call modern cultures. Although not all, but here in America.

Those beautiful robes that were made, they would have been sprinkled with blood.

Some people don't like blood at all, some people faint at the sight of it. So, we have to do a rethink.

People often say I don't like the book of Leviticus, it is just a bloodbath.

But to GOD the burnt offering, the sin offering, the wave offering, the peace offering – all these sacrifices, were for GOD.

Why should GOD ask for the sacrifices. Well it is because because GOD loves to forgive sin and until blood is shed HE does not do it.

GOD loves to have fellowship with people, and until sin is dealt with, again HE does not.



When GOD saw the blood HE forgives them, the blood is the atonement.

Now, it is true that we do not need sacrifices anymore, and the only reason is that the blood of Yeshua is the atonement forever.

At the heart of our Christian worship is an act of remembering blood. —the wine. I want you to see blood when you look at it because that blood of Jesus is what stands between us

**1 COR 11:25, This cup is the new testament in MY BLOOD: do this as often as you drink it, in remembrance of ME.**

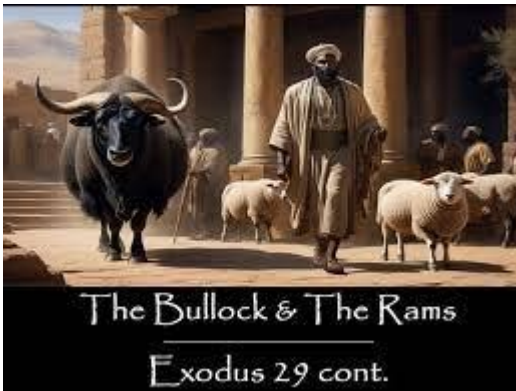
When Aaron and his priests were all dressed, they were sprinkled with blood and all the way in the doorway, the altar, the laver, all the way in, everything blood.

We DO NOT need sacrifices today but that is only because of the blood of Yeshua. The blood of Yeshua the bible says speaks louder than the blood of Abel.

Ok let's get into CH 29.

**29:1 Now this is what you shall do to them to consecrate** (kaw dash = make acceptable) **them to minister as priests to ME: take one young bull and two rams without blemish** (taw meem = complete, perfect),

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



**3 You shall put them in one basket, and present them in the basket along with the bull and the two rams.**

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

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

**6 and you shall set the turban on  
his head and put the holy crown  
on the turban.**

**7 Then you shall take the  
anointing oil and pour it on his  
head and anoint him.**

This would not only be used in the case of the high priest, but also in that of prophets and kings. The oil was a symbol of the Holy Spirit.

**8 You shall bring his sons and  
put tunics on them.**

**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.**

So after the tabernacle, the furniture, garments on the Priests we now see specific instructions for the priestly ordination ceremony and sacrifices.

With that there were 3 sacrifices and the consecration of the bronze altar. Vs 1- 9 describe methods for the preparation of the animals for the consecration, and the ordination ritual.

**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.**

**11 You shall slaughter the bull before the LORD at the doorway of the tent of meeting.**

**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.**

**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.**

**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.**

Vs 10–14 describe the first offering, a young bull for the removal of sin. The second offering was a ram as a “gift offering” to GOD. The third animal was the ordination ram brought as a “fellowship offering”.

The LORD begins by describing the basic preparations for the consecration and ordination of Aaron and his sons.

Moses was to present three animals and three kinds of bread at the LORD's dwelling place (tabernacle).

And do not lose sight on the LORD's supper and the elements that actually replace all of this through what the elements represent.

The washing at the door of the tabernacle was only one aspect of the symbolic cleansing from sin.

The Hebrew word saw mach = means to lean upon, press hard, more than lightly placing the hand.

Our consecration is greater, because it was made through a far



greater sacrifice – the sacrifice of GOD’s own Son.

The altar was sanctified with the blood of the sin offering, and the best of the animal was burnt before the LORD – the rest was destroyed outside the camp.

The sin offering was saying: If we have failed (and we have) to give our best to GOD, then this animal now gives its best to atone for our failure.

The idea behind the ancient Hebrew word for altar is mis bay ack and it comes from a root that means to slaughter, “killing-place.”

Like that ancient altar, the altar of the New Covenant – Yeshua is transforming us from a place of death to a place set apart to bring life.

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

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

This was a symbol of transferring man's sin to an innocent animal. A clear illustration of what Yeshua would do, and for us has done.

As I study and teach this, I can only say: THANK YOU

YESHUA. BTW there was a lamb to begin the day and one to end the day...

THANK YOU YESHUA.

**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.**

**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.**

Aaron and his sons were not to come on their own, but Moses was to bring them to the entrance and wash them with water.

The washing reflects the general Levitical relationship between cleanliness and holiness.

Moses was then to dress Aaron in the garments of his service: the tunic, robe, ephod and breast piece described in Exodus 28. Like the tent of meeting itself, Aaron was to wear four layers.

So we have seen that the priests were anointed, consecrated and sanctified.

a. Aaron and his sons shall put their hands on the head of the ram; and you shall kill the ram: 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.

The ram was completely burnt before the LORD, with its blood sprinkled on the altar.

The burnt offering was a way of saying: “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.”

It was a clear foreshadowing of Yeshua. Of course, everything is. Have I said this?

**THANK YOU YESHUA.**

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

The 3<sup>rd</sup> ram GOD told Moses to bring to the altar was the ordination ram.

They ate this ram in a fellowship meal in GOD's presence. It was a "wave offering" more commonly known in Leviticus as a "fellowship offering".

As always, they gave the blood and fat to GOD on the altar, but in the ordination, Aaron and his sons ate the lean meat in the LORD's presence.

**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.**

The least familiar part of the ordination service is the application of the blood of the ram. Moses was to touch Aaron and his sons with the blood on the lobes of their right ears . . . on the thumbs of their right hands, and on the big toes of their right feet.

He also was to sprinkle it not just on the altar but also, with the

anointing oil, on them in their garments. Right is the side of strength and service. No offense to the left handed people.

The blood on the ear teaches that the priest must listen to the people; on the thumb teaches that he must act for their good; and on the toe teaches that he must live among the people in their walk with the LORD.



They were consecrated from head to foot.



**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.**

Once the blood had been applied, their garments will be consecrated.

The transition from the consecration portion of the ceremony to the actual ordination comes in Vs 22. Vs 22 – 34.

Aaron's sons would to succeed him in the future and they too would wear the priestly clothing

continually for seven days when they were to be ordained.

**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),**

**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;**

**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.**

Parts of this second ram – the best parts – were put together with the bread, cake, and the wafer and was first waved before GOD in an act of presentation.

Then these portions were burnt on the altar as an act of complete devotion.

The remaining meat portions of this ram were given to Aaron and the other priests.

**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.**

**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.**

**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.**

**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  
ter oo maw = giving offering  
from the sons of Israel from the  
sacrifices of their peace  
offerings, even their ter oo maw  
offering to the LORD.**

The remaining meat portions of this ram were given to Aaron and the other priests, after those portions were presented to GOD as a wave offering. It was then cooked and eaten by the priests during the days of their consecration ceremony.

The second ram – after the ram presented as a burnt offering – had its life applied to the consecrated priests. First its life was applied with the application of blood to the

ear, hand, and foot of the priest. Then through a ritual meal, its life was applied by the priest taking the ram into himself.

The eating did not begin the process of consecration. It came after the washing, the clothing, and the blood-atonement of the priests.

The eating speaks of the continuing relationship of the priest with GOD, a connection.

Believing in Yeshua gives us life, and that spiritual life must be fed and sustained. In this way, eating is a good picture of a healthy, continuing relationship with Yeshua.

No one can eat for you, and no one can have a relationship with Yeshua on some one's behalf.

Eating is inward. It does no good to just be around food, you must take it in. We must take Yeshua unto ourselves inwardly, not merely in an external way.

Once dressed, the priests are consecrated ready for service, a process described in greater detail in LEV 8.

Because the priest is the covenant mediator, the bull to cover his own sin is sacrificed first. Its fat portions are burned on the sacrificial altar as an offering to the Lord, and its flesh and hide are

to be burned outside the camp in a ceremonially clean place.

So, not to dwell on this but:

The first of two rams is a whole burnt offering, the blood of which is sprinkled on all sides of the altar.

The blood of the second ram, the ordination offering, is sprinkled on all sides of the altar, and also put on the right ear lobes, thumbs, and big toes of Aaron and his sons.

This represents their need for care in how they listen, what they do, and how they were to conduct themselves.



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

**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 text is not clear as to whether they performed the ordination rite seven times; whether they performed the rite just once, somehow over a period of seven days; or whether they performed the rite in one day followed by six more days of bull sacrifices (sin offerings). In any case, they offered a full-grown bull every day

for each of the seven. During the seven days of ordination they also consecrated the bronze altar. The text is unclear, but it is likely that the seven bulls, sacrificed over the seven days of ordination, also served to make atonement for the holy altar. The holiness (lit., “set apart”) of the altar meant that it could not be used for anything except what God designated.