

Session 6: Exodus 29:1-37

the consecration of the priests

The priesthood (continued)

Overview

Exodus 29

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9. Consecration: What does it mean for us?

The instructions on the consecration of the priests given here in types are to help us as Christians to function as priests before God today.

“the Father seeks such as his worshippers. God *is* a spirit; and they who worship him must worship *him* in spirit and truth.”

John 4:23-24

“Christ, as Son over his house, whose house are **we**”

Hebrews 6:3

1. Introduction

Consecration – What does it mean?

Is it done by our own efforts? Do we need to find the energy in ourselves to dedicate our lives to God?

No, this is not what consecration in Exodus 29 teaches us, as we will see.

1.

Introduction

Consecration – What does it mean?

First occurrence of the word in scripture:

*“And thou shalt clothe with them Aaron thy brother, and his sons with him; and shalt anoint them, and **consecrate** them, and hallow them, that they may serve me as priests.”* Exodus 28:41

מָלֵא *mâlê'*, maw-lay'; to fill or (intransitively) be full of, in a wide application (Strong's)

“Fill their hand”

Consecration – What does it mean?

Now the meaning of the word, which is translated in this chapter "consecrate," as may be seen from the margin, is "to fill the hand." This gives us the scriptural signification of consecration. The general thought is, that it lies in our yielding something to God, and hence the soul is thrown back upon itself to seek for strength to devote itself and all its energies to God's service; and, indeed, with this view, it is often called upon to attain it by a solemn act of self-surrender. Scripture reveals a better way. It lies, as seen in this chapter, in being filled with Christ. It is Christ possessing, absorbing, and controlling our souls. It requires no effort therefore on our part, though indeed it requires the maintenance of constant self-judgment, the abiding refusal of the flesh in every shape and form. For Christ is willing yea, desires, to possess us wholly, and if the Spirit be ungrieved, He will dwell in our hearts by faith; and as then He becomes the alone object of our lives, so He alone will be expressed in our walk and conversation. This is consecration according to God — as prefigured by filling the hands of Aaron and his sons.

Edward Dennett, **Exodus**

2. Sacrifices necessary for the consecration of the priests are listed V.1-3

*And this is the thing which thou shalt do to them to hallow them, that they may serve me as priests: take **one young bullock**, and **two rams** without blemish,*

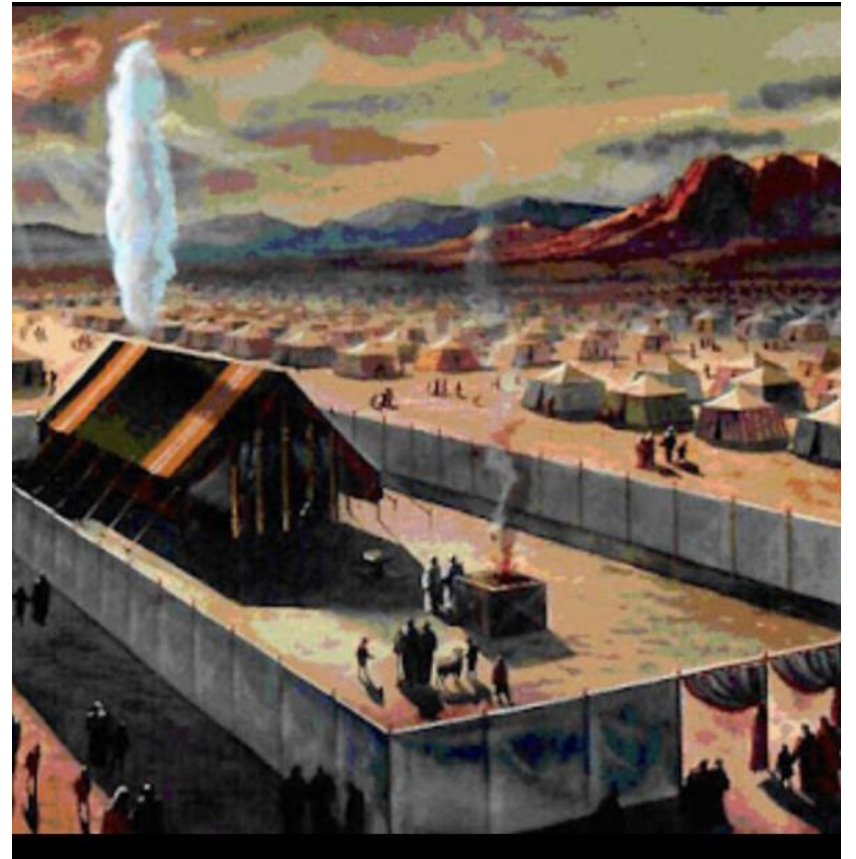
*² and **unleavened bread**, and **unleavened cakes** mingled with oil, and **unleavened wafers** anointed with oil—of wheaten flour shalt thou make them.*

³ And thou shalt put them into one basket, and present them in the basket, with the bullock and the two rams.

3. Aaron and his Sons washed with water V.4

“And Aaron and his sons thou shalt bring near the entrance of the tent of meeting, and shalt bathe them with water.”

- “Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God” John 3:5
- “purifying [the assembly] by the washing of water by [the] word” Eph 5:26
- New birth
- Sanctification by the Word
- Set apart to serve God
- Water as a symbol of God’s Word in its purifying power



4. Aaron is robed and anointed alone V.5-7

⁵ And thou shalt take the garments, and clothe Aaron with the vest, and the cloak of the ephod, and the ephod, and the breastplate, and shalt gird him with the girdle of the ephod.

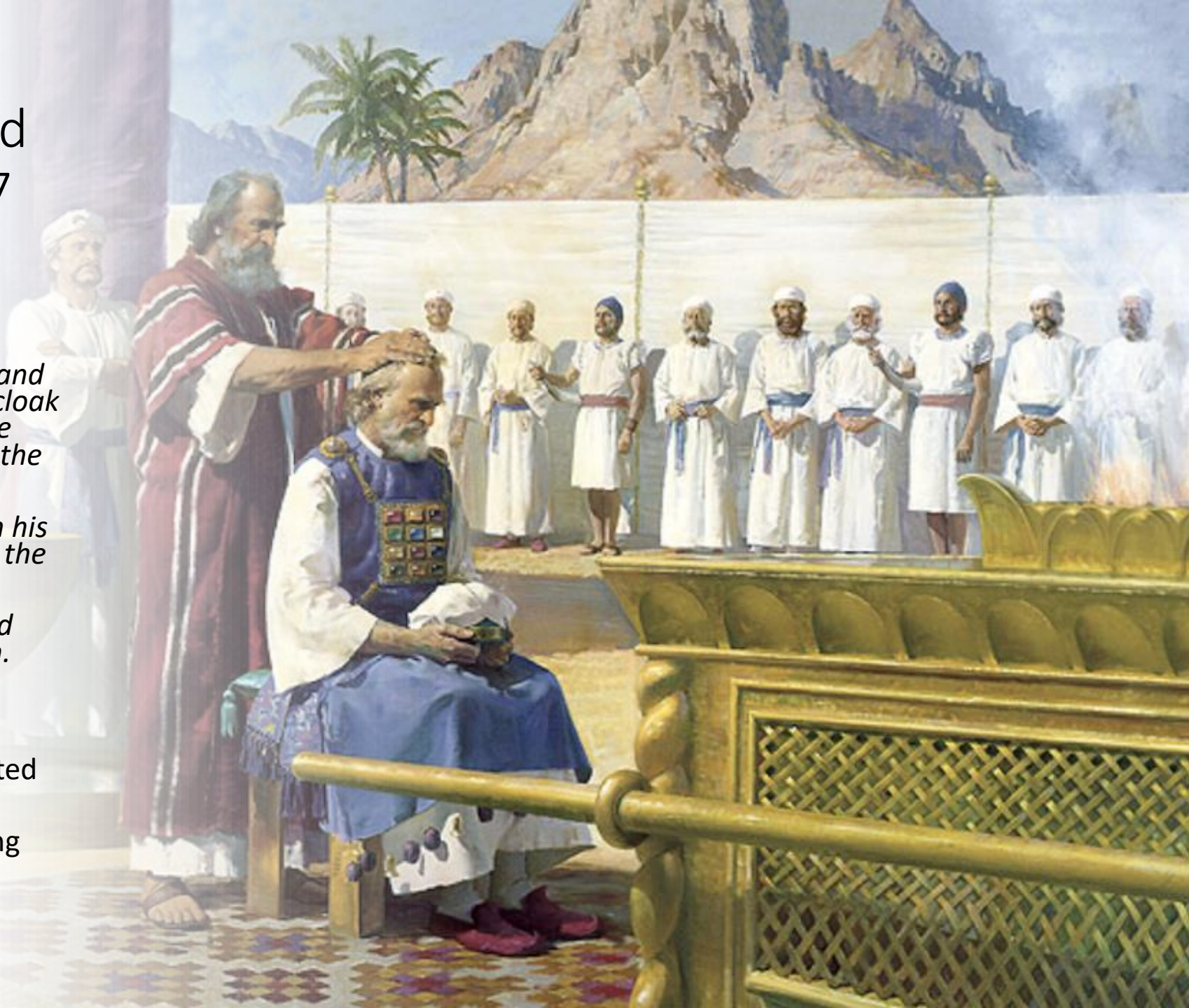
⁶ And thou shalt put the turban upon his head, and fasten the holy diadem to the turban,

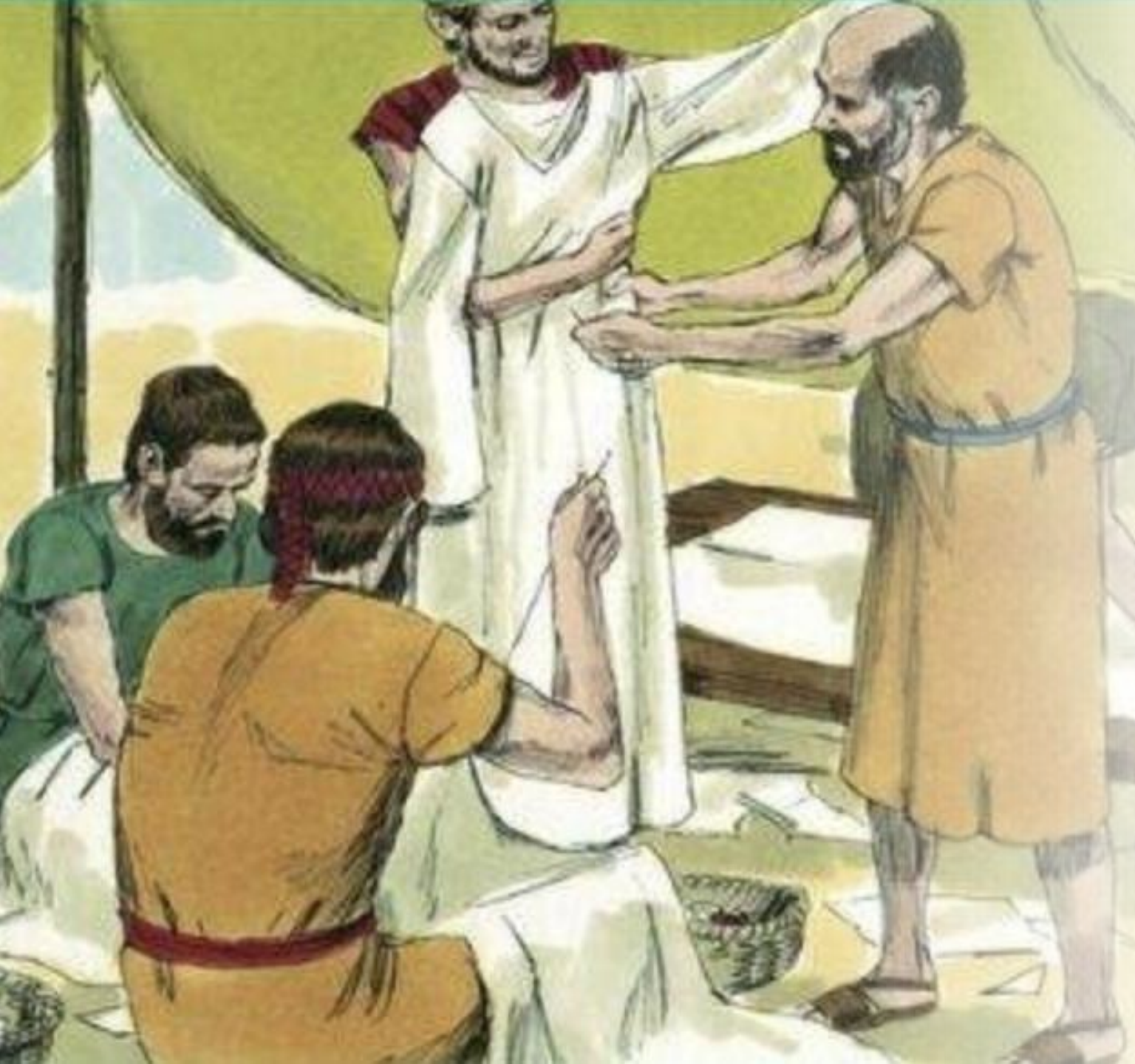
⁷ and shalt take the anointing oil, and pour [it] on his head, and anoint him.

Aaron as a type of Christ when seen alone

Christ being absolutely holy is anointed without blood

Christ's baptism and the Spirit coming upon Him (Mt 3 and Acts 10:38)





5. Aaron's sons are clothed V.8-9

8 And thou shalt bring his sons near and clothe them with the vests.

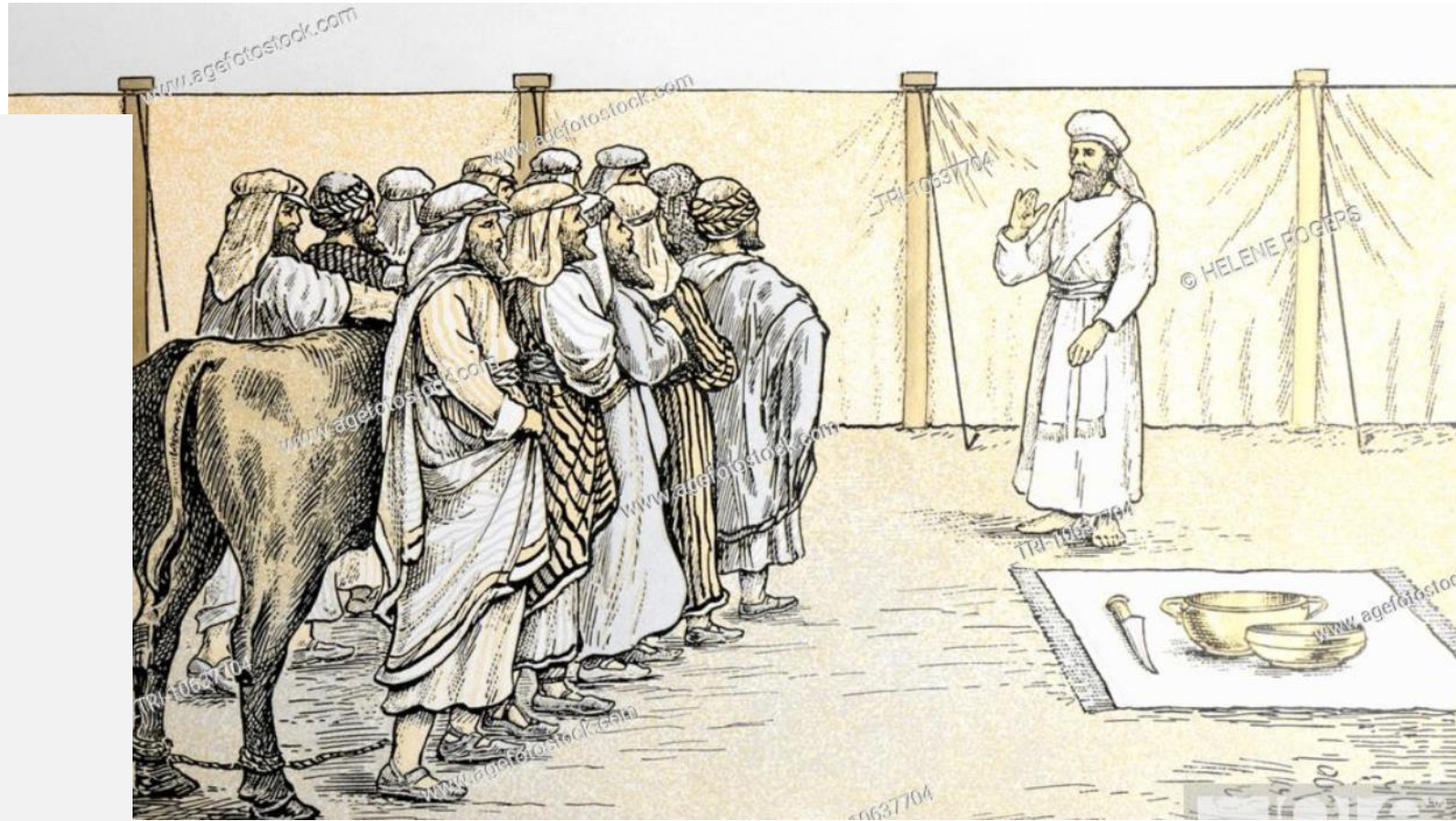
9 And thou shalt gird them with the girdle—Aaron and his sons and bind the high caps on them; and the priesthood shall be theirs for an everlasting statute; and thou shalt consecrate Aaron and his sons.

Aaron seen with His sons is a type of the church as a priestly family

Aaron's sons are clothed and girded; set in relation to Aaron as the High Priest – a type of how all believers are priests in relation to Christ as the High Priest.

Everything flows from Him

6. 1st sacrifice:
Sin offering
V.10-14



6. 1st sacrifice: Sin offering V.10-14

10 And thou shalt present the bullock before the tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock;

11 and thou shalt slaughter the bullock before Jehovah, at the entrance of the tent of meeting;

12 and thou shalt take of the blood of the bullock, and put it on the horns of the altar with thy finger, and shalt pour all the blood at the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire outside the camp: it is a sin-offering.

Laying of their hands on the head of the bullock symbolizes their identification with the offering. In figure their guilt is transferred onto the sacrifice. God's unsparing judgment of sin comes down on the sacrifice.

"Him who knew not sin he has made sin for us, that *we* might become God's righteousness in him." 2 Cor 5:21

The blood was sprinkled – it was wholly for God, substitution, the life of the victim was offered to God instead of Aaron and his sons.

7. 2nd
sacrifice:
burnt offering
V.15-18

First ram sacrificed, a burnt offering



(Altar of burnt-offering.)

7. 2nd sacrifice: burnt offering V.15-18

¹⁵ And thou shalt take one of the rams, and Aaron and his sons shall put their hands upon the head of the ram;

¹⁶ and thou shalt slaughter the ram, and shalt take its blood, and sprinkle [it] on the altar round about.

¹⁷ And thou shalt cut up the ram into its pieces, and wash its inwards, and its legs, and put [them] upon its pieces, and upon its head;

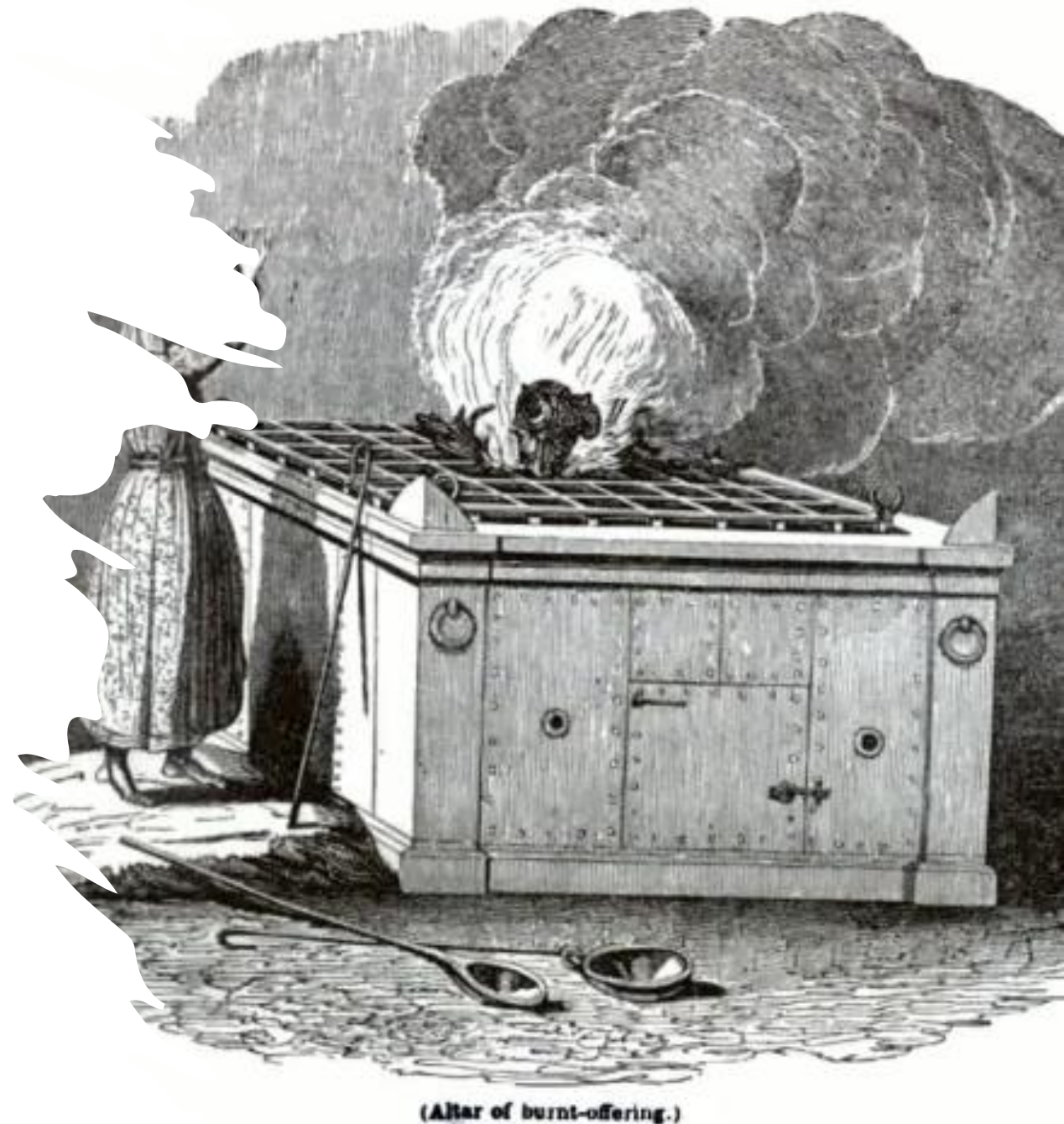
¹⁸ and thou shalt burn the whole ram upon the altar: it is a burnt-offering to Jehovah—a sweet odour; it is an offering by fire to Jehovah.

The burnt offering speaks of Christ's devotedness in laying down His life at the cross as an atonement for sin. The sweet savour of the sacrifice goes up to God.

¹⁷ On this account the Father loves me, because I lay down my life that I may take it again. John 10:17

7. 2nd sacrifice: burnt offering V.15-18

- Again, Aaron and his sons put their hands on the head of the sacrifice but instead of transferring their guilt in this case the transfer takes place in reverse
- The acceptance and pleasure that God takes in the sacrifice is transferred onto Aaron and the priests
- The word used for “burn” in verse 18 is different to verse 13: “burning incense” it indicates the sweet savour of the antitype, Christ’s work on the cross in the eyes of God
- Sin- and burnt offering here are preparatory for the consecration of the priests



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

19 And thou shalt take the second ram, and Aaron and his sons shall lay their hands upon the head of the ram;

20 and thou shalt slaughter the ram, and take of its blood, and put [it] on the tip of the [right] ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot; and thou shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle [it] on Aaron, and on his garments, and on his sons, and on the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also of the ram shalt thou take the fat, and the fat-tail, and the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder—for it is a ram of consecration—

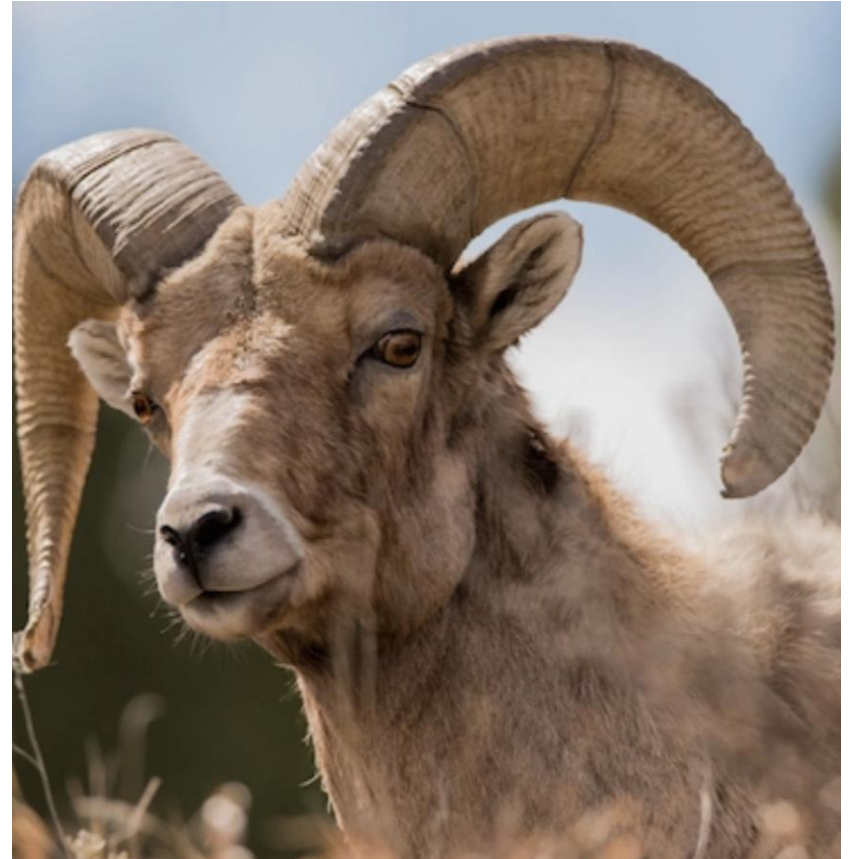
23 and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened [bread] that is before Jehovah;

24 and thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt wave them as a wave-offering before Jehovah.

25 And thou shalt receive them of their hand and burn [them] upon the altar over the burnt-offering, for a sweet odour before Jehovah: it is an offering by fire to Jehovah.

26 And thou shalt take the breast of the ram of consecration which is for Aaron, and wave it as a wave-offering before Jehovah; and it shall be thy part.

27 And thou shalt hallow the breast of the wave-offering, and the shoulder of the heave-offering, that hath been waved and heaved up, of the ram of the consecration, of that which is for Aaron, and of [that] which is for his sons.



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

28 And they shall be for Aaron and his sons, as an everlasting statute, on the part of the children of Israel; for it is a heave-offering; and it shall be a heave-offering on the part of the children of Israel of the sacrifices of their peace-offerings, [as] their heave-offering to Jehovah.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 The son that is priest in his stead shall put them on seven days, when he cometh into the tent of meeting to serve in the sanctuary.

31 And thou shalt take the ram of the consecration, and boil its flesh in a holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the tent of meeting.

33 They shall eat the things with which the atonement was made, to consecrate [and] to hallow them; but a stranger shall not eat [of them], for they are holy.

34 And if [any] of the flesh of the consecration, and of the bread, remain until the morning, then thou shalt burn the remainder with fire: it shall not be eaten, for it is holy.

35 And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock as a sin-offering for atonement; and the altar shalt thou cleanse from sin, by making atonement for it, and shalt anoint it, to hallow it.

37 Seven days shalt thou make atonement for the altar and hallow it; and the altar shall be most holy: whatever toucheth the altar shall be holy.



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

This sacrifice has the character of a peace-offering, which emphasizes fellowship with God. It shows another aspect of the death of Christ — its value for us, the obligations under which we are brought and the communion with God, with the Priest, and with the whole Church into which we are introduced.



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

The blood is sprinkled on the altar and also put on the ear, thumb and great toe -> The blood that brings atonement also brings them under God's claims

We are not our own but bought with a price

*“for ye have been **bought with a price**: glorify now then God in your body.”* 1 Cor 6:20



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

V.21 They and their garments are sprinkled with the blood on the altar and with the anointing oil.

The priests are set apart by the blood and by the unction of the Holy Spirit.

1. Washing with water – new birth
2. Cleansing with blood
3. Unction of the Holy Spirit



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

V.22 Oiled bread and cake is brought as a wave offering

This is a meat offering that speaks of Christ in His perfect humanity, full of the Holy Spirit

The hands of the priests are being filled with Christ in all that He was in life and in death (the parts of the ram)



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

This offering is then burned on the burnt offering.

We learn what is acceptable to God in worship:

- The presentation of Christ to God
- Having fellowship with God about the perfection of the work and person of His Son, the Lord Jesus
- We can only bring to God what He has first given to us by filling our hands
- This is our work as priests



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

1. The wave offering is waved before the Lord v.26
2. Aaron (as type of the Lord Jesus) receives the breast
3. Aaron and his sons (as type of the whole church) receive their part to eat of the sacrifice.

God, Christ as Priest and the whole church feed on the offered sacrifice.

It is the fellowship of God, of Christ and His people – Christ is the food and strength of His people.



8. 3rd sacrifice: ram of consecration and wave and heave offering V.19-37

V. 36-37 The consecration ceremonies (especially the sin offering) were repeated for seven days

Seven = perfect consecration of the priests

This is necessary for the perfect requirements of a Holy God.



9. Consecration: What does it mean for us?

- We have seen that it is God who has done everything necessary for our consecration.

7 things are done for the priests:

3 things are done **for** them: (what happened at the cross): sin offering, burnt offering, peace offering

4 things done **with** them (what happened to us): washed, clothed, blood applied, anointed

- God has provided the basis on which we can be constituted priests.
- This is true for all believers positionally.

9. Consecration: What does it mean for us?

- What God has done has practical implications for our lives
- We need to remind ourselves of the great things God has done
- We need to feed on Him

- Be occupied with Christ so our hands are filled with what only we can bring to God in worship: the perfections and beauties of His Son