

# EXODUS

## Chapter 29

### *Consecration of the Priests*

**“Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish, 2 and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. 3 You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. 4 You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. 5 Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, 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 You shall take the anointing oil and pour it on his head and anoint him. 8 Then you shall bring his sons and put coats on them, 9 and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons. 10 “Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. 11 Then you shall kill the bull before the LORD at the entrance of the tent of meeting, 12 and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar. 13 And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. 14 But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering. 15 “Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram, 16 and you shall kill the ram and shall take its blood and throw it against the sides of the altar. 17 Then you shall cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head, 18 and burn the whole ram on the altar. It is a burnt offering to the LORD. It is a pleasing aroma, a food offering[b] to the LORD. 19 “You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram, 20 and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar. 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. 22 “You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination), 23 and one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the LORD. 24 You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the LORD. 25 Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the LORD. It is a food offering to the LORD. 26 “You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion. 27 And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons'. 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. 29 “The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and ordained in them. 30 The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear**

them seven days. 31 “You shall take the ram of ordination 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 in the entrance of the tent of meeting. 33 They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy. 34 And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy. 35 “Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them, 36 and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it. 37 Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy. 38 “Now this is what you shall offer on the altar: two lambs a year old day by day regularly. 39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. 40 And with the first lamb a tenth measure[c] of fine flour mingled with a fourth of a hin[d] of beaten oil, and a fourth of a hin of wine for a drink offering. 41 The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD. 42 It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there. 43 There I will meet with the people of Israel, and it shall be sanctified by my glory. 44 I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. 45 I will dwell among the people of Israel and will be their God. 46 And 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.

**29:1** *consecrate them. holy.* Hbr *qodesh*, “set apart.” God, uncreated and unique, is the only source of holiness. He hallows time (feasts), place (tabernacle/temple), people (priests/Levites/Israel), and the things and rituals that belong to them. In other words, these things belong to God because He selects them, not because of their own qualities. In the OT, there are degrees of holiness; what stands closest to God is “most holy.” What is not holy is “common” or “unclean.” These truths stand behind NT teaching about salvation as (1) purification from sin and (2) election by grace. (TLSB)

*Take.* Animals were selected from herds (cf Dt 12:6). (TLSB)

*without blemish.* Without physical defect. Cf 1Pt 1:19. (TLSB)

**29:2** *unleavened.* Made without yeast. (TLSB)

*smear.* As people today may spread butter on bread. (TLSB)

**29:3** *one basket.* For the grain offering (v 41). (TLSB)

**29:4–9, 31–33** Note the pattern of consecration: wash, dress, anoint, and eat from the sacrifices. Such elements were adopted by the early Christians for services of Baptism, confirmation, and first Communion during the Easter Vigil. (TLSB)

**29:4** *the entrance.* By the outer veil (26:36–37). (TLSB)

*wash them with water.* Symbolizing the removal of ceremonial uncleanness (cf. Heb 10:22) and thus signifying the purity that must characterize them. (CSB)

Special event in arid climates, emphasizing the purity of God, whom they would serve. Moses would officiate at the first ordination when he washed the priests (cf 30:19). (TLSB)

**29:7** *anointing oil*. Symbolizing spiritual enduement for serving God (see Isa 61:1). (CSB)

**29:9–10, 20, 24–25** Note the emphasis throughout on the priests' hands, by which they served the Lord. (TLSB)

**29:9** *ordain*. Lit, "fill the hand" by entrusting the work and service to Aaron and his sons. (TLSB)

**29:10** *Bring the bull*. As a sin offering (see v. 14) to atone for the past sins of Aaron and his sons (see Lev 4:3). (CSB)

*lay their hands on its head*. As a symbol of (1) the animal's becoming their substitute and (2) transferring their sins to the sin-bearer (see Lev 16:20–22 and note). (CSB)

Hands "filled" with the work of the Lord must empty themselves of sins by transferring the sins to sacrificial animals (Lv 4:3–4). (TLSB)

**29:12** *blood*. Shedding of blood brought atonement. (TLSB)

The purpose of this bloody sacrifice was to show that the Lord accepted the death of the animal for the atonement of Aaron's sins. In Leviticus we are told the significance of the use of blood: "For the life of the creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life." (PBC)

*horns of the altar*. By daubing the horns with blood, the entire altar was cleansed and consecrated. (TLSB)

**29:13** *fat*. The most select parts of the bull (see Lev 3:3–5, 16) were burned on the altar as a sacrifice to the Lord. (CSB)

The fat, the covering of the liver, and kidneys were to be burned on the altar. The bull's flesh, its hide and its offal were to be burned outside the camp. Thus the better parts were to be part of the sacrifice for sin to be offered to the Lord as a fragrance pleasing to him. (PBC)

Pagan priests used such items for divination (TLSB)

**29:14** *flesh ... skin ... dung*. Thought of as bearing sin, and thus burned outside the camp (see Heb 13:11–13). (CSB)

*a sin offering*. For personal sins the priests committed. (TLSB)

**29:16** *blood ... against the sides of the altar*. Ensured that both the offerer and altar were cleansed from impurity. (TLSB)

**29:18** *burn the entire ram*. Symbolizing total dedication. (CSB)

Consumed by fire. The flesh was the most important part, since it was burned on the altar (cf Lv 1:3–17). (TLSB)

*food offering*. The pleasing aroma to God (the aroma of grilling meat) assured people that the Lord took pleasure in them and would deal favorably with them. (CSB)

**29:20** *right ears*. Symbolizing sensitivity to God and his word. (CSB)

An act of purification and consecration. The right ear emphasized hearing and obeying the Word of God. The right thumb signified that the priests were now pure to handle the holy things of God. The right toe allowed the priest to walk on holy ground, pure before God. (TLSB)

*right hands ... right feet*. Symbolizing a life of service to others on God's behalf. (CSB)

**29:21** *blood ... oil*. Mixed together; elsewhere, blood was mixed with water (cf Heb 9:19). (TLSB)

*sprinkle*. This anointing gave priests access to the altar and its food. (TLSB)

**29:22** *right thigh (for it is a ram of ordination)*. This ram constituted the peace offering (Lv 3:9–11). The right thigh was the priests' portion of the peace offering (Lv 7:32–33). (CSB)

**29:24** *palms of Aaron*. The newly consecrated priests now take the food offering in hand. (TLSB)

*wave offering*. By elevating these foods, the priests dedicated to God what by law belonged to them. (TLSB)

Note on Lev. 7:30-35 Executed by extending the offering horizontally, away from the body and back again. With the breast waved horizontally, followed by the thigh presented vertically, we see symbolized God's later tool of salvation: the cross. (TLSB)

The rite of waving the sacrificial portion before the Lord was regularly performed in the peace offering, the guilt offering of lepers, and the meal offerings of jealousy (Lv. 7:30, 34; p:21; 14:12; 21; Num. 5:25). The sheaf of the first ripe grain as well as two loaves and two lambs at Pentecost were also waved before the Lord (Lv. 23:10-11, 15, 20). (Lutheran Bible Companion – Volume 2)

The expression “wave offering” has been explained by the Jews in their Talmud as an act of moving back and forth, first toward the Lord and back again toward the priest, signifying fellowship between the two parties in this sacrifice. In this case a part of the “wave offering” was given back to the priest to indicate that the Lord shared his gifts with the officiating priests, also in act of fellowship. The breast was “waved” and the thigh was “presented” (lifted up and returned) as the priest's share of the fellowship offering. (PBC)

**29:26** *the breast ... shall be your portion*. Moses officiated at the first ordination (Lv 8). Because he was not a priest, he could not eat the sin offering (v 14; Lv 6:25–26) or the thigh from the ram of ordination (vv 31–32), but instead ate the breast. (TLSB)

**29:28** *for Aaron and his sons as a perpetual due*. Parts of certain sacrificial animals were set aside as food for the priests and their families (see Lev 10:14). (CSB)

The ordination pertained to Aaron and his sons, from the tribe of Levi. (TLSB)

*perpetual*. This contribution occurred whenever peace offerings were presented. (TLSB)

**29:29** *holy garments ... for his sons after him*. The ephod that hung on the shoulder and the sash around the waist (28:4) were adjustable, which allowed the garments to fit the next generation. (TLSB)

**29:30** *son who succeeds him*. High priest who would succeed Aaron and serve in the Most Holy Place. (TLSB)

*wear them seven days*. High priest began his work on the eighth day, the first day of the new week. (TLSB)

**29:31** *holy place*. Probably the tabernacle courtyard. (CSB)

**29:32** *the entrance*. By the screen (27:16) in front of the altar for burnt offering. (TLSB)

**29:33** *outsider*. Only priests ate what pertained to ordination. (TLSB)

**29:36** *purify the altar*. Due to the priests' sinfulness. (TLSB)

**29:37** *most holy*. Lit, "holy of holies," which is how Hbr forms a superlative. Items described this way were to be handled only by priests on duty at the tabernacle. (TLSB)

*Whatever touches the altar shall become holy*. It could not return to use outside the tabernacle court. (TLSB)

**29:38–42** Regular, daily sacrifices the new priest would offer. (TLSB)

**29:38–39** Institution of the daily morning and evening offerings—sometimes observed even during days of apostasy (see 2Ki 16:15). (CSB)

**29:40** *drink offering*. Poured at the base of the altar (Nu 28:7). Cf Lv 23:13. It accompanied all burnt offering. (TLSB)

Pouring wine or some other liquid as an act of worship (Ex. 29:40-41; Jer. 44:17-25) (Lutheran Bible Companion – Volume 2).

**29:42–43** *I will meet*. God promised that through the ark He would commune with His people. (TLSB)

**29:43** *my glory*. Symbolic of God's presence over the ark of the covenant. (CSB)

The tabernacle of Israel would be sanctified by God's abiding presence. (TLSB)

**29:44** *I will consecrate*. The Lord Himself is the true source and cause of consecration. The rituals illustrated and applied this truth. (TLSB)

**29:45** *I am the Lord their God*. Commonly denotes the essence of the divine promise pledged in his covenant with his people. (CSB)

A reference to the promise given in 25:8, 22, which was fulfilled in Jesus, who tabernacled with us (Jn 1:14). (TLSB)

**29:46** *I am the LORD... who brought them out*. Connection to the Book of the Covenant and its testimony (20:1), which distinguished Yahweh from every so-called god. As the Lord claimed the people, they would claim and proclaim Him. (TLSB)

**Ch 29** God consecrates the Aaronic priesthood to consecrate His people, who would be a kingdom of priests (19:6). Our High Priest, Jesus, set aside this old order of sacrifices to offer Himself once for all

(Heb 10:8–10). • Rejoice that, through Jesus, we can “draw near [to God] with a true heart in full assurance of faith” (Heb 10:22) and receive forgiveness of our sins. Amen. (TLSB)