

4. God's servants may be materially supported from the work that they do

- The breast offered to God

- The rest for a meal for Moses

4. The servants of God, truly appointed by God, may be materially supported from the work that they do. Moses was told: *'Then you shall take the breast of the ram for filling the hands of the priests, the ram that is for Aaron, and you shall wave it as something waved before Yahweh, and it shall be your portion'*^{□1}.

□1 29:26

The point of this paragraph is that part of the second ram – the breast – was offered to God – and then it was for Moses to enjoy as meat!^{□1} 'You' in verse 26 is singular and refers to Moses.

□1 29:26

'And you shall consecrate the breast of the offering that has been waved, and the thigh of the dedicated gift¹ which is waved and which is held high in dedication, both taken from the ram for filling the hands of the priests, the ram that belongs to Aaron and to his sons^{□1}. It is for Aaron and for his sons as their portion forever from the sons of Israel. It² is a gift lifted up to God, and it shall be an uplifted gift from the people of Israel, from the sacrifices of their peace-offerings an uplifted gift for Yahweh^{□2}.

□1 29:27

□2 29:28

Then another part of the second ram – more of the breast and the thigh – was offered to God – and then given to Aaron and his sons for meat^{□1}. Verse 28 takes this ruling and applies it to all the 'fellowship offerings' or 'peace offerings' which the Israelites would offer in sacrifice throughout their history. The point is that the servants of God truly appointed by God may be materially supported from the work that they do.

□1 29:27-28

5. The line of high-priests will continue

- Aaron's descendents

5. The line of high-priests will continue. The sacred clothing of the high-priest belonged to Aaron's line of descendants^{□1}. Future high-priests would have to be commissioned by their wearing them^{□2}. Moses would no longer be alive. Future high-priests would have to wear the holy garments (presumably only during the day time) for seven days. The holy garments would be the sign of their authority. The original ordination ceremony would not be exactly repeated, since Moses would no longer be alive in future generations and there was no other mediator^{□3}, but the wearing of the garments for seven days would be the official way of passing on the authority of the high-priest generation by generation.

□1 29:29

□2 29:30

□3 29:30

6. The sanctity of the tent had to be specially guarded

6. The sanctity of the tent had to be specially guarded. The cooking of the second ram has to be done in the courtyard of the tabernacle; it cannot be done anywhere else^{□1}. Also the meal that they have (with the cooked ram) is to be eaten in the courtyard^{□2}. Any unconsumed food must be burned; it cannot be used for any other purpose^{□3}.

□1 29:31

□2 29:32-33

□3 29:34

7. The consecration took time

- Slowness of procedure gives time to think about what is happening to him

7. The consecration took time. The ceremonies would last seven days^{□1}, using seven bulls (and presumably fourteen rams). The altar has to be atoned for by blood, and anointed with oil^{□2}. Even the means of atonement needs atonement! Then it will be so symbolically holy that even touching it will make the person who touches it also symbolically holy^{□3}. The slowness of the procedure makes sure that the high-priest has some time to think about what is happening to him. He slowly was appointed the high priest and had the opportunity to ponder every step of the way. They were to get accustomed to the idea of providing

□1 29:35-36a

□2 29:36b-37a

□3 29:37b

atonement by the blood of the lamb for the people of God.

• *Daily application of the blood*

At this point, the law mentions **the daily sacrifices morning and evening**^{□1}. A lamb is to be offered morning and evening. Offerings of flour and oil and wine are sacrificed also^{□2}. This is a very vital statement. The main ministry of the priests was to provide daily offerings. The Christian needs the daily application of the blood of Jesus Christ to his life. The Mosaic sacrificial system was the symbol. The daily application of the blood of Jesus Christ to all Christian believers is the thing that the sacrificial system pointed to.

□1 29:38
□2 29:39-41

Verses 42–46 provide an explanation

• *Rituals not intended as a model for church life*

• *Spiritual fulfilment is needed*

• *The Holy Spirit and walking in the light*

Verses 42–46 give us an explanation of what all this ceremony and ritual is intended to do. God will speak to Moses and to the Israelites when they meet God at this point of daily sacrifice^{□1}. God will use this holy system of ritual to dwell among His people^{□2}. It is only ritual and symbolism; it has to be spiritually fulfilled. We make a mistake if we model church life on it, or when we invent too many similar ceremonies and rituals. The ritual was to be fulfilled in spiritual experience. This was the very point of redemption from Egypt. 'I am Yahweh their God who brought them out of the land of Egypt in order that I might dwell among them.' This is the vital statement. God brought them out of their old sinful and slavish ways, so that they might experience His indwelling presence among them. He brought them out, that He might come in. The worship and contact with God that were symbolised by the tabernacle was the aim of redemption. Something analogous is still true for the Christian. We meet with God at the place of daily sacrifice, meeting Him not in a holy, symbolic building, but by the Holy Spirit. There can be no meeting with God, no experience of His indwelling, until after one has been redeemed from bondage and judgement. But those who have been redeemed are made to know that the purpose of the redemption is to experience the indwelling presence of God. The priests of old kept the lights burning daily, and God dwelt with His people daily. Walking in the light makes fellowship possible. It is the purpose of our redemption.

□1 29:42-43
□2 29:44-46

Notes

1. Some translations have something like 'heave offering' in verse 27 and elsewhere, but the Hebrew word seems only to mean 'gift'. It was a gift held high in gratitude to God. I translate it 'dedicated gift' or 'uplifted gift'.
2. I leave the Hebrew *ki* un-translated. It is not 'for'; it is not explaining anything. It emphasises the statement.

 <p>slices.org.uk</p>	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
<p><i>These specially reformatted chapters "Slices of Bread" produced by Sovereign World Trust are available in three categories as set out below</i></p>		
<p>Slices for the Nations</p>	<p>Slices for Sponsors</p>	<p>Slices for Everyone / Slice of the Week</p>
<ul style="list-style-type: none"> • For pastors, libraries and colleges in those parts of the world where resources are scarce and unaffordable • In the fullness of time the whole series will be made available free of charge • Weekly emailings of 3 - 4 Slices or available to download from the <i>Slices</i> web site 	<ul style="list-style-type: none"> • For those in more prosperous circumstances who can afford to contribute to the development of this material and its distribution with a small monthly donation • The same material as Slices for the Nations • Weekly emailings of 3 - 4 Slices or by download from the <i>Slices</i> web site 	<ul style="list-style-type: none"> • For those who wish to sample the material or dip into it from time to time, a proportion of the PTTB series is available free of charge • Slices for Everyone (as a download) or Slice of the Week (attached to a weekly email) • The remainder of the PTTB material is available to Sponsors and those eligible to receive Slices for the Nations
<p>To subscribe please contact: slicesofbread@sovereignworldtrust.org.uk stating which category fits your situation. Further details are at www.slices.org.uk Details of the availability of <i>Preaching Through The Bible</i> books and how they may be purchased can be found on www.ibtr.org.uk</p>		