

• *The ordination of priests*

We have seen the tent-like building the priests must work in; we have seen the clothes they must wear. Now we come to the ordination of the priests to their work.

Moses was told to take three animals for sacrifice<sup>□1</sup>, plus unleavened bread (flat and round, made with olive oil) and thin unleavened cakes covered with oil<sup>□2</sup>. Aaron is to be brought to the entrance of the tabernacle<sup>□3</sup>.

□1 29:1  
□2 29:2-3  
□3 29:4a

**1. The servants of God must be consecrated to Him**

- *Washed (cleaned)*
- *Clothed (consecrated)*
- *Anointed with oil (enabled)*

1. **The servants of God must be consecrated to Him.** Three things have to happen to Aaron before he is able to commence the work of being high-priest. He must be washed<sup>□1</sup>, clothed<sup>□2</sup> and anointed with oil<sup>□3</sup>. These three things express the three things most needed in servants of God. (i) The washing speaks of freedom from sin. (ii) The clothing speaks of total consecration to the work. Aaron will be visibly identified with the 'uniform' of the high-priest. (iii) The anointing oil speaks of enablement in the work.

□1 29:4b  
□2 29:5-6  
□3 29:7

Aaron's sons would also be clothed with the priestly clothing<sup>□1</sup>. We are probably intended to think that the same threefold washing, anointing, clothing, would be applied to Aaron's son (since we know from 30:30 that they were also anointed).

□1 29:8

**2. The servants of God - appointed by God**

1. *A sin offering*

2. **The servants of God need themselves to be appointed by God to all the aspects of their ministry.** Moses offers for Aaron and his sons each of the different kinds of sacrifice.

2. *A burnt offering – utter consecration*

First, the bull must be slaughtered as a **sin offering**<sup>□1</sup>. Moses is given instructions about these various kinds of offering. The details will be given to us later (in Leviticus). The sin offering makes symbolic atonement for the sins of Aaron and his sons.

□1 29:10-14

3. *A peace-offering*

Secondly, one of the rams was slaughtered<sup>□1</sup>. This was to be a **whole burnt offering**, symbolising utter consecration.

□1 29:15-18

• *Ears, thumbs and toes*

Then, thirdly, the other ram was offered in sacrifice. It becomes clear that this is a **peace-offering**. This ram was to be slaughtered, and the blood would be applied to the right ears, the right thumbs, the right toes of Aaron and his sons<sup>□1</sup>, and would also be sprinkled on the garments<sup>□2</sup>. *'Then you shall take some of the blood that is on the altar and some of the oil for anointing, and you shall 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, with his sons and his sons garments also*<sup>□3</sup>. The servant of God has to have his sins forgiven by atoning blood. And he has to have power and enablement by the anointing of the Holy Spirit. It was this sprinkling of blood that specially consecrated Aaron and his sons for priestly work. The application of sacrificial blood to the ears, the hands and the feet, spoke of atonement for sins that come through what they hear, what they do and where they walk. The blood was required by God and man. God needed it for atonement and so it was sprinkled on the altar. God required atonement for sin that comes by what is heard, atonement for sin that comes by what is done, and atonement for sin that is committed in the places where one goes. The priests needed the blood for cleansing of conscience. They needed their sins symbolically forgiven. It was only a matter of symbolism. If a priest committed a really serious crime (murder,

□1 29:19-20  
□2 29:21

□3 29:21

• *Atonement for sins through hearing, doing and walking*

• *Blood for both God – on the altar, and also man – on his person*

adultery, and suchlike) the law provided no sacrifice for such sins. They needed to be consecrated to God with ears ready to listen to Him, consecrated hands to do His will, consecrated feet to walk in His ways.

*‘You shall also take the fat from the ram, and the fat tail, and the fat that covers the inner parts and the appendage on the liver, and the two kidneys and the fat that is on them and the right thigh. This to be sure is the ram for filling the hands of the priests’*<sup>1</sup>. This last phrase is often translated ‘a ram of ordination’. It is literally ‘a ram for filling’. It refers to the priests having their hands ‘filled’ with the offerings<sup>2</sup>. I translate it: ‘a ram for filling the hands of the priests’ – which is a somewhat expanded translation.

1 29:22

2 see 29:24

*‘You shall take one loaf of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread, which is before the Lord’*<sup>1</sup>. *And you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as something that is waved before the Lord’*<sup>2</sup>.

1 29:23

2 29:24

• *Commissioned and appointed by God to all aspects of their ministry*

The various parts of the peace-offerings were put into the hands of the high-priest, Aaron, and into the hands of his sons (who represented the ordinary priests). This putting the parts into their hands was a way of commissioning them and giving them authority to do the work of offering sacrifices. ‘Wave-offering’ (in some Bibles) is a slightly misleading translation. The word means ‘thing that is waved’. It is not a distinct and separate offering. This is actually a peace-offering. The main point here is, the servants of God need to be appointed by God to all the aspects of their ministry.

### 3. The servants of God need a mediator

• *Moses offers sacrifices for the high priest and priests*



**3. The servants of God need a mediator to offer sacrifices for them.** The high-priest and the priests will offer sacrifices for others, but who will offer sacrifices for them? Moses! He is God’s mediator to them. Moses is to take the parts of the sacrifices back into his own hands again. ‘And you shall take them from their hands, and sacrifice them on the altar, in addition to<sup>1</sup> the burnt offering, for a soothing aroma before the Lord; it is an offering by fire to the Lord’<sup>1</sup>. Moses himself (‘you’) is to offer these sacrifices plus the meal-offering and the burnt offering<sup>2</sup>. The servants of God need commissioning. They also need to experience themselves the ministry that they will be giving to others.

1 29:25

2 29:25

#### Note

1. The Hebrew ‘al here has the meaning ‘addition to’ (as in Deuteronomy 19:9 and elsewhere).

	<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>	
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