

Exodus 28-29

Bible Study

Review

Chapter 26

Instructions for tabernacle

- The four tent layers above the tabernacle (curtains)
 - Structural framework for the tabernacle
- Veil—separating the Holy place from the Most Holy Place
 - Screen door for the tabernacle

Chapter 27

Instructions concerning the courtyard

- Altar (for sacrifices)
 - Courtyard fence
- The gate for the courtyard
 - Oil for the lamp stand

Exodus 27:21

²¹In the tabernacle of meeting, outside the veil which *is* before the Testimony, **Aaron and his sons** shall tend it from evening until morning before the Lord. *It shall be* a statute forever to their generations on behalf of the children of Israel.

Recap: God had given Israel: his law, judgments...but they needed a place for worship...so he gave Moses instructions to build the tabernacle [Chapters 25-27]

Now there was a need for a ministry to conduct the worship service...this will be discussed in chapters [Chapters 28-29]

Chapter 28

The garments of the priests

Chapter 29

The consecration of the priests

¹“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron *and* Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar.

“[**And** OKJ] take Aaron your brother, and his sons” [to consecrate them]

➤ This is to take place after the tabernacle is constructed

‘that he may minister to Me as priest’

(Companion) “This was the one object here; and the same when Christ was transfigured, and so consecrated for His office as priest”

²And you shall make holy garments for Aaron your brother, for glory and for beauty.

(NSB) “The holy garments were made holy by their consecration to God’s service, as the materials of the tabernacle had been”

²And you shall make holy garments for Aaron your brother, for **glory** and for beauty.

“for glory and for beauty”

(Companion) “with which Christ was clothed and crowned with the same purpose when He was consecrated priest”

2 Peter 1:17

¹⁷For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory:
“This is My beloved Son, in whom I am well pleased.”

The garments for the priests were holy—set apart from other attire

➤ Likewise Christ was set apart from others for his special office



³So you shall speak to all *who are* **gifted artisans**, whom I have filled with the **spirit** of wisdom, that they may make Aaron's garments, to consecrate him, that he may **minister to Me as priest**.

"gifted artisans" (OKJ 'wise hearted')
(Tanakh) "Extraordinary skills are gifts from God"

God sent his spirit to guide the artisans who crafted the garments of the priests:

'spirit' Heb. *Ruach*

(Companion) "Power from on high, manifesting itself as divine power in giving spiritual gifts"

"make Aaron's garments, to consecrate him"

The clothes were used to set apart Aaron and his sons for service to God as priests

(Tyndale Commentary) "By their symbolism, they testify to God's presence among his people, to God's willingness to forgive and guide"

⁴And these *are* the **garments** which they shall make: a breastplate, an ^εephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may **minister to Me as priest**.

‘that he may minister to Me as priest’

(BKC) “The garments for the high priest were set apart from common clothing **to elevate the office**... the garments were to be worn only when the priests served in the tabernacle”

The holy clothing served the priest for glory and to signify their office

(NSB) “It is likely that the magnificent clothing of the priests represented the concept of imputed righteousness before the Lord”

v. 5-14 “Ephod”

⁵“They shall take the gold, blue, purple, and scarlet *thread*, and the fine linen,

⁶and they shall make **the ephod** of gold, blue, purple, *and* scarlet *thread*, and fine woven linen, artistically worked.

“Ephod”—word is found forty-eight times In the OT

(Companion) “ephod” (Heb. Aphad)— “to bind on, because it held the breastplate in place”

(Tyndale) “we do not know whether the ephod was a waistcoat or a kilt, to use modern terms.

Most modern editors prefer the translation ‘**kilt**’ to that of a ‘waistcoat’...”

⁷It shall have two shoulder straps joined at its two edges, and so it shall be joined together.

⁸And the intricately woven band of **the ephod**, which *is* on it, shall be of the same workmanship, *made of gold, blue, purple, and scarlet thread*, and fine woven linen.

(LASB) “The ephod was a kind of apron elaborately embroidered with two pieces, back and front, joined at the shoulder and with a band at the waist”

Ephod



⁹“Then you shall take two onyx stones and **engrave** on them the **names** of the sons of Israel:

¹⁰six of their names on one stone and six names on the other stone, in order of their birth.

¹¹With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold.

Upon each shoulder strap was a stone with six of the twelve tribes of Israel engraved on it

v. 10 [last part] “in order of their birth”

(Companion) “here on the shoulders (place of strength) all were borne up alike; but over the heart (the place of love) the order was ‘according to the tribes’ as God chose them” [v.21]

v. 11 “the work of an engraver”

(Tanakh translation, Jewish study Bible) “The stones are to be inscribed by the technique used by lapidaries who engraved people’s names on gems and other stones to be used as seals”

¹²And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So **Aaron shall bear their names before the Lord on his two shoulders as a memorial.**

Memorial stones

(LASB) “The priest symbolically carried the burden of the whole nation on his shoulders as he represented them before God”

(Companion) “on the shoulders, the place of strength”



¹³You shall also make settings of gold,

¹⁴and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

Braided chains

v. 13 **'settings of gold'**

(NSB) "They symbolized the intercessory work of the priest. He was to represent the people before the Lord"



v. 15—32 “breastplate”

¹⁵“You shall make the **breastplate** of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet *thread*, and fine woven linen, you shall make it.

“breastplate ”

(Theological Wordbook of the Old Testament)

“Arabic cognates indicate the word means ‘beauty’ pointing to its value and importance among the holy garments of the high priest.

It was considered the most important item among the distinctive garments of the high priest”

“The breastplate symbolized the unity of the nation, the dependence of the people on the ministry of the high priest, their presence before God as a beloved people, and the channel of the revelation of God’s will.

With it were the Urim and Thummim whereby the will of God was conveyed to the people”

Breastplate

“breastplate”

(New Bible Commentary) “appears to be from its description to have been a square pouch which the high priest wore over his chest”

The breastplate with the onyx stones, engraved with the names of the tribes of Israel, was over the priest’s heart to impress upon him his responsibility to the people of God



¹⁶It shall be doubled into a square: a span *shall be* its length, and a span *shall be* its width.

¹⁷And you shall put settings of stones in it, four rows of stones: *The first row shall be* a sardius, a topaz, and an emerald; *this shall be* the first row;

¹⁸the second row *shall be* a turquoise, a sapphire, and a diamond;

¹⁹the third row, a jacinth, an agate, and an amethyst;

²⁰and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings.

²¹And the stones shall have the **names** of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.

v.16 Dimensions of the breastplate

'a **span**' its length...and width =Nine inches square

v. 17-20

(New Bible Commentary) "The use of precious stones symbolized the value which God places upon his people Israel"

v. 21 'the names of the sons of Israel'

(New Bible Commentary) "Although Aaron came from the tribe of Levi, as high priest wearing the names of the twelve tribes on his chest, he ministered on behalf of all the people"

²²“You shall make chains for the breastplate at the end, like braided cords of pure gold.

²³And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate.

²⁴Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate;

²⁵and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.

²⁶“You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod.

(BKC) “The breast piece was attached snugly over the ephod by four gold chains.

Two of the chains were slipped through gold rings at the upper corners of the breast piece and attached to the ephod's shoulder pieces”



²⁷And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

²⁸They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod.

(BKC) “The other two gold chains were slipped through gold rings at the lower corners of the breast piece and attached to the side of the ephod and tied...with a blue cord...to the waistband”

²⁹“So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place*, as a memorial before the Lord continually.

³⁰And you shall put in the breastplate of judgment the [£]Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the Lord. So Aaron shall bear the judgment of the children of Israel over his heart before the Lord continually.

“Urim and Thummim

(BKC) “Means ‘lights’ and ‘perfections’. They were a means of seeking from God through the priest answers to questions and crises beyond human perception”

(Tanakh translation, Jewish Study Bible)

“Using the Urim and Thummim to determine God’s will is one of the most important functions of the priest”

(Tyndale) “These sacred ‘lots’ were used to solicit divine guidance, usually of the ‘yes’ and ‘no’ variety.

It is quite uncertain what they were: two precious stones seem to be the most likely suggestion...”

³¹“You shall make the robe of the ephod all of blue.

v. 31 (Tanakh) “The robe of the ephod indicates that it is part of the same unit as the ephod and the breast piece of decision; they would all be worn together”

Robe
[under the ephod]



³²There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

It was slipped on over the head like a pull over

“that it **does not tear**”

The apostle John refers to this robe in a way of describing Christ’s position of High Priest

John 19:23-24

²³Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

²⁴They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,”

³³And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around:

^{34a}a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.

³⁵And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the Lord and when he comes out, that he may not die.

v. 33 ‘pomegranates’—symbolize spiritual privileges (Companion)

v. 35 ‘sound will be heard’

(Expositors) “The bells, which jingled as the high priest served in the tabernacle, assured all who listened that he had not died in the Holy Place and that he continued to minister on their behalf”

³⁶“You shall also make a **plate** of pure gold and engrave on it, *like* the engraving of a signet:
HOLINESS TO THE LORD.”



The plate of gold was worn on the turban of the high priest—as an expression and reminder of his consecration, the sacred nature of his priestly service

“HOLINESS TO THE LORD”

(Companion) “This is one of the few places where the A.V. uses large capital letters.

Here it was worn only on the fore head of the high priest; but in the Millennial days it will be worn even on the bells of the horses”

[Zech. 14: 20-21]

³⁷And you shall put it on a blue cord, that it may be on the **turban**; it shall be on the front of the turban.

³⁸So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the Lord.

Turban



v. 38 'that Aaron may bear the iniquity'

(BKC) "As representative of the people, he bore their guilt when presenting their gifts..to the Lord"

³⁹“You shall skillfully weave the **tunic** of fine linen *thread*, you shall make the turban of fine linen, and you shall make the **sash** of woven work.



⁴⁰ “For Aaron’s sons you shall make **tunics**, and you shall make sashes for them. And you shall make hats for them, for glory and beauty.

‘tunic’ [OKJ] ‘coats’

(Theological Wordbook OT) “Adam’s was made of fur [Gen. 3:21]...worn especially by priests”

⁴¹So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, **that they may minister to Me as priests.**

‘consecrate them’= install them

(Companion) “Heb. Lit. *fill their hand*, for the authority and official power given to them”

⁴²And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

⁴³They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy *place*, that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.

v. 42 ‘linen trousers’

(Tyndale) “What we would call today ‘underwear’ to ensure modesty of dress at all times.

As in Exodus 20:26 (the prohibition of altars with steps), this is probably a reaction against ritual nakedness in other religions”

¹“And this is what you shall do to them to **hallow them** for ministering to Me as priests: Take one young bull and two rams without blemish,

v.1 ‘hallow them’—literally ‘make holy’

The consecration of Aaron and his sons uniquely marked them for the service of the tabernacle

v. 1 Last part—begins instructions of the ritual to set them apart

(Word) “The sacrificial animals and the cereal offerings that are to accompany the ordination rituals are listed first”

²and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour).

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

(Zondervan Bible Backgrounds commentary)

“In order to serve as priest, a person had to be prepared for contact with that which was holy—the sacred realm, the world of the divine”

In the courtyard in front of the tent

⁴“And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.

(Expositors) “Washing with water symbolized the removal of uncleanness resulting from sin”

(The Pentateuch, W.H. Griffith Thomas)

“The washings indicated purity as the necessary preliminary and continuous accompaniment of the work for God

Isaiah 52:11

¹¹ Depart! Depart! Go out from there, Touch no unclean *thing*; Go out from the midst of her, Be clean, You who bear the vessels of the Lord.

⁵Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod.

⁶You shall put the turban on his head, and put the holy crown on the turban.

The clothing for the high priest described in chapter 28 is now put on Aaron

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

v. 7 “**anoint** him” (Aaron) —symbolizes setting him apart for special service to God

“anoint”= *masah*....connects with the noun *masiah* [anointed one, Messiah]

⁸Then you shall bring his sons and put tunics on them.

⁹And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall **consecrate** Aaron and his sons.

“gird them with sashes”

(BKC) “The sons of Aaron were not to be anointed with oil but were to be dressed in priestly garb”

“consecrate”= set aside and installed for God’s service

v. 10-41

Details about rituals in connection with sacrifices

Why so many details?

(LASB) “A centralized **standardized form of worship** prevented problems of belief which could arise from individuals creating their own worship.

Also, it differentiated the Hebrews from the heathen Canaanites they would meet in the promised land. By closely following God’s instructions, the Hebrews could not possibly join the Canaanites in their immoral religious practices.

Finally, it showed Israel that God was serious about his relationship with them”

¹⁰“You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull.

¹¹Then you shall kill the bull before the Lord, *by* the door of the tabernacle of meeting.

v. 10 (Expositors) “A bull was brought as a sin offering to atone for Aaron and his son’s past sins. This was accomplished in symbol by laying their hands on the bull’s head, in effect transferring their sins to the sin-bearer....and the clear parallel of the Day of Atonement”

v. 11 (Expositors) “The bull was next slaughtered in the presence of the Lord as an act of appeasement”

¹²You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

v. 12 (Expositors) “Applying blood to the horns of the altar and the base of the altar sanctified the offering place as well as the offering”

¹³And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar.

¹⁴But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It *is* a sin offering.

v. 14 “it is a **sin offering**”

(The Pentateuch) “The offerings emphasized **redemption** as the basis and well spring of service”

(Tanakh) “better, ‘purification offering’ [Lev. 4:3]

v. 14 (Expositors) “The flesh and its skin and its offal, however, were thought of as being permeated with sin and thus were burned outside the camp.

Similarly, Christ our sacrifice offered up his spirit to the heavenly Father, but his flesh went into the tomb, outside the camp” [Heb. 13: 11-13]

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

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

¹⁷Then you shall cut the ram in pieces, wash its entrails and its legs, and put *them* with its pieces and with its head.

¹⁸And you shall burn the whole ram on the altar. It *is* a burnt offering to the Lord; it *is* a sweet aroma, an offering made by fire to the Lord.

(Expositors) “As with the bull, Aaron and his sons were to identify with one of the rams by laying on their hands. [v.15]

This ram was completely offered to the Lord. [v.18]

Entire and wholehearted dedication of everything they were or hoped to be to God was called for.

This constituted the ‘sweet aroma’ to the Lord.”

v. 18 ‘sweet aroma’

(Companion) “Heb. *savour of rest*. i. e. complacency or satisfaction”

¹⁹“You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram.

²⁰Then you shall kill the ram, **and** take some 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, on the thumb of their right hand **and** on the big toe of their right foot, **and** sprinkle the blood all around on the altar.

“and” [repetition]

(Companion) “fig. of speech, calling our attention to the several parts touched by the atoning blood.

All were consecrated and each one singled out and emphasized by the several *and*”

Consecration of:

“tip of the right ear”—hears the word of God

“thumb of the right hand”—does the mediating work for the people

“big toe of the right foot—the walk of the priests to be examples

²¹And 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, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons’ garments with him.

Blood and oil sprinkled on their clothes—represented the full consecration of Aaron and his sons

²²“Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe *attached to* the liver, the two kidneys and the fat on them, the right thigh (for it *is* a ram of consecration),

²³one loaf of bread, one cake *made with* oil, and one wafer from the basket of the unleavened bread that *is* before the Lord;

²⁴and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them *as* a wave offering before the Lord.

²⁵You shall receive them back from their hands and burn *them* on the altar as a burnt offering, as a sweet aroma before the Lord. It *is* an offering made by fire to the Lord.

²⁶“Then you shall take the breast of the ram of Aaron’s consecration and wave it *as* a wave offering before the Lord; and it shall be your portion.

v. 24 “wave offering”—shows that the sacrifice was given to God and then received back by the priest for his use

“Everything that had been waved except for the ‘breast of the ram’ [v.26] was then burnt on the altar” (Expositors)

(NSB) “The offering made clear that everything was owed to God, but some was received back as God’s gift”

²⁷And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of *that* which is for Aaron and of *that* which is for his sons.

“wave offering”

(Companion) “Turned to the four quarters of the earth”

(Barnes) “”The waving was the more solemn process of the two: it was a movement several times repeated, while heaving was simply a lifting up once”

²⁸It shall be from the children of Israel *for* Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, *that is*, their heave offering to the Lord.

(NSB) “The word translated ‘heave offering’ means ‘something held up[before the Lord]’
Another meaning of this word is contribution”

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

³⁰That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy *place*.

(Expositors)

[v.29] “The ordination garments of Aaron and his sons were to be passed down for future ordinations

[v.30] The priest who would follow Aaron as high priest would wear these garments for seven days perhaps symbolizing the completeness of his consecration”

³¹“And you shall take the ram of the consecration and boil its flesh in the holy place.

³²Then Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of meeting.

³³They shall eat those things with which the **atonement** was made, to consecrate *and* to sanctify them; but an outsider shall not eat *them*, because they *are* holy.

(NSB) “The priests were to eat the meat of the ram of consecration in a meal of celebration, along with the bread.

“atonement”

(Companion) “First occurrence of the English word. The Heb. Kaphar= to cover...hence used of the mercy seat”

³⁴And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it *is* holy.

(NSB) “An outsider was not to eat this food, nor were any leftovers permitted. Anything not eaten as part of the sacred feast had to be burned”

³⁵“Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.

³⁶And you shall offer a bull every day *as* a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it.

³⁷Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.

(NSB) “The rites of consecration lasted seven days. The repetition of these actions, day after day, dramatically emphasized the need for holiness and faithfulness in worship”

‘seven days’

(Expositors) “After seven days of consecration, the altar would be ‘most holy’ which is explained to mean that whatever touches it would likewise be made holy”

³⁸“Now this *is* what you shall offer on the altar: two lambs of the first year, day by day **continually**.

³⁹One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.

(The Pentateuch) “The continual burnt-offering meant constant consecration”

Romans 12:1

¹I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

v. 39 “in the morning and...at twilight”

(Tanakh) “This offering, made twice daily and known as the ‘tamid’ (regular sacrifice), became the core of the sacrificial system.

(Barnes) “The victim slain every morning and every evening was an acknowledgement that the life of the people belonged to Jehovah”

⁴⁰With the one lamb shall be one-tenth *of an ephah* of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine *as* a drink offering.

⁴¹And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the Lord.

(BKC) “Two lambs were sacrificed....accompanied by a grain offering (flour and oil) and a drink offering (wine).

Thus the daily offerings contained the basic parts of the people’s daily diet: meat, flour, oil and wine. These daily offerings....were pleasing to the Lord.

Similarly Christ’s sacrifice of Himself was “a fragrant offering and sacrifice to God”

Ephesians 5:2

²And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

(Barnes) “the offering of a meal was an acknowledgment that all their works rightly done were His due” [Lev.2]

(BKC)“The passage ends with a statement about the importance of the daily burnt offerings in Israel’s daily life.

Fellowship with God is on the basis of blood shed for sins”

⁴²*This shall be a **continual** burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you.*

⁴³And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory.

⁴⁴So I will **consecrate** the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests.

The constant consecration allows the meeting between God and his people

And the blessing that result from the continual consecration



⁴⁵I will dwell among the children of Israel and will be their God.

⁴⁶And they shall know that I *am* the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I *am* the Lord their God.

Lessons

God gave wonderful and planned detailed instructions for the adorning of the priesthood—of the best quality and standards



When we come before God to worship we should dress and groom to the best of our ability, our highest standard

Aaron and his sons were set apart for special service to God



We have been called today a “royal priesthood” to serve God...and all of the responsibility given us to train to serve in the kingdom