



Exodus 29

1. Anointing and ordaining is an important part of qualifying those who will function as God's senior leaders/elders (i.e. priests) to His people (1-9 w/Lev 4:13-31 = [elders, anointed priests/senior elders] = leaders, common people = congregation; NT example = James at Jerusalem – Act 21:18).

2. The transfer of the people/priests' sins (i.e. loosing and binding) thru the hands of the priests has now been replaced by the waters of baptism (10, 15 w/Lev 1, 4, 10:17 and Exo 28:30 w/Mat 3:13-15 w/Lev 16; Isa 53; Act 22:16 w/1Pe 2:24).

3. To consecrate - or set apart someone as holy/just before God requires that atonement be made for both sins of ignorance and intentional sins (i.e. a sin offering for ignorance – 10-14 w/Lev 4, and burnt offering for intentional sins are required – 15-18 w/Lev 1; Lev 16:1-5 = Yom Kippur was both; NT = Jesus' died as our Yom Kippur sacrifice – Heb 9:11-12; 1Jo 2:2; *The Passover sacrifice is not an atoning sacrifice but a substitutionary/redemptive sacrifice – i.e. sacrifice reminding us and God that something/someone is taking our guilt for sin. Its establishment in Exo 12 as "passover" however, signifies the nature of those atoning sacrifices that would follow – versus our redemptive substitute [Christ] and His sacrifice – Heb 10:1-18; As to reminding consider – Luk 22:19).

4. The throwing of the blood against the sides of the altar for the burnt (intentional sin) offering (20) versus pouring it out at the base for the sin (of ignorance) offering (12) may be meant to communicate the more serious nature of the burnt offering versus the sin offering (See and compare also Lev 1 and 4).

5. The ceremony surrounding the ram of ordination (or "other ram" – 19) communicates that those ordained to ministry: 1) must be holy in their listening (what they listened to), actions (what they did) and travels (where they went) (20), 2) are to be viewed as uniquely set apart and speaking authoritatively for God (21, 29-30 w/43-44 = God will meet w/the people thru the priests), 3) are to give their best (or focus) to God (22-25; 2Ti 2:4), 4) are to receive their "portion" for living from what is given to God by the people (26-28 w/31-34), 5) are necessary to there being a church – or place where people can gain and maintain covenant relationship w/God (35-46, esp.45 = This verse is to be understood w/in the given context of the priesthood and their ministry before God in His house) (See also Lev 8).

6. Those who like dark meat are more godly (like God) than those who prefer white meat (22 versus 26 ☺).

Exodus 30

1. The golden altar (of Yom Kippur) used only once a year for sacrifice (that was also carried in before the ark of the covenant) was meant to communicate the precious and comprehensive nature of its sacrifices (versus those done outside on the bronze altar throughout the year) (1-10; Consider Joh 13:1-8).

2. The golden altar where special incense was to be burned perpetually was meant to (also) communicate the precious nature of the prayers of God's people (7-9 w/Rev 5:8 and 8:4).

3. Those things associated with the priests/peoples' cleansing/atonement: 1) are not to be used for common purposes/things (17-38), 2) are to be provided thru the offering of the people ("atonement money"; 11-16).

Exodus 31

1. We must remember that all ability and intelligence in this world comes from God and therefore sb used to serve Him (1-11).

2. Like circumcision, observance of the Sabbath was a "sign" that the Israelites had entered into "covenant" relationship, been sanctified – or made "holy" by God (see Lev 23) that has now been fulfilled through faith in Christ Who has become our circumcision and Sabbath (12-18; Lev 23; Heb 3-4; v16 – as a covenant *sign* forever = a sign associated w/this covenant forever).

Exodus 32

1. Worrying about what you don't know can lead to quick disobedience, serious idolatry, God's refusal to forgive you and the promise of His future wrath against you (1-10, 30-35).

2. God's choice to not make you suffer for your sins now just means He has picked a date in the future when you will (11-14 w/30-35; Gal 6:7-10).

3. Faithful pastors get angry and pursue severe punishment against those in their congregation living in serious sin, whereas unfaithful pastors get scared, give in and make excuses (the actions of Moses versus Aaron; 15-20, 25-29 versus 2-6, 21-25a).

4. Those truly on the "Lord's side" are those who do not tarry, pity or shrink back from executing justice even against family and close friends (26-29; see similar Num 25:1-18; Deu 16:20, 19:21).