

The Priests and the Sabbath – Exodus 28, 29, 30

Chiasm in 25 -30

A: 25 to most of 27 describes 7 different things - list of 7 materials, Ark, Table, Menorah (7 lights), curtains and tent, Altar outside the tent, curtains

B: Burning the lamp continually from evening to morning

C: Priestly Clothes – 7 items, middle item is gold plaque on the forehead

C: Ordaining the priest – 7 days

B: Daily sacrifices – morning and evening

A: 7 more things described – Altar of Incense, Census, Water basin, anointing oil, incense, artisans, rest on the Sabbath

I. Oil and Incense (Exodus 30:22-38)

22 Moreover, the LORD spoke to Moses, saying, 23 "Take also for yourself the finest of spices: of flowing myrrh five hundred [shekels,] and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, 24 and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin. 25 "You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil. 26 "With it you shall anoint the tent of meeting and the ark of the testimony, 27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, 28 and the altar of burnt offering and all its utensils, and the laver and its stand. 29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy. 30 "You shall anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me. 31 "You shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations. 32 'It shall not be poured on anyone's body, nor shall you make [any] like it in the same proportions; it is holy, [and] it shall be holy to you. 33 'Whoever shall mix [any] like it or whoever puts any of it on a layman shall be cut off from his people.'" 34 Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. 35 "With it you shall make incense, a perfume, the work of a perfumer, salted, pure, [and] holy. 36 "You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you. 37 "The incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the LORD. 38 "Whoever shall make [any] like it, to use as perfume, shall be cut off from his people."

- Anointing Oil for all of the Tabernacle and its furniture and utensils and Aaron and the other priests
 - Made from Myrrh, Cinnamon, fragrant cane, cassia, olive oil
- Incense burnt before the Ark on the altar of Incense
 - Burnt perpetually – in the morning and evening (30:7-8)
 - Made from stacte, onycha, galbanum, and frankincense
- The anointing process changes the status of the tabernacle, its elements, and its priests
 - They become set apart or 'holy'
- The same anointing oil is to be used anytime there is a new high priest or the tabernacle and priests need to be consecrated
- Even this specific mixture is set apart to be used only for the tabernacle and dedicating things to God
 - 'cut off' – execution or banishment
- Incense was burnt as continual prayers to God from the Israelites
 - Given the same sacredness as the oil

II. Priestly Garments (Exodus 28:1-43)

a. There were several duties that the priests carried out:

- i. Representing God and humans to one another – seen in their garments, maintaining the tabernacle, teaching the law, etc..
- ii. Interceding and taking action on humanity's behalf – making sure everything is done correctly in sacrifices, offerings, giving judgements, etc.
- iii. Giving Blessings – mediator of God's blessing to the people, Aaron's blessing – continuation of God's blessing to Abraham
 1. Numbers 6:24-26 - 24 The LORD bless you, and keep you; 25 The LORD make His face shine on you, And be gracious to you; 26 The LORD lift up His countenance on you, And give you peace.'
- iv. Worship – creating music

Introduction (vs. 1-5)

1 "Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me--Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2 "You shall make holy garments for Aaron your brother, for glory and for beauty. 3 "You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister as priest to Me. 4 "These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me. 5 "They shall take the gold and the blue and the purple and the scarlet [material] and the fine linen.

- Priestly lineage announced – not merit based, appointed by God
- These garments have a specific role to play in the tabernacle
 - Sets specific people apart
- Priest's role is to give honor and glory to God first and foremost – maintain the connection between God and the people
 - Offer both gifts and sacrifices for sins

Ephod (vs. 6-14)

6 "They shall also make the ephod of gold, of blue and purple [and] scarlet [material] and fine twisted linen, the work of the skillful workman. 7 "It shall have two shoulder pieces joined to its two ends, that it may be joined. 8 "The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet [material] and fine twisted linen. 9 "You shall take two onyx stones and engrave on them the names of the sons of Israel, 10 six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. 11 "As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree [settings] of gold. 12 "You shall put the two stones on the shoulder pieces of the ephod, [as] stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial. 13 "You shall make filigree [settings] of gold, 14 and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree [settings].

- Has blue, purple, and scarlet thread of fine twisted linen
- Gold woven throughout
- Two Onyx stones, one on each shoulder with the 12 tribes of Israel engraved – 6 each side
- Band of the same material to hold the ephod to the priest's body
- All set in gold or connected by gold chains
- The High Priest represents all of Israel when he ministers in the tabernacle
- Carries the people on his shoulder – their sins, offerings, etc.

Breastpiece of Judgement (vs. 15-30)

15 "You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet [material] and fine twisted linen you shall make it. 16 "It shall be square [and] folded double, a span in length and a span in width. 17 "You shall mount on it four rows of stones; the first row [shall be] a row of ruby, topaz and emerald; 18 and the second row a turquoise, a sapphire and a diamond; 19 and the third row a jacinth, an agate and an amethyst; 20 and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. 21 "The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be [like] the engravings of a seal, each according to his name for the twelve tribes. 22 "You shall make on the breastpiece chains of twisted cordage work in pure gold. 23 "You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. 24 "You shall put the two cords of gold on the two rings at the ends of the breastpiece. 25 "You shall put the [other] two ends of the two cords on the two filigree [settings,] and put them on the shoulder pieces of the ephod, at the front of it. 26 "You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. 27 "You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. 28 "They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. 29 "Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. 30 "You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.

- Also made of red, blue, purple, and gold
- Folded over so it creates a pouch and is a perfect square
- 12 stones each with the name of a tribe etched on it
- Gold chains to and blue cord that connects it to the ephod so it is suspended over the heart
- Contain the Urim and Thummim
- Another representation of all of Israel but more focused on judgements and being led by the Lord
- Urim and Thummim – unsure of what they are, but were ways to secure divine decisions, form of divination – lots cast
 - Heart was the site of intellect and wisdom
- Probably means 'the lights and the perfections' – one probably represented 'no' and the other 'yes'
 - Every decision came from God and it is centralized to the place of worship – not something that just anyone can claim

Robe (vs. 31-35)

31 "You shall make the robe of the ephod all of blue. 32 "There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. 33 "You shall make on its hem pomegranates of blue and purple and scarlet [material,] all around on its hem, and bells of gold between them all around: 34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. 35 "It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die.

- Worn Under the Ephod
- Made of all blue material with woven work around the neck so it wouldn't tear
- Around the hem, had fabric pomegranates of blue, purple, and scarlet
- Pomegranates alternated with bells
- The blue was a representation of the sky and the heavenly work that the priest was performing
- Not certain the full meaning of the pomegranates – connection to the fruit of Eden or richness of the promised land
 - Symbols of God's presence and richness of His blessings
- Bells announced priest's presence in the tabernacle
 - 35 "It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die.
 - Form of worship?

Golden Plate (vs. 36-38)

36 "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the LORD.' 37 "You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. 38 "It shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

- Plate of pure gold that would go on the forehead fastened by blue cord to the turban
- Possibly round – word is close to the word for rosette
- Engraved with 'Holy to the LORD'
 - 'holy' means set apart
- Bearing sanctuary-related sin as the authorized representative
 - If there is anything that was slightly wrong or done incorrectly – Aaron was the one who bore that and would appease for it on the Day of Atonement – unintentional sins related to offerings and worship
 - Ensures nation's acceptance before God
- Possibly part of ritually purifying him to protect him as he worked in the tabernacle

Tunic, Turban, Sash, and Other Priests (vs. 39-43)

39 "You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver. 40 "For Aaron's sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty. 41 "You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests. 42 "You shall make for them linen breeches to cover [their] bare flesh; they shall reach from the loins even to the thighs. 43 "They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It [shall be] a statute forever to him and to his descendants after him.

- Tunic and Turban made of fine white linen – white symbolizes purity
- Sash is made of blue, purple, and scarlet linen like the ephod and breastpiece
- Tunic and Sash worn under the robe
- Linen undergarments were made also to protect them from desecrating the tabernacle
 - 20:26 'And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.'

III. Consecration of the Priests and Sacrifices (Exodus 29:1-46)

Consecration (vs. 1-9)

1 "Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish, 2 and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour. 3 "You shall put them in one basket, and present them in the basket along with the bull and the two rams. 4 "Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. 5 "You shall take the garments, and put on Aaron the tunic and

- The garments aren't the only thing that sets the priests apart from the rest of the Israelites
 - Consecration dedicates the priests to God and to doing His work
 - Outward preparation to meet God symbolizes the inward consecration God requires of His people

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 "Then you shall take the anointing oil and pour it on his head and anoint him. 8 "You shall bring his sons and put tunics on them. 9 "You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.

- First the priests are washed – physically cleaned – washing away their impurities
 - Symbolizes the purity that must characterize them
- Second is the dressing – putting on the clothes and stepping into the part
- Lastly is anointing – marks transition to a new status – becoming holy to enter the holy space – like kings

Sacrifices of the Consecration (vs. 10 – 37)

10 "Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull. 11 "You shall slaughter the bull before the LORD at the doorway of the tent of meeting. 12 "You shall take some of the blood of the bull and put [it] on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. 13 "You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. 14 "But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering. 15 "You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram; 16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar. 17 "Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put [them] with its pieces and its head. 18 "You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD. 19 "Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram. 20 "You shall slaughter the ram, and take some of its blood and put [it] on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the [rest of the] blood around on the altar. 21 "Then 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 and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as 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 lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination), 23 and one cake of bread and one cake of bread [mixed with] oil and one wafer from the basket of unleavened bread which is [set] before the LORD; 24 and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD. 25 "You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD. 26 "Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion. 27 "You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons. 28 "It shall be for Aaron and his sons as [their] portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, [even] their heave offering to the LORD. 29 "The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained. 30 "For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy

- After the consecration of the priests, there were 3 sacrifices – 1 bull as a sin offering, a ram as a burnt offering, and another as a ram of ordination
- Sin offering was for unintentional sins – this is specifically for the priests
 - Laying of hands transfers the sin to the animal
- Horns of the altar represent salvation or atonement for the sins
- Most precious parts of the bull were burned on the altar, the rest (thought of bearing the sins) outside of the camp because it was for the priests
- The first ram was a burnt offering
 - Represents complete surrender to God – atonement for sins and total dedication to God
 - The whole animal was burned showing total consecration
- Laying of hands was the transfer of guilt to the ram
- The last ram was a ram of ordination (peace offering) – only used for the consecration of the priests
- Laying of hands transfers future responsibility and need for atonement onto the animal
- Blood on the ear, thumb, and toes
 - Sensitivity to hearing God's word
 - Work of hands and feet serviced to God
 - Symbolizes that the animal is taking their place, symbolic death means they belong to God
- Wave and heave means lifting them to the Lord and dedicating them to Him
 - Some burnt, others eaten by Aaron and his sons
- This is to happen whenever there is a consecration of a high priest – to be passed through the lineage of Aaron

place. 31 "You shall take the ram of ordination and boil its flesh in a holy place. 32 "Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting. 33 "Thus they shall eat those things by which atonement was made at their ordination [and] consecration; but a layman shall not eat [them,] because they are holy. 34 "If any of the flesh of ordination or any of the bread remains until 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; you shall ordain them through seven days. 36 "Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it. 37 "For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, [and] whatever touches the altar shall be holy.

- Ram of ordination = ram of filling – represents filling their hands with the sacred duties of the priesthood
- Only the priests could eat the offering because they have been made holy through the consecration
- There is to be seven days of sin offerings to complete the consecration of the priests
- Seven is the number of completeness – after a sacrifice each of the seven days, the altar will be purified and sanctified
 - Will be able to provide atonement for future sacrifices

Continual Sacrifices (vs. 38 – 42)

38 "Now this is what you shall offer on the altar: two one year old lambs each day, continuously. 39 "The one lamb you shall offer in the morning and the other lamb you shall offer at twilight; 40 and there [shall be] one-tenth [of an ephah] of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb. 41 "The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD. 42 "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.

- After the consecration, every day there are to be two burnt offerings – morning and evening
 - 1 lamb, bread, and wine
- Daily dedication and atonement for the people of Israel
- The whole tabernacle is created in a way to perpetually remind and bring the people closer to God
 - Continued sacrifices – dedication and atonement
 - Continued incense – prayers and worship
 - Continued light – God's blessing and abundance
 - Continued bread – blessing of abundance

Final Summation of Consecration (vs. 43-46)

43 "I will meet there with the sons of Israel, and it shall be consecrated by My glory. 44 "I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me. 45 "I will dwell among the sons of Israel and will be their God. 46 "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.

- My glory – God coming to reside in the temple over the Ark
- In Summary, God uses covenant language – shows divine promise, if the people follow His words and remember, then He will dwell with them

IV. Artisans (Exodus 31:1-11)

1 Now the LORD spoke to Moses, saying, 2 "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3 "I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all [kinds of] craftsmanship, 4 to make artistic designs for work in gold, in silver, and in bronze, 5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all [kinds of] craftsmanship. 6 "And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you: 7 the tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent, 8 the table also and its utensils, and the pure [gold] lampstand with all its utensils, and the altar of incense, 9 the altar of burnt offering also with all its utensils, and the laver and its stand, 10 the woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, [with which] to carry on their priesthood; 11 the anointing oil also, and the fragrant incense for the holy place, they are to make [them] according to all that I have commanded you."

- Bezalel – means 'in the shadow / protection of God'
 - Hur maybe the son of Caleb
- Oholiab – means 'the (divine) father is my tent / tabernacle'
- 'Filled with the Spirit of God' – ability to work as a skilled craftsman was a spiritual gift, equipped a person for special service to God
 - First people to be filled with the Spirit of God
 - God's Spirit was involved in creation and now used in the creation of His temple
 - God's Spirit not just for those who do traditional roles, but also artistic

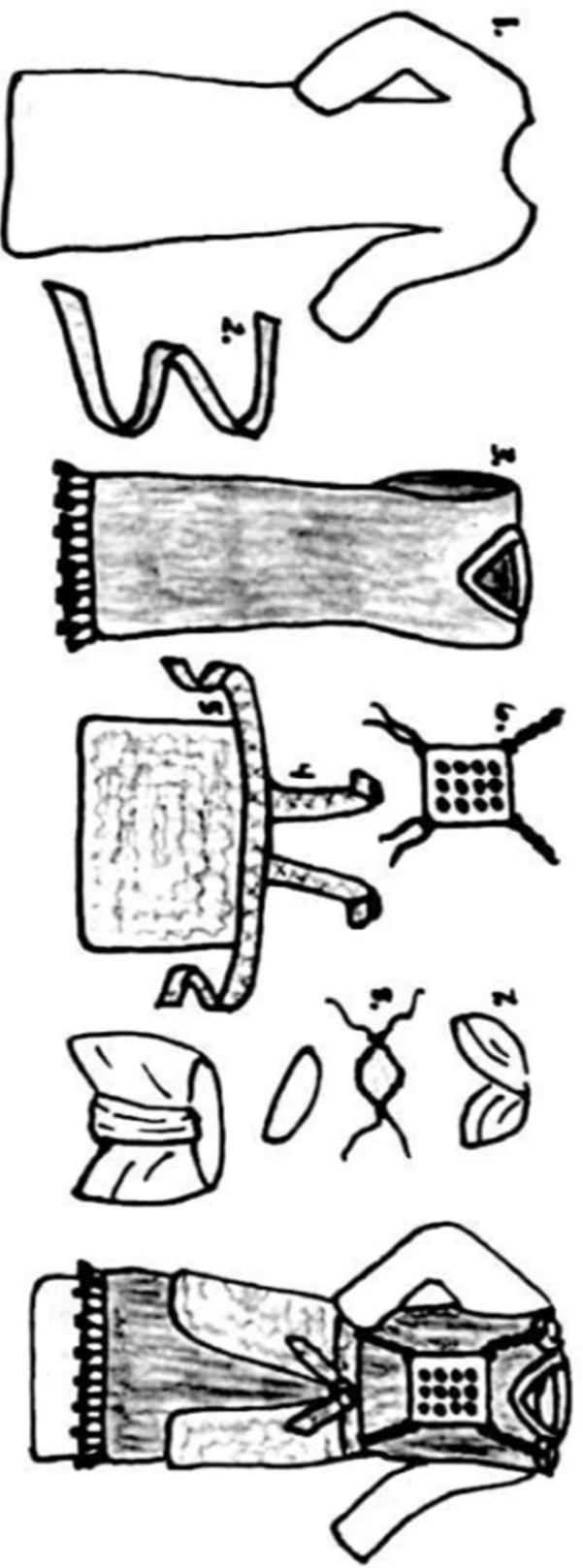
V. Sabbath (Exodus 31:12-18)

12 The LORD spoke to Moses, saying, 13 "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for [this] is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. 14 'Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. 16 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.' 17 "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased [from labor,] and was refreshed." 18 When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

- Last of the seven speeches from YHWH – holy time is the climax of holy space
 - Combines sacred time with sacred space
- Sabbath was a sign of the covenant – important to keep the covenant even while working on all of these instructions that He has just given
 - Emulate God's pattern in creation
 - Another perpetual commitment of the people
- Moses 40 days and 40 nights ends with the giving of the tablets, written by God himself
 - God's covenant and the stipulations were His
 - 2 copies as with tradition – both in the Ark, one for God and one for Israel laid up in the presence of God

VI. Why does this Matter?

Feature	OT High Priest	Jesus, the Great High Priest
Status / origin	Human, subject to sin, from Levi / Aaron	Divine and human, sinless, from Judah, after order of Melchizedek
Priesthood Term	Temporary; died and succeeded by another	Permanent; an eternal priesthood
Sacrifice Offered	Repeated animal sacrifice	Offered himself, perfect and eternal sacrifice for all
Location of Ministry	Earthly, man-made temple, copy of the true	Ascended to heaven, ministers in true heavenly sanctuary at God's right hand
Access to God	Entered Most Holy Place on Day of Atonement	Provides direct and continuous access to God's throne for all believers
Intercession Role	Intercessor for people on Earth	Sits at God's right hand, interceding for all believers
Sympathy / Relation	Could sympathize with weaknesses as a fellow sinner	Can sympathize with weaknesses and temptations – tempted in every way, without sin



Priestly Garments. Drawing by Carmen Imes. Imes, Carmen Joy (2018). Bearing YHWH's Name at Sinai. Eisenbrauns. 125.