

Exodus Chapter 29 Continued

Verses 22-28

The “wave offering” was waved back and forth between the altar and the priest, signaling it was a gift to the LORD.

Then those items were burned on the altar, except the “breast of the ram,” which was to be eaten by Aaron and his sons.

In this way, the Hebrew people contributed to the work of the LORD.

The “heave offering” was something held out before the LORD; it was not tossed.

Exodus 29:22 "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul [above] the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a ram of consecration:"

These were the portions commonly burnt upon the altar in the case of peace offerings (see Leviticus 3:9-11).

By “the rump” is meant the broad fat tail which characterizes Oriental sheep, and which is said to weigh from six to twenty pounds.

"And the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them" (see Exodus 29:13).

"And the right shoulder":

What was to be done with it is afterwards observed as well as with the rest.

"For it is a ram of consecration":

Or "of fillings"; Jarchi says, the Scripture declares these fillings to be peace offerings, for they minister peace to the altar, and to him that does the service, and to the owners.

Wherefore the breast was necessarily his that did the service for his portion, and this was Moses, for he ministered in the fillings.

And the rest Aaron and his sons ate, for they were the owners.

We see that these parts of the ram were from its innermost being.

The "caul" had to do with bitterness.

This to me has to do with the thoughts and intents of our inner most being.

Since this was a ram (burnt offering), it probably had to do with our Lord Jesus being wholesome from the inside out.

This when it is burned, would make a sweet smelling savor.

This "shoulder" would be waved before the LORD.

Exodus 29:23 "And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that [is] before the LORD:"

“Of the unleavened bread”:

As (in Exodus 29:2).

Large bread is meant, as Ben Melech observes, for the rest were cakes and wafers, as follows.

"And one cake of oiled bread":

Which was made of flour and oil mixed and tempered together.

"And one wafer out of the basket of unleavened bread":

Which was anointed with oil and crossed, as the Jewish writers say.

"That is before the LORD; which basket of unleavened bread, cakes, and wafers, was set in the court of the tabernacle, and so said to be before the LORD.

Being devoted to whatever use he should assign them, being by his orders brought here.

This "loaf of bread" was symbolic of Jesus.

"Unleavened", as we have said before, means without sin.

This "oiled bread" means full of the Holy Spirit of God.

Exodus 29:24 "And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them [for] a wave offering before the LORD."

Rather, on the hands. Having placed the offerings on the hands of his brother and his brother's sons, Moses was to put his own hands beneath theirs, and to make a waving motion towards the four quarters of the sky, thus presenting the offerings to the ubiquitous God.

Aaron and his sons thus performed their first priestly act, as passive instruments in Moses' hands, by his muscular energy.

Their priestly character was by these means made complete.

On “wave offerings,” see note upon Lev. 7:30.

Until this time, Aaron and his sons had been just standing there while Moses was doing the ceremonial things.

Now Moses was placing this in Aaron's and his sons' hands.

From this point on, Aaron and his sons would be doing the ceremonial things in the tabernacle. This was waved before the LORD; shown for approval.

Are our hands so full of the things of God that we have nothing left for the world?

Exodus 29:25 "And thou shalt receive them of their hands, and burn [them] upon the altar for a burnt offering, for a sweet savor before the LORD: it [is] an offering made by fire unto the LORD."

After they had been put into them, and filled with them, and waved by them.

"And burn them upon the altar for a burnt offering":

Not the flesh of the ram, which is after ordered to be boiled and eaten by Aaron and his sons.

But the fat of it, before described, with one loaf, one cake, and one wafer of unleavened bread, out of the basket.

"For a sweet savor before the LORD": That it might be grateful and acceptable to him, as it was.

"It is an offering made by fire unto the LORD": (see Exodus 29:18).

Now we saw Aaron and his sons put the offering on the altar to burn.

This was a willful act upon their part.

They had now accepted their responsibility and were carrying out their service to God.

This fat and insides of the ram put off a sweet savor to the LORD as it burned.

This would be totally burned up.

Their hands were now filled with God's work.

They lifted this offering for God's inspection.

Exodus 29:26 "And thou shalt take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be thy part."

It was the general law that in “wave offerings” the breast should be the officiating priest’s (Lev. 7:29-31); hence, on this occasion, it was assigned to Moses.

This handling and waving of the offering was not only an inspection of the offering; but also the High priest and priest needed to see if this was worthy to approach the LORD with.

We have to know the LORD for ourselves before we can do anything for anyone else.

Verses 27-28

“Wave offering ... heave offering” (see note on Leviticus 7:30-32).

Exodus 29:27 "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons:"

For the future, in every case of offerings made at a consecration, both the breast and the right shoulder (Lev. 7:32), were to be given to the officiating priest, who was to “wave” the one and “heave” the other before the LORD.

“Heaving” was a single movement; an uplifting of the thing heaved.

“Waving” was a repeated movement, a swaying of the thing waved backwards and forwards horizontally.

Both were modes of presenting the thing to God.

The servant of God was to live of the offerings in the temple.

God was teaching Aaron and his sons that very thing here.

This breast and shoulder was for the high priest and his sons, the priests.

1 Cor. 9:13 "Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?"

Exodus 29:28 "And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] a heave offering: and it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the LORD."

That is, the shoulder, which seems particularly meant, though the breast also was theirs, which was at this time given to Moses, he being priest.

And this was an everlasting statute and ordinance in all generations, as long as the priesthood of Aaron lasted, until the Messiah should come and put an end to it.

And this the children of Israel were always to allow the priests.

The shoulder, because Aaron bore their names before the LORD upon his shoulders, for a memorial.

And the breast for a like reason, because he bore their names in the breastplate of judgment upon his heart, and their judgment also before the LORD continually (Exodus 28:12).

"For it is a heave offering":

It is lifted up to the LORD, and therefore is given to his priest.

"And it shall be a heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD":

It being heaved up and given to the priest, it was reckoned an offering to the LORD, and was accepted by him as a peace offering.

And it was an emblem of the lifting up of their hearts to God, and of the going up of the affections and desires of their souls to him.

And of their serving and worshipping him in spirit and in truth; who is a spirit and was their Father in heaven.

To whom their eyes, hearts, and hands, were to be lifted up.

Exodus 29:29 "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them."

That son that succeeded him in the priesthood; for the priesthood continued in Aaron's family by succession.

The eldest son being high priest or until the disposal of this office fell into the hands of Heathen princes, and then it was obtained by interest or money.

Now, though the coat and breeches might be wore out by Aaron before he died.

Yet the robe of the ephod, and the ephod, and its girdle, and the breastplate, might continue, and go from father to son, and especially the latter, even to succeeding ages (see Num. 20:26).

"To be anointed therein, and consecrated in them":

This is to be understood only of the high priesthood, and of anointing and consecrating to that.

For none but high priests were anointed, and their sons who succeeded them in that office, and who were anointed, and consecrated in like manner as Aaron was.

By washing, clothing, anointing, and sacrificing.

Exodus 29:30 "[And] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy [place]."

The Targum of Jonathan is, "who shall rise after him of his sons, not of the Levites."

For the high priest was to be of the family of Aaron, a descendant of his.

It was not enough that he was of the tribe of Levi, but he must descend from Aaron, either in the line of Eleazar or of Ithamar.

"Shall put them on seven days":

The next successor was to wear the garments seven days running.

"When he cometh into the tabernacle of the congregation to minister in the holy place":

To offer sacrifice in the court of the tabernacle, on the altar of burnt offering, and to offer incense on the altar of incense, and to trim the lamps of the candlestick, and to put the shewbread on the table.

We can quickly see from this, that seven days was the length of time the high priest would be in the temple to minister.

This was speaking of the time when something happened to Aaron and he could no longer minister.

Then one of his sons took over from him.

Exodus 29:31 "And thou shalt take the ram of the consecration, and seethe his flesh in the holy place."

In the court-yard at the door of the tabernacle, where it was both boiled and eaten, as appears from this and the next verse (and from Leviticus 8:31).

And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other holy place but this.

Exodus 29:32 "And 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 the congregation."

Typical of the flesh of Christ, whose flesh is meat indeed, and to be eaten by faith, whereby it becomes spiritual food, savory and nourishing, as it is to all the Lord's priests, or who are made so to God.

"And the bread that is in the basket":

The unleavened bread, cakes, and wafers (Exodus 29:2), what was left of them, one loaf, one cake, and one wafer, having been put into the hands of Aaron and his sons, and received from them and burnt (Exodus 29:23).

This may figure Christ the bread of life, held forth in the ministry of the word, for believers in him to feed upon.

"By the door of the tabernacle of the congregation":

The whole court, Jarchi says, was so called, where the people in common assembled, and the Lord met with them.

And so may point at the public ordinances, where Christ is set forth as food for souls.

We see that Aaron and his sons were to cook (seethe), and eat the ram and the basket of bread.

Remember Jesus is the bread and the Holy Spirit is the oil.

We see Aaron and his sons taking Jesus and the Holy Spirit into their beings.

Exodus 29:33 "And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof], because they [are] holy."

For the sins of Aaron and his sons, for they were men of infirmity, and needed sacrifice for sin themselves.

And herein Christ their antitype excelled them, that he had no sin of his own, and needed not to offer first for them.

And then for the sins of others, as Aaron and his sons, the types of him, did.

And their eating of the sacrifice for atonement points at the receiving of the atonement of Christ's sacrifice by faith, and the enjoyment of it and the blessings following on it.

"To consecrate and to sanctify them":

That they might be filled and fitted, and set apart and devoted to the office of the priesthood, and minister in it.

"But a stranger shall not eat thereof, because they are holy":

Meaning not one of another nation, but of another family, though an Israelite.

The Targum of Jonathan renders it, a profane and common person, a layman, one that was not a priest.

Who, though he was of the seed of Israel, yet not being of the seed of Aaron, as Aben Ezra interprets it, he might not eat of the above things, because they were devoted to holy uses.

And therefore none but such who were sanctified or set apart to sacred service might partake of them.

We see that this consecration was not just for outward appearances, but these priests and high priest had to be consecrated inside as well.

This consecration could not and must not, be superficial.

It must be of their inner most being.

Exodus 29:34 "And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it [is] holy."

Being more than the priests could eat.

"Then thou shalt burn the remainder with fire":

That it might not be used in a contemptuous manner, or abused to superstitious uses.

The same orders with those respecting what was left of the passover.

Exodus 12:10 "It shall not be eaten, because it is holy":

Which is the reason before given why it should not be eaten by a stranger, and being kept till the next morning it was ordered to be burnt, that it might not then be eaten at all.

It was not to be given to a stranger, nor to be cast to dogs, because it had been devoted to sacred uses.

And it seems as if it was not to be eaten by the priests themselves the next day, who were to live upon the daily provision made for them.

We see by this that the body of Christ is not to be taken lightly.

This bread was certainly symbolic of Jesus' body.

1 Cor. 11:24 "And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Exodus 29:35 "And thus shalt thou do unto Aaron, and to his sons, according to all [things] which I have commanded thee: seven days shalt thou consecrate them."

For their consecration, washing, clothing, anointing them, sprinkling blood upon them and their garments, and offering sacrifice for them.

"According to all things which I have commanded thee":

No one thing was to be omitted, and we find they were carefully and punctually observed (Leviticus 8:1).

"Seven days shalt thou consecrate them":

So long the rites and ceremonies of the consecration were to be performing, that they might be thoroughly used to the putting on of their garments, and the offering of sacrifices as they saw performed by Moses.

And in all respects, be fitted for the discharge of their office.

The Jewish writers generally say that seven days were appointed, that a Sabbath might pass over them.

This consecration took place in a seven day period.

The ceremony involved and the offering was to be made each day, the same for seven days.

This number of days showed the spiritual completeness of this.

Exodus 29:36 "And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it."

That is, every day of the seven days of consecration; denoting the full and complete atonement for sin by the sacrifice of Christ.

Which these sacrifices could not really obtain, and were therefore frequently repeated, in this case seven times.

Figuratively by that number pointing to the full expiation of sin by the atoning Savior, who was made not only an offering for sin, but sin itself by imputation, for his people.

"And thou shalt cleanse the altar when thou hast made atonement for it":

Which though not capable of sin, or of any moral guilt, yet, inasmuch as it was to be of sacred use, and to have sin offerings laid upon it, expiation and cleansing.

In a ceremonial way, were to be made for it, to purge it from the uncleanness of the children of Israel (Lev. 16:18).

This altar was typical of Christ, who is that altar believers in him have a right to partake of.

And though he had no sin of his own, no guilt of that kind to expiate, or pollution to be cleansed from, yet as he had the guilt of his people transferred to him.

And was clothed with their filthy garments, and had their uncleanness on him.

By the sacrifice of himself he purged away sin from himself and them, and was justified and cleared of all, and they in him.

"And thou shalt anoint it, to sanctify it":

Anoint it, as it afterwards was, with the holy anointing oil, whereby it was sanctified, or set apart for holy uses.

In which it was a figure of Christ anointed with the oil of gladness, the Holy Spirit, above his fellows.

And was sanctified and set apart for his priestly office, in which he was both altar, sacrifice, and priest.

This was saying that even though this sacrifice was to be made each day and it seemed useless to clean it up each day, it still had to be cleaned each time before another offering could be made.

To me, this says that we must prepare each service as if it is an individual service, even though, we have had several services before that day.

Each one of these services is special and individual to God.

This reminds me of the one time each day for six days that the children of Israel marched around Jericho.

On the seventh day they marched seven times, blew the trumpet, the people shouted, and the walls fell (Joshua 6:3-5).

If one time had been skipped, the wall would not have fallen.

God has a perfect plan for everything.

It is not for us to question why.

We know He is right. We need to do exactly what He says.

There is a purpose that we do not always understand.

All of these seven days show spiritual completeness.

Exodus 29:37 "Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

Hebrew, an altar, Holiness of Holinesses.

"Whatsoever toucheth the altar shall be holy":

Rather, must be holy.

Nothing which is not holy must touch it.

The future has the force of an imperative, as in the Ten Commandments.

We see that not only shall Aaron and his sons be consecrated, but this altar was made holy.

The same consecration for the people was for the altar.

We see that by close association anything that touched the altar was holy also.

Matthew 23:18-20 "And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty." "[Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?" "Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon."

You see, it is extremely hard to separate the altar and the gift.

Jesus is the gift; He is also, the altar.

He is our altar that we must come to.

There is no other way to heaven, but by Him.

Exodus 29:38 "Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually."

An altar being ordered to be built, and this sanctified and expiated, and priests being appointed and consecrated to the service of it.

An account is given of the offerings that should be offered up upon it every day, besides those that should be offered occasionally, and at other set times.

"Two lambs of the first year day by day continually".

Typical of Christ the Lamb of God, who continually, through the efficacy of his blood, and the virtue of his sacrifice, which are ever the same, takes away day by day the sins of his people.

A lamb is a proper emblem of him for innocence and harmlessness, for meekness and humility, for patience, for usefulness for food and clothing, and especially for sacrifice.

"Of the first year":

May denote the tenderness of Christ, who as he grew up as a tender plant, so as a tender lamb, encompassed with infirmities.

Being in all things like unto his people, excepting sin; and as these were to be without spot (Num. 28:3).

And so here, in the Septuagint version, it may point at the purity of Christ, who is the Lamb of God, without spot and blemish.

And who offered himself without spot to God, and was a fit sacrifice to be offered up for the taking away of the sins of men.

"Day by day continually":

To show, partly, that men do daily contract new defilement, and daily need new pardons.

And partly, that God is not only to be worshipped upon rite Sabbath days, and other set and solemn times, but every day.

Immediately after the consecration of the altar, the daily sacrifice was set up.

Two lambs were to be offered up every day unto the Lord.

These two lambs were to be offered early in the morning and in the evening.

These two lambs were to be the continuous offering.

These lambs were to be of the first year.

This daily offering showed the walk Christians must have.

We must walk daily with the Lord.

Jesus is the Lamb of God.

His sacrifice goes on and on forever.

This sacrifice He made once is good for all of eternity.

This Lamb offering would be accompanied by meat and drink offerings as well.

Daily service to God is our reasonable sacrifice to Him.

This two times a day offering, tells us how important it is for us to pray a minimum of twice a day.

Exodus 29:39 "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:"

A lamb was to be offered upon the altar every morning, and a lamb every evening.

This typified the continual intercession which Christ ever lives to make for his church.

Though he offered himself but once for all, that one offering thus becomes a continual offering.

This also teaches us to offer to God the spiritual sacrifices of prayer and praise every day, morning and evening.

Our daily devotions are the most needful of our daily works, and the most pleasant of our daily comforts.

Prayer-time must be kept up as duly as meal-time.

Those starve their own souls, who keep not up constant attendance on the throne of grace; constancy in religion brings in the comfort of it.

Exodus 29:40 "And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine [for] a drink offering."

I.e. the tenth part of an Ephah; it is sometimes called an Omer (Exodus 16:36; see Lev. 23:13).

The Ephah seems to have been rather less than four and a half gallons (see Lev. 19:36); and the tenth deal of flour may have weighed about 3 pounds 2 ounces.

"A hin":

The word appears to be Egyptian.

The measure was one-sixth of an ephah.

The quarter of a hin was therefore about a pint and a half (see Lev.19:36).

"Beaten oil": (see Exodus 27:20).

"Wine for a drink offering":

The earliest mention of the drink-offering is found in connection with Jacob's setting up the stone at Beth-el (Gen. 35:14).

But it is here first associated with the rites of the altar.

The law of the drink-offering is stated (in Numbers 15:5).

Nothing whatever is expressly said in the Old Testament regarding the mode in which the wine was treated.

But it would seem probable, from the prohibition that it should not be poured upon the altar of incense (Exodus 30:9).

That it used to be poured on the altar of burnt-offering.

We see this daily offering as a renewing of the Spirit of the Lord in mankind every day, which is necessary to live a pleasing life before the Lord.

The symbolism of Jesus in verse 40 are overwhelming.

The lamb represents the Lamb of God who taketh away the sin of the world.

The fine flour represents His sinless humanity.

The oil symbolizes the Holy Spirit.

This wine, indicates the Holy Spirit, which is many times spoken of as the new wine.

Exodus 29:41 "And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the LORD."

See note on (Exodus 29:39).

"And shall do thereto according to the meat offering of the morning, and according to the drink offering thereof":

A meat and drink offering consisting of the same things, for quality and quantity, and made in the same manner, were to be offered with the daily evening sacrifice, as with the morning one.

"For a sweet savor, an offering made by fire unto the LORD":

For these lambs were both burnt with fire upon the altar, and therefore are called a burnt offering in the next verse.

This offering that was burned up and is a sweet smell unto the LORD was certainly symbolic of us offering ourselves as a living sacrifice to God.

This is a substitute for us and is acceptable to God.

Jesus is our substitute.

He is the continuing Lamb.

Verses 42-46

"Tabernacle of meeting" means a "rendezvous tent".

There, the LORD promised to meet with His people.

God's special presence was limited to the tabernacle at that time, whereas today, His presence is in every believer through the Holy Spirit.

Exodus 29:42 "[This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee."

"Throughout your generations":

Perhaps this phrase intends a prophetic reminder or confirmation of a long history for Israel.

Let us read some comparisons that show us the perpetual sacrifice of Jesus Christ, the Lamb of God.

Chapter ten of Hebrews tells us that it is impossible for the blood of goats and bulls to take away sins.

God had a better plan.

He sent the blessed Lamb of God (His Son) as a perfect sacrifice to bring in a better way.

Hebrews 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;".

To get the whole picture (read Hebrews 10:1-18 especially).

However, you should read the whole chapter.

Exodus 29:43 "And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory."

Not only with Moses or with Aaron, and his successors, but with the people themselves, by granting them his gracious presence in public ordinances.

Giving them tokens of his goodwill unto them, and of his acceptance of their offerings, hearing their prayers put up by themselves.

Or by the priest interceding for them, and receiving their thanksgivings for mercies bestowed.

And giving them instructions by the mouth of his priests.

"And the tabernacle shall be sanctified by my glory":

By his Shekinah, or the glory of the divine Majesty, dwelling in it.

Or it may be supplied, the children of Israel shall be sanctified; set apart and distinguished by his glorious presence among them.

The Targum of Jonathan is, "I will be sanctified in or by their princes, because of my glory".

This was the best they could do, until Jesus came and tore down the curtain and made the way open to all believers into the very Holy of Holies where we can meet with God.

Exodus 29:44 "And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office."

The purpose of the formal consecration of the sanctuary and of the priests who served in it was, that the whole nation which Yahweh had set free from its bondage in Egypt might be consecrated in its daily life, and dwell continually in His presence as "a kingdom of priests and a holy nation" (Exodus 19:6).

Exodus 29:45 "And I will dwell among the children of Israel, and will be their God."

"I will dwell":

That He would be their God and they would be His people was one thing, but that He would also dwell or tabernacle with them was a very important reality in the experience of the new nation.

They were to understand not only the transcendence of their God, whose dwelling place was in the heaven of heavens, but also the immanence of their God, whose dwelling place was with them.

Their redemption from Egypt was for this purpose (verse 46).

Exodus 29:46 "And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God."

By his presence with them and by the blessings bestowed upon them, by his care of them, and kindness to them.

"That brought them forth out of the land of Egypt, that I may dwell among them":

Not only did he bring them from there, that they might dwell in the land of Canaan, but that he might "dwell among them".

Which was by far the greatest mercy.

And not only that they might be delivered from the bondage and affliction with which they were sorely pressed, but that they might be a free people, under the protection of their King and their God, in the midst of them.

All which was a great encouragement to them; and an obligation on them to attend the service of the sanctuary.

And to obey the LORD in whatsoever he had enjoined or should command them.

"I am the LORD their God": Of which he had given full proof and evidence by what he had done for them, and would yet give more.

And to have the LORD our God is the greatest happiness that can be enjoyed (see Psalm 33:12).

We see by this, that God had chosen these Israelites to be His people.

He desires to fellowship with them so much that He had gone to this fancy and complicated way to make it safe for them.

The only reason was because He loved them.

The believers in the Lord Jesus belong to Him and He has gone through the pain, suffering and humiliation of the cross to put us in right standing with Him.

Exodus Chapter 29 Continued Questions

1. What 7 inward parts were mentioned in verse 22?
2. What did the caul have to do with?
3. What was the shoulder?
4. What 3 things were contained in the basket?
5. This loaf of bread is symbolic of whom?
6. What did the oiled bread mean?
7. Whose hands was this put into?
8. Who was doing the ceremonial things up to this point?
9. How should our hands be?
10. What was done with the breast piece?
11. Before we can help someone else, what must we do?
12. How was the servant of God to have a living?
13. Who is our peace?
14. How many days was the high priest to wear the priestly garment?
15. What were Aaron and his sons to eat?
16. May a stranger eat, also?
17. If any of the bread was left unto the morning, what should they do with it?
18. How many days shall Aaron and his sons be consecrated?
19. How should the altar be sanctified?
20. How should we treat services in the church, when we have several services in one day?
21. How many times did the children of Israel march around Jericho?
22. What happened to anything that touched the altar?
23. What was it extremely hard to separate the altar from?
24. Who is the Christians' altar? Why?
25. How old were the 2 lambs to be?

26. What was the offering of these 2 lambs (one at the morning and one at evening) called?
27. What did this offering show the Christians?
28. What shows us the minimum number of times that we should pray a day?
29. What was offered with the lamb?
30. What did this daily offering show us in man?
31. What did the fine flour indicate?
32. Who is our substitute?
33. Where would God meet them?
34. What does chapter 10 of Hebrews tell us?
35. What shall sanctify the tabernacle?
36. Who would sanctify Aaron?
37. Who chose these people to be His?
38. What did the Lord Jesus go through to claim us?