

[Wednesday, June 21, 2017] The Exodus Series, Exodus 29, vss 38-46, The Priests' Daily Service, and Their Blessing to Israel – Craig Thurman

In chapter 28 we read of the garments for the priests. Chapter 29 begins with the dedication of the priests themselves (29.1-37); and ends with the means of their daily service (29.38-46).

The service of the Aaronic priesthood comes after being:

1. Clothed in the priestly garments, and
2. Dedicated to the priestly service, and
3. Offered the daily burnt offering.

These are all imperative requisites for the priests or else they cannot serve God acceptably. The garments consecrated and sanctified them *for* service. The week of dedication *hallowed* them *to* service. And the daily sacrifices of the burnt offerings, sanctified them *in* service. The priesthood is *activated* by the blood atonement.

The perpetual burnt offerings are first set up for the priesthood: vss.38-42. Before the priests begin their service, and as they end their service *their sins* must be atoned for.

He.5.1 ¶ For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

*3 And by reason hereof he ought, as for the people, **so also for himself**, to offer for sins.*

*Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, **first for his own sins**, and then for the people's: for this he did once, when he offered up himself.*

The companion text for this is found in Nu. 28.1-10 (We'll read a portion of this as we move into this lesson). The difference between the two texts is that the atonement first addresses the sins of the priesthood (Ex.29.38-42), then for the sons of Israel (Nu.28.1-10).

The priesthood's burnt offering, vss. 38-42:

תַּעֲשֶׂה (Qal fut.)

38 ¶ Now this is that which thou shalt offer upon the altar;
do [to offer]

Moses appears to be the one who begins offering up the sacrifices to the LORD. Like John the Baptist he was the initiator of baptism, so Moses was the initiator of the priestly function.

The altar is the brazen altar which is yet to be built.

two lambs of the first year day by day continually.

sheep, הַכֹּבֵדִים, masc. sing. noun, כֹּבֵד, with הַ, the; KJV, *sheep, lamb* (Ex.12.5; 29.38, 39, 40, 41)

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

All that the priests do in their service is based on the atonement of these burnt offerings. Their service began with it and it ended with it. There was no service apart from it. The repetition of these sacrifices every morning and every evening reminded them of their sins, that they were yet unforgiven.

*He.9.7 But into the second went the high priest alone once every year, not without blood, which he offered **for himself**, and for the errors of the people:*

8 ¶ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ...

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

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

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

40 And with the one lamb a tenth deal of flour

a tenth deal of flour is one tenth part of an ephah.

Nu.28.5 And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil.

This part is also called an *omer*. (cf. Ex.16.36)

***mingled with the fourth part of an hin of beaten oil;
and the fourth part of an hin of wine for a drink offering.***

Here are the types: the spotless lamb (Nu.28.3), the unleavened bread (Lev.2.11), and the strong wine (Nu.28.7). The sinless person of our Lord Jesus Christ, His flesh (or body), and His blood.

Christ gave *Himself*,

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

He offered His body,

He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And, He poured out His own blood.

Job 30.16 And now **my soul is poured out** upon me; the days of affliction have taken hold upon me.

Ps 22:14 **I am poured out like water**, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because **he hath poured out his soul unto death**: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

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 savour, an offering made by fire unto the LORD.

Nu.28.1 ¶ And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year **without spot** day by day, for a **continual burnt offering**.

4 The one lamb shalt thou offer (do) in the morning, and the other lamb shalt thou offer (do) at even;

5 And a **tenth part of an ephah of flour** for a meat offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt offering, which was ordained (done) in mount Sinai for a sweet

sweet, resting, comforting, נִיְחָם, ni-cho-ach, masc. sing. noun, Ge.8.21, margin, a savour of rest; also cf. verb נָחַם, nu-ach,)

savour,

for a ... savour, לְרִיחַ, the prefixed לְ, *to* or *for*; רַיַח, rey-ach; masc. sing. noun, a *savour* or *smell*; from the noun, רוּחַ, *spirit*, *Spirit*, *breath*, *wind*; and the verb, רָחַץ, to be *satiated*, or *satisfied*; or רָחַץ, to be *refreshed*.

(*sweet savour*: a resting of the spirit)

a sacrifice made by fire unto the LORD.

7 And the drink offering

and the drink offering thereof, וְנִסְכּוֹ, v^e-nis-ko; v.8, and as the drink offering thereof; v.9, a drink offering

*thereof shall be the fourth part of an hin for the one lamb: **in the holy place shalt thou cause the strong wine***

shalt thou cause ... to be poured הִסֵּךְ, has-sek, Wigram has as Hiphil (causative active) imper. of נָסַךְ, na-sak; to offer, pour.

strong wine, שֵׁכָר, she-kar, masc. sing. noun; only instance where this Hebrew is tss. *strong wine*, but it could well be that the drink offerings were always strong wine; most often tss. *strong drink*; 21 times, *strong drink*; once *of the drunkards*; strong wine is what is in Deu.32.38.

to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

in the holy place, again, I think by this term it means to restricted these things to this place, in the court where the brazen altar is. If kept here the Israelites could never apply any of these things to other gods, the gods of the nations.

*Deu.32.37 And he shall say, Where are their gods, their rock in whom they trusted,
38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.*

The pouring out of the strong wine for a drink offering before the Lord in the Holy place represents the efficacious blood of Christ being poured out in our behalf. First, our Lord Jesus tells us that the fruit of the vine represents His shed blood. Remember that the fruit of the vine is juice, wine, or vinegar of wine.

*Mt.26.27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
28 For this is my blood of the new testament, which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

The term *strong wine* is only found this once in Scripture. To be clear, drink offerings to the Lord were always poured out, and never drank by anyone.

*Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath **purchased** with his own blood.*

*Ro 5:9 Much more then, being now **justified** by his blood, we shall be saved from wrath through him.*

*Eph 1:7 In whom we have **redemption** through his blood, the forgiveness of sins, according to the riches of his grace;*

*Eph 2:13 But now in Christ Jesus ye who sometimes were far off are **made nigh** by the blood of Christ.*

*Col 1:20 And, having **made peace** through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

The blood of Christ is an efficacious blood. The blood of animals did nothing to affect any change in any man for sin before God. But the blood of Jesus Christ did.

Contrast this to what is called *sweet wine*, which men drink much without affect.

Isa 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet [LXX, νέον] wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Whereas strong wine strongly affects the senses. And the pouring of the blood of Christ abundantly satiated with merriment (Ec 10:19) the Lord for the debt that was due for sin.

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

*Jud 9:13 And the vine said unto them, Should I leave my wine, which **cheereth God and man**, and go to be promoted over the trees?*

The mockery of the unbelieving in Acts 2.13 [γλεῦκος, juice], 15 against the disciples of Christ at Pentecost attributed to the disciples a wavering, a being tossed to and fro at every new doctrine which blew through, like those who are so easily affected by *sweet or new wine*.

42 This shall be a continual burnt offering throughout your generations

Whose generations but those of the priesthood.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

The blessing of the Priesthood to Israel, vss. 43-46

43 And there I will meet with the children of Israel,
be gathered

and I will meet, וַיִּפְגְּעֵנִי, Niphal (simple pass.) pret. of פָּגַע; KJV, to meet, assemble.

Particularly, based on the intercessory work of the high priest the LORD promised to meet with the sons of Israel.

and the [tabernacle] shall be sanctified by my glory.
properly 'it'
that is, the door where I will meet
Jn.10.7, 9

it, 'What is probably meant is the spot in which Jehovah promises to meet with the assembly of His people. The verse may be rendered, **And in that place will I meet with the children of Israel, and it shall be sanctified with my glory.**' Barnes' Notes, Exodus to Esther, p.82

and ... [it] shall be sanctified, וַיִּקְדָּשׁ, Niphal (simple pass.) pret. of קָדַשׁ, 3ps. masc. it.

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.

and I will sanctify, וַיִּקְדָּשֵׁנִי, Piel (intensive active) pret. of קָדַשׁ; to sanctify, make holy, hallow; this is something that the LORD would do and keep doing in them.

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

and I will be to them God.

and I will dwell, וְשָׁכַנְתִּי, Qal pret. of שָׁכַן; to dwell, inhabit, abide, rest, continue, remain.

The tabernacle construction, the clothing of the priests, the consecration of their persons to the priesthood, and the atonement for their sins is in preparation for the assembling or meeting of the LORD among them. It is summed up in the last verse ... again with the purpose stated: so that I may dwell among them.

46 And they shall know that I am the LORD their God, that brought them forth

which

out of the land of Egypt, that I may dwell among them: I am the LORD their God.

I am Jehovah their God

“The sanctuary had thus for them the kind of meaning which the Incarnation now possesses for us – it was the index of God’s kingdom upon earth – it brought the infinite within the limits of the finite – it was raised unto the meeting-place of human and Divine, and so became the feeble prelude to the mightiest of all facts.” *J-F-B Bible Commentary*, vol. 1, p. 400, (quoting Hardwick, ii. p.331)

And we see Jesus! It is because of Jesus our High Priest that we may approach to God at all in any way. Peter seems to sum this up so well as we have considered those things which relate to the priesthood; the tabernacle construction, the furniture, the clothing, the consecration and the initiatory sacrifices:

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.