

Exodus 28

This chapter details the clothing God required of the high priests (Aaron's male descendants) and priests (from the family of Levi). If they did not fulfill their commands properly, God would strike them dead (28:35, 43), which happened to the two sons of Aaron, Nadab and Abihu (Lev. 10:1-2). Relative to the garments, some terms are specific terms and scholars today do not understand all the details as God made them known to Moses. It is okay that the garments cannot be exactly duplicated today since they were only to be used until Christ came and abolished the Levitical priesthood (see Hebrews 7).

TRANSLATION - 28:1-14:

1 And you bring to yourself Aaron, your brother, and his sons from the midst of the sons of Israel to be priests to Me: Aaron, Nadab, and Abihu, Eleazar and Ithamar, sons of Aaron. **2** And you will make garments of holiness for Aaron, your brother, for glory and for adornment. **3** And you, speak to all the wise in heart whom I filled with the spirit of wisdom and they will make garments for Aaron to sanctify him to be a priest to me. **4** And these [are] the garments which they will make: a breast piece and ephod and robe and tunic of checkered work, headband and sash and they will make the garments of holiness for Aaron your brother and his sons to be priests to Me.

5 And they will take the gold and the blue and the purple and the worm of scarlet and the linen **6** and they will make the ephod gold, blue and purple, the worm of scarlet and woven linen by the skilled workman. **7** Two shoulder pieces being joined they will be for him, to the two edges and they will be joined. **8** And the waistband of his ephod which [is] on him according to its workmanship of the same it will be: gold, blue and purple and worms of scarlet and woven linen.

9 And you will take the two stones of onix and you will engrave on them the names of the sons of Israel. **10** Six of their names on the one stone and the six names remaining on the second stone according to their genealogy. **11** The work of a craftsman of stone the engravings on their seals he will engrave the two stones according to the names of the sons of Israel you will set the settings of gold, you will make them. **12** And you will put the two stones on the shoulder pieces on the blades of the ephod, the stones as a memorial for the sons of Israel and Aaron will lift up their names before the face of Jehovah, on the two shoulders for a memorial. **13** And you will make the settings of gold. **14** And the two chains of pure gold braided you will make them of work of cords and you will put the chains of the cords on the settings.

HEBREW WORDS:

"To bring" (ver. 1) was used earlier at 3:5 and can carry the idea of "offering" gifts in certain contexts. This is the first use of this word "priests". It is used 12 times in Exodus, out of 750 times in the OT, making it one of the most used words in the Bible. Nadab was mentioned first in 6:23, out of 20 occasions. "Abihu" was seen earlier at 6:23, out of 12 times. Eleazar was seen first at 6:23 but is mentioned 72 times total. "Ithamar" was first seen at 6:23, out of 21 times. This is the first use of garments in Exodus. It is used 23 times in the book, out of 216 uses. "Holiness" is a noun in Hebrew; it was used first at 3:5. "Glory" was used earlier at 16:7, 10. "Adornment" also suggests the idea of "beauty." It is used only in this context: 28:2, 40. "Wise" (ver. 3) and "wisdom" have the same root word; "wise" was found first at 7:11. "Heart" was seen first at 4:14. "Spirit" was seen first at 6:9. It could refer to the Holy Spirit, the Spirit of God, which gives wisdom (in which case the word should be capitalized). Or, it could refer to man's personality or disposition (such that the word would not be capitalized). "Wisdom" is used here for the first time in the Bible. It is used 8 times in Exodus, out of 153 times in the OT. The verb "to sanctify" has the same consonants as the word "holy." The verb was used earlier at 13:2.

“Breast piece” (ver. 4) was seen earlier at 25:7. It is used 23 times in Exodus. The ephod was also mentioned earlier at 25:7. It is found 29 times in Exodus. This robe is found 9 times in Exodus. The tunic is found 7 times. “Checkered work” is found only here in the OT. “Broidered” might be the better idea. “Headband” is used 8 times in Exodus, 12 times in the OT. “Sash” is used 9 times in the OT, five times in Exodus. These materials (ver. 5) were discussed at 25:4. “Shoulder pieces” (ver. 7) was used earlier at 27:14-15. “To join” was used earlier at 26:3. “Waistband” (ver. 8) is used only 8 times in the OT, all but one are in Exodus (the exception is Lev. 8:7). “Stones” (ver. 9) was used earlier at 1:16. “Onix” was used at 25:7. “To engrave” is used only 9 times in the OT, four in Exodus: 28:9, 11, 36; 39:6.

“Craftsman” (ver. 11) is used here for the first time. It is only used in Exodus three times: 28:11; 35:35; 38:23. It is found in the OT 36 times. “Engravings”, used 11 times in the OT, is used six times in Exodus. “Seals” is also used 6 times in Exodus, 14 times in the OT. “Set” is a participle, meaning “around.” It was used earlier at 13:18. “Settings” is used 9 times in the OT, all but one (Psa. 45:14) is in Exodus. “Memorial” (ver. 12) was used earlier at 12:14. “Chains” (ver. 14) is used 8 times in the OT, four in Exodus: 28:14, 22; 39:15. The first word translated “cords” is used only here in the OT. The second word for cords is used 8 times in Exodus. It is used 19 times in the OT.

THE ACTUAL FULFILLMENT IS RECORDED IN:

The fulfillment of this command to make clothes for the priests is fulfilled in Exodus 39:1-31.

COMMENTARY:

This chapter begins with Jehovah commanding Moses, who had been serving as mediator up until now, to bring Aaron and his sons (Nadab, Abihu, Eleazar, and Ithamar) to Jehovah God, likely the tent of meeting which they were to build (ver. 1). This clothing was “holy” (ver. 2) because it separated Aaron and his sons for special service to God as priests. The biblical word for “separation” is “sanctified” and the noun is “sanctification” and the individuals are referred to as “saints.” The whole nation of Israel was made holy due to their obedience to God’s commands (Exo. 19:5-6; Deut. 7:6; 14:2; 26:19), but only Aaron’s sons could serve as priests. These garments were for “glory and splendor” or “beauty.” They would, indeed, be beautiful. They would reflect the nature of God: Isaiah 6:3; Num. 14:21; Psa. 71:8; 1 Chron. 29:11.

The high priest’s garments (ver. 3) were woven by skilled persons, wise in heart and with artistic skill. In fact, these men would be guided by God’s Spirit (31:3). The clothing and the consecration ritual detailed in the next chapter would sanctify Aaron and his sons so they could serve as priests to Jehovah God. The clothing was to consist of six items (ver. 4): breast piece designed with a pouch in it, an ephod, a robe, a tunic, a turban (headband), and a sash. Items collected back in 25:3-7 were to be used for the garments: gold, blue, purple, scarlet, and linen.

Verses 6-14 detail the ephod. See below for further biblical references to the “ephod,” which doesn’t seem to refer always to the same type of clothing. Verse 6 lists the materials to be used, made by a skilled workman. It was to have two joined shoulder pieces (ver. 7). A band was to be made of the same material (ver. 8).

Onix stones were to have the names of the sons of Israel engraved into them (ver. 9), six names on each stone, according to their birth (ver. 10). We do not know if “according to their birth” refers to the chronological order or according to their births from Rachel, then Leah, then Bilhah, then Zilpah - the order in which they are often listed. The names were to be set in gold (ver. 11). The stones were then set into the shoulder pieces of the ephod so that Aaron would carry their names with him every time he, as high priest, would appear before Jehovah God (ver. 12) because he represented the nation before Jehovah. The description in verses 13-14 appears to refer to the cord connecting the ephod with the stones to the breast piece (28:15-30).

APPLICATION:

Moses' contemporaries - Nadab and Abihu were killed by God for violating His command and performing unauthorized acts of worship: Lev. 10:1-2. Eleazar will assume the high priesthood after Aaron's death (Num. 3:4). On the day of atonement (Yom Kippur), the high priest was to change into special, white linen, garments: Leviticus 16.

Later Jewish writers - Gideon makes an ephod which becomes an object of worship (Judges 8:27; 17:5). The priests from the family of Zadok will descend from Eleazar (1 Chron. 6:3-8). Eli's house and Abiathar, David's priest, descended from Ithamar (1 Chron. 24:3). Samuel will wear an ephod according to 1 Sam. 2:18 as will the men at Nob, a priestly city (1 Sam. 22:18). David inquires of Abiathar and the ephod in 1 Sam. 23:9 (see also 30:7-8). David will wear, and dance in, an ephod of linen in 2 Samuel 6:14. See also 1 Chronicles 23:13 for the consecration of Aaron. Hosea (3:4) predicted that there would come a day when Israel would not have access any more to the ephod; this indicates that God would withdraw communication from Israel (predicted in different words by Amos 8:11-14).

NT writers - While Jesus does not require any Christian to wear special clothing (in fact, He positively forbids separating Christians from each other: Matthew 23:8-9), He does command Christians to "clothe" themselves in virtues: 1 Peter 3:3, 5; 5:5; Colossians 3:12-14; Titus 2:9-10. "Clothing ourselves" with Christ happens when we are immersed into water for the forgiveness of sins (Gal. 3:27; Acts 2:38).

TRANSLATION - 28:15-30:

15 And you will make the breast piece of judgment, a work of the craftsman just as the ephod you will make it of gold, blue and purple and the worm of scarlet and woven linen you will make it. **16** A square it will be, doubled a span its length and a span its breadth. **17** And you will fill it with a setting of four stones, rows, a stone a row: sardius, topaz, and beryl the first row. **18** And the second row: turquoise, sapphire, and diamond. **19** And the third row: feldspar, agate, and jasper. **20** And the fourth row: a jewel, onix, and jade; settings of gold they will be in their work. **21** And the settings will be for the names of the sons of Israel, twelve for their names engraved for a seal each for their names they will be for the twelve tribes. **22** And you will make for the breast piece a chain of cords, the work of a cord, of pure gold. **23** And you will make for the breast piece two rings of gold and you will put the two rings on the two edges of the breast piece. **24** And you will put two cords of gold on the two rings at the ends of the breast piece. **25** And the two ends of the two cords you will put on the two settings and you will put [them] on the shoulder blades of the ephod on the front. **26** And you will make two rings of gold and you will put them on the two ends of the breast piece on their edges which [are] on the border of the ephod inside. **27** And you will make two rings of gold and you will put them on the two shoulder pieces of the ephod underneath the front close to the joining from above the woven band of the ephod. **28** And they will bind the breast piece by its rings to the rings of the ephod by a purple cord on the woven band of the ephod and it will not come loose the breast piece from on the ephod.

29 And Aaron will carry the names of the sons of Israel in the breast piece of judgment on his heart when he comes to the holy [place] for a memorial before the face of Jehovah regularly. **30** And you will put on the breast piece of judgment the Urim and the Thummim and they will be on the heart of Aaron when he comes to the face of Jehovah and Aaron will carry the judgment of the sons of Israel on his heart before the face of Jehovah regularly.

HEBREW WORDS:

"Judgement" (ver. 15) was used back in 21:1, 9, 31. "Doubled" (ver. 16) or "folded" is only used here, 26:9, and Ezekiel 21:19. A "span" is only used 7 times, four in Exodus: 28:16 (twice); 39:9 (twice). "Setting" (ver. 17) is used three times in the OT: Exo. 28:17, 20; 39:13. "Sardius" is used here; 39:10; Eze. 28:13. "Topaz" is used in: Exo. 28:17; 39:10; Eze. 28:13; Job 28:19. "Beryl" is used at 28:17; 39:10; Eze. 28:13. "Turquoise" (ver. 18) is used in: Exo.

28:18; 39:11; Eze. 27:16; 28:13. “Sapphire” was used earlier at 24:10. “Diamond” is used here; 39:11; Eze. 28:13. “Feldspar” (ver. 19) is used here; 39:12. “Agate” is used here and 39:12. “Jasper” is used here; 39:12. “Jewel” (ver. 20) is used 7 times, twice in Exodus: 28:20; 39:13. “Onix” was used earlier at 25:7. “Jade” is used at 28:20; 39:13; Eze. 28:13.

“Tribe” (ver. 21) was used earlier at 24:4. “To bind” (ver. 28) is only used twice: Exo. 28:28; 39:21. “Holy” (ver. 29) was used earlier at 3:5. “Memorial” was used earlier at 12:14. “Urim” (ver. 30) means “lights.” This word is used 120 times. This is its only use in Exodus. “Thummim” comes from the word that means “perfection” or “completeness.” This word is used 23 times. This is its only use in Exodus. “Judgment” was used earlier at 15:25. This text (28:15, 29-30) is the only place where the phrase “breast piece of judgment” is found in the OT.

ARCHAEOLOGY:

It is difficult to determine just which gems or precious stones are intended by the Hebrew words in verses 17-20. Scholars cannot identify some of them. The best thing for translators to do would be to transliterate the Hebrew words, but then readers of the Bible would not be happy! We want to know which stones, and which colors, are involved. Unfortunately, we cannot determine either question with any certainty.

For more on the “Urim,” see: Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65. The passages in Leviticus, Deuteronomy, Ezra, and Nehemiah also use “Thummim.”

The “span” (ver. 16) was the measurement from the tip of the little finger across to the tip of the thumb, approximately 9”, roughly half a cubit.

COMMENTARY:

This paragraph (28:15-30) details the breast piece the high priest wore when he presented the sacrifices before Jehovah God. It is referred to as a “breast piece of judgment” because it would include the two special stones: Urim and Thummim, which were used in ascertaining the will of Jehovah God. The breast piece was made from the same materials (ver. 15) as the ephod (and as the curtains of the tabernacle: 26:1). The breast piece would be folded over, double, to make a pouch to contain the twelve stones (ver. 16). It would be folded over a “span.”

The stones to be carried in the pouch are mentioned in verses 17-20. There would be four rows with three stones each. It appears in verse 21 that perhaps the names of the twelve tribes were engraved on these stones. If not, then the twelve stones simply symbolized the twelve tribes of Israel. Verses 22-28 detail the cords which were used to connect the ephod to the breast piece with golden rings.

As with the stones in the ephod (28:9-10), these twelve stones would be carried by Aaron before Jehovah God every time he went to offer sacrifices on behalf of Israel (ver. 29). The stones would be “over his heart”. Additionally, the breast piece of “judgment” would include two special stones, called “light” (Urim) and “perfection” (Thummim). These stones would also be over Aaron’s heart (mentioned three times in two verses: 29-30), symbolizing how close man should carry the judgments of God. We, today, do not know how the Urim and Thummim were used, how they were able to communicate God’s judgments to Israel. There is a lot of speculation as to how they were used or how they communicated God’s will, but all the talk is just speculation. See below for further biblical texts where these stones are mentioned.

APPLICATION:

Moses’ contemporaries - It has been suggested that “Urim” and “Thummim” designates the totality of God’s judgments since “Urim” begins with the first Hebrew letter “A” (א) while “Thummim” begins with the last letter of the Hebrew alphabet (“th”; ת). See Numbers 27:21 for a reference to these stones being used to discern the will of God. In other words, the “Urim” and “Thummim” denote the “alpha” and “omega” of God’s communication to man (see Rev. 1:8 for this designation applied to Jesus).

Priests were to also instruct Israel in the word of the Lord (Deut. 31:9-13; 33:10; Exo. 22:8-9; Neh. 8:2-3).

Later Jewish writers - King Saul tried to inquire of the Urim and Thummim but he was rejected (1 Sam. 14:41). These two stones were not the only way to learn God's judgments; see 1 Sam. 28:15. The wiseman will note in Proverbs 16:33 that lots were settled by the Lord.

NT writers - God communicated to Israel through various means and in different ways but under the New Covenant, He communicates through Jesus Christ and His prophets and apostles and that is all: Hebrews 1:1-2. John will use precious stones as symbols of the beauty of heaven (Rev. 21:19-20).

TRANSLATION - 28:31-38:

31 And you will make the robe of the ephod entirely of purple. **32** And there will be at the top of his head, in the middle of the binding it will be its opening, around, the work of a weaver, the opening of a garment it will be for him; it will not be torn. **33** And you will make on its hem pomegranates of blue and purple and the worm of scarlet, its hem around and its bells in its middle around: **34** a bell of gold and a pomegranate, a bell of gold and a pomegranate on the hems of the robe around. **35** And it will be on Aaron to serve and its sound will be heard when he comes to the holy [place] before the face of Jehovah and when he leaves and he will not die.

36 And you will make a plate of pure gold and you will engrave on it engravings, a seal of holiness to Jehovah. **37** And you will put it on the purple cord and it will be on the headband on the front; the face of the headband it will be. **38** And it will be on the forehead of Aaron and Aaron will carry the iniquity of the holy ones who the sons of Israel are sanctified, for all the gifts of their holiness and it will be on the forehead regularly for their acceptance before the face of Jehovah.

HEBREW WORDS:

"Robe" (ver. 31) is used 28 times; it is used in Exodus 9 times. This word for "weaver" (ver. 32) is found 9 times in the OT; it is used four times in Exodus: 28:32; 35:35; 39:22, 27. This is the only use of the verb "to be torn" in Exodus; it is used 63 times. "Hem" (ver. 33) is used 11 times, six in Exodus all of which are in chapters 28 (28:33-34) and 39 (39:24-26).

"Pomegranates" are found 33 times in the OT, 8 times in Exodus, all in chapters 28 (28:33-34) and 39 (39:24-26). "Bells" are found 7 times in the OT, all in chapters 28 (28:33-34) and 39 (39:25-26). This word "to serve" (ver. 35) has not been used before in Exodus. It is used 98 times in the OT, 8 times in Exodus. "To hear" was used earlier at 2:15, 24. The verb is used 49 times in Exodus. "To die" is used 53 times in Exodus, first in 1:6.

"Plate" (ver. 36) or perhaps "medallion" is used only 9 times in the OT; in Exodus at 28:36; 39:30. "To engrave" is used 9 times in the OT; in Exodus at 28:9, 11, 36; 39:6. Its related word "engravings" is used in Exodus at 28:11, 21, 36; 39:6, 14, 30. It is found 11 times in the OT. "Seal" is used 14 times in the OT; in Exodus, at 28:11, 21, 36; 39:6, 14, 30. "Headband" (ver. 37) is used 12 times in the OT; in Exodus, at 28:4, 37, 39; 29:6; 39:28, 31. "Forehead" (ver. 38) is used 13 times in the OT; only here in Exodus (28:38). "Iniquity" was used earlier at 20:5. "Holy ones" or "holiness" was used earlier at 3:5. The related verb "to sanctify" was used earlier at 13:2. "Gifts" is used only here in Exodus; the word is used 17 times in the OT. This is the only use of "acceptance" in Exodus; the word is found 56 times in the OT.

THE FULFILLMENT OF THIS REQUIREMENT IS FOUND:

The fulfillment of this command to make clothes for the priests is fulfilled in Exodus 39:1-31.

ARCHAEOLOGY:

Even today, Jews might wear a sort of "medallion" attached to a turban when they pray. It is a small box made of leather, with commandments in it, attached to their forehead.

COMMENTARY:

These two paragraphs (28:31-35; 28:36-38) detail the design of the priests' robes and headband ("turban"). The robe was from the blue-dyed material (ver. 31). The hole for the neck and head was to be reinforced so that it would not tear (28:32). The hem of the robe was to have blue and purple and scarlet images of pomegranates with bells between the pomegranates (ver. 33-34). When Aaron (the high priest) entered the tabernacle, the bells would jingle and when he left, the bells would jingle. As long as he obeyed the Lord, he would not die (ver. 35). The implication is that if he approached God in any way that was not authorized, he would be struck dead and Israel would not hear the jingling of the bells.

The headband, or turban, would have a plate on it with an engraving: "Holiness to Jehovah" (ver. 36). This plate was attached to the turban with a blue cord (ver. 37), on the front. Aaron was to wear this the entire time he is offering sacrifices for the "iniquity" (sins) of Israel so that the gifts of sacrifice would be acceptable to God (ver. 38). The expression "carry the iniquity" could mean either removing the sin (i. e., "forgiveness") or bearing the sin in the sense of being responsible for the sin. The phrase is not clear.

APPLICATION:

Moses' contemporaries - Pomegranates were a symbol of abundance: Numbers 13:23; 20:5. According to Leviticus 8:7-8, the robe was worn under the ephod.

Later Jewish writers - Pomegranates were found throughout Solomon's temple: 1 Kings 7:18-20; 2 Kings 25:17; Jer. 52:22-23.

NT writers - The point made about Aaron following God's instructions so that he would not die (28:35, 43) illustrates to us, once again, how important worship to God is and how important it is to worship according to His instructions. If Christians offer to God worship or acts of worship which God has not authorized, the Christian should not expect to be saved from hell. The only way for a Christian to know if God is pleased is to follow the prescriptions for worship in the NT.

The designation used of Christians in the NT more than any other is "holy one" or "saint." The word is used 233 times in the NT. Its related verb, to sanctify, is used 28 times in the NT and Christians are sanctified through Christ and obeying His truth (John 17:17; 1 Cor. 6:11). The related noun "sanctification" is used 8 times: Rom. 6:19, 22; 1 Cor. 1:30; 1 Thess. 4:3, 4, 7; 2 Thess. 2:13; Heb. 12:14. "Disciple" is only used 30 times after the Gospel accounts (where "disciple" refers to followers of Christ or John 239 times but not Christians) and only in Acts. "Christian" is only used three times: Acts 11:26; 26:28; 1 Peter 4:16. We clearly see that "saint" refers to living Christians and has no special reference to any special classification of Christian. All Christians are "saints," set apart ("sanctified") by the blood of Christ and obedience to His gospel (1 Peter 1:2).

The letter of Hebrews especially discusses the high priesthood of Christ; see chapters 7-10 (see also 2:17; 4:15). In John 19:23, John notes that Christ's tunic was woven without any seams, hinting at His role as high priest. As our high priest, Jesus is our sole mediator (1 Tim. 2:5) and He intercedes for us with the Father (Rom. 8:34; Heb. 7:25). John writes that He is our Comforter (1 John 2:1) as is the Holy Spirit (John 14:25-26; 15:26-27).

TRANSLATION - 28:39-43:

39 And you will weave a tunic of linen and you will make a headband of linen and a sash you will make, the work of a weaver.

40 And for the sons of Aaron you will make tunics and you will make for them sashes and headbands you will make for them for glory and for splendor. **41** And you will clothe Aaron, your brother, and his sons and you will anoint them and ordain them and sanctify them and they will serve as priests to Me. **42** And you will make for them pants of linen to cover the flesh of the nakedness. From the loins to the thighs they will be. **43** And they will be on Aaron and on his sons when they come to the tent of meeting or when they approach to the altar to serve in

holiness and they will not bear the iniquity and die, an indefinite statute for him and his seed after him.

HEBREW WORDS:

This is the only use of the verb “to weave” (ver. 39) in the OT. “Tunic” is used 29 times in the OT. This is the type of garment that Jacob made for Joseph in Genesis 37. The word is used in Exodus 7 times. “Sash” is used 9 times in the OT, five times in Exodus. “Glory” (ver. 40) is used earlier at 16:7, 10. “Splendor” is used only in this text in Exodus: 28:2, 40. It is used 49 times in the OT; it can also mean “beauty or glory.” “To clothe” (ver. 41) is used 112 times in the OT; it is used 6 times in Exodus (28:41; 29:5, 8, 30; 40:13-14). “To anoint” is related to the noun “Messiah.” The verb is used 70 times, 13 in Exodus. “To ordain” is used 252 times. It is the verb “to fill.” Here, it is connected with the word “hand” (which is not translated; literally the phrase says “you will fill the hand”), which denotes the idea of ordination. The verb is used in Exodus 23 times, beginning at 1:7. The verb “to serve as priest” (all one word in Hebrew) is used here for the first time in Exodus, out of 12 uses. It is used 23 times in the OT. “Pants” (ver. 42) is used only 5 times in the OT; twice in Exodus (28:42; 39:28). “Nakedness” is used earlier at 20:26. It is used extensively in Leviticus 32 times. “Loins” was used earlier at 12:11. “Thighs” was used earlier at 1:5; 25:31. “Tent” (ver. 43) was used earlier at 16:16. “Tent of meeting” is found 146 times in the OT. “Meeting” was used earlier at 9:5. “To approach” often connotes the idea of worship. It is used earlier at 19:15. “Statute” is used earlier at 12:14, 17, 43. “Indefinite” is often translated “eternal.” It often does not mean that but rather an indefinite duration of time. It was used earlier at 3:15. “Seed” was used earlier at 16:31.

COMMENTARY:

These final two paragraphs discuss the remaining items of clothing (ver. 39): the tunic, turban, and sash. These items, as Jehovah mentioned in verse 2 were for glory and beauty or splendor (ver. 40). This clothing was to be put on Aaron and his sons and then anointed with oil and thereby ordained or consecrated to the priesthood to serve Jehovah as priests (ver. 41). These clothes (28:40-43) were for the priests who were not the high priests.

Pants made from linen were also made for the priests (ver. 42). These pants were to cover the waist and the thighs. They were worn under the tunic and the robe, much like underwear are worn today. This was so that their nakedness would not be exposed when they served at the altar (28:43; see also 20:26). This clothing was to be for the priests as a statute indefinitely, until Christ came and ended the distinction between priests and the common Christian. Every Christian is a priest and can offer worship directly to God without any intermediary except Jesus Christ (1 Tim. 2:5; 1 Peter 2:9-10; Rev. 1:6).

APPLICATION:

Moses' contemporaries - The consecration of the priests is detailed in Leviticus 8, which will be revealed while Israel is still at Mount Sinai. The oil to be used for the anointing of the priests is given in Exodus 30:22-25 where God forbids the recipe to be used for secular purposes. For the uses of this oil, see (for the priests' clothing): Exodus 29:21; 30:30; 40:13, 15; Leviticus 7:35-36; 8:30. See also (for the priest himself): Exodus 29:7; Lev. 8:12; 21:10; Psa. 133:2. Also (for the utensils used in the tabernacle), see Exo. 30:26-29; 40:9-11.

The expression “to fill the hand” (ver. “consecrate”; see verse 41) is used in the following passages, mainly relative to priests: Lev. 21:10; Num. 3:3; Judg. 17:5, 12; 1 Kings 13:33; 2 Chron. 13:9. “To fill the hand” translates into Latin with the two words *manus* (hand) with *dare* (to give), which translates into English as “mandate.”