

Exodus 29

The tent and furniture for worship has been described (chapters 25-27) and the clothing of the priests has been described (chapter 28). This chapter details the ceremony to ordain the priests, beginning with the first high priest, Aaron.

TRANSLATION - 29:1-9:

1 And this [is] the thing which you will do for them to sanctify them to be a priest to me: Take one bull, the son of a cow, and two rams, perfect. **2** And unleavened bread and unleavened cakes, mixed with oil, and unleavened wafers anointed by oil, flour of wheat you will make for them. **3** And you will put them on one basket and you will bring them in a basket and the bull and the two rams. **4** And Aaron and his sons will bring to the door of the tent of meeting and you will wash them in water. **5** And you will take the clothes and clothe Aaron with the tunic and the robe of the ephod and the ephod and the breast piece and you will gird him with the skillfully woven band of the ephod. **6** And you will set the headband on his head and you will put the crown of holiness on the headband. **7** And you will take the oil of anointing and you will pour [it] on his head and you will anoint him. **8** And his sons will approach and you will clothe them with the tunics. **9** And you will gird him with the sash - Aaron and his sons - and you will fasten to them the headband and it will be for them the priesthood for an indefinite statute and you will ordain Aaron and his sons.

HEBREW WORDS:

“To sanctify” (ver. 1) was used earlier at 13:2. “To be a priest” is a verb in Hebrew; it was used earlier at 28:1, 3-4. “Bull” was used earlier at 24:5. “Rams” was used earlier at 15:15; 25:5. “Perfect” was used earlier at 12:5. This is its last use in Exodus but it will be used extensively in Leviticus (22 times). “Unleavened” (ver. 2) was used extensively in chapter 12, beginning at 12:8. “Cakes” is used only here in Exodus (29:2, 23), out of 14 times. “Oil” was used earlier at 25:6. “Wafers” is also used only here in Exodus (29:2, 23), out of 8 uses. “Wheat” was used earlier at 9:32. “Basket” (ver. 3) is used only in this chapter in Exodus. It is used 15 times in the OT. “To wash” (ver. 4) was used earlier at 2:5. “To gird” (ver. 5) is only used here and Leviticus 8:7.

“Crown” (ver. 6) is used only twice in Exodus, here and 39:30. It is used 25 times in the NT. On “holiness” see 3:5. “To pour” (ver. 7) was used earlier at 25:12. “To anoint” was used earlier at 28:41. “To approach” (ver. 8) is the same verb earlier translated as “to bring.” Here, the verb does not have an object. “To fasten” (ver. 9) is only used here in Exodus. “Priesthood” is only used here and 40:15 in Exodus, out of 14 uses. “Statute” was used earlier at 12:14. “To ordain” translates an expression in Hebrew: “to fill the hand,” which denotes ordaining. See comments at 28:41.

THE ACTUAL FULFILLMENT IS RECORDED IN:

The priests will actually be ordained in Leviticus 8-9. The two oldest sons of Aaron, Nadab and Abihu, will be burned alive by Jehovah God in Leviticus 10:1-2 because they engaged in worship which was not authorized.

REFERENCES AND ALLUSIONS TO GENESIS:

In Genesis, Melchizedek was a priest (14:18) and there were priests in Egypt (41:45, 50; 46:20; 47:22, 26). But God’s people did not have priests. Moses’ father-in-law was a priest (Exo. 2:16; 3:1; 18:1). Israel would be a kingdom of priests (19:6). God refers to priests among His people for the first time in 19:22, 24. From 28:1, priests become an integral part of the Law of Moses and the history of Israel.

COMMENTARY:

The sons of Aaron would serve as priests, but they could not begin their role until they were set apart for that service. This ceremony would be under the leadership of Moses since no other priest (not even Aaron) has yet been ordained for that ministry. Verse 1 states that they were to take a young bull ("the son of a cow," literally) and two rams which were all perfect animals. Additionally, they were to take unleavened bread and unleavened cakes and wafers, made of good quality wheat flour (ver. 2). As a part of the ceremony, Moses was to put the baked bread into a basket and present it with the bull and two rams (ver. 3).

Next, Aaron and his sons were to present themselves at the door of the tent and were to wash their bodies in water; perhaps by immersion (ver. 4). The garments which were described in chapter 28 are to be placed on Aaron: the tunic, the robe, the ephod, the breast piece and the band of the ephod (ver. 5) along with the turban and the "holy crown" on the turban (ver. 6). See chapter 28 for the description of these items of clothing. This is the first time the word "crown" is applied to anyone in the Israelite nation. Anointing oil (ver. 7) would be poured on Aaron's head so he would be anointed to serve as a priest.

Subsequently, the priests, Aaron's sons, would be brought and the tunics placed on them (ver. 8) and they would be clothed with the appropriate clothes detailed in chapter 28 (ver. 9). The family of Aaron would be priests "indefinitely" until Christ came and fulfilled the need for a priesthood by offering Himself for the sins of mankind (2 Cor. 5:21).

APPLICATION:

Moses' contemporaries - The laver in which the priest would wash is discussed in the next chapter (30:17-21); as a part of their normal activities, they would only wash their hands and feet. The recipe for the anointing oil is found in Exodus 30:22-33.

Later Jewish writers - Kings were also anointed (1 Sam. 10:1; 16:12-13) and, at least once, a prophet was anointed (1 Kings 19:16). The "Messiah" would be the "Anointed One" *par excellence*; He would combine the role of prophet, priest, and king. See Zechariah 9:16 for a reference to this "holy crown." David will portray the oil poured over Aaron's head as a symbol of the blessing of unity in Psalm 133.

NT writers - The NT pictures baptism (immersion in water) as a washing (Titus 3:5; Eph. 5:26) which is when the blood of Christ washes away sins (Acts 22:16). The writer of the letter to the Hebrews writes that Jesus (based on this law from Exodus 29:9) could not be a priest under the Law of Moses, since He was from the tribe of Judah, not that of Levi. Consequently, the Law of Moses had to be fulfilled and set aside and a new covenant had to be introduced, all of which is the subject of Hebrews 8.

TRANSLATION - 29:10-14:

10 And you will bring the bull before the tent of meeting and Aaron will lay, and his sons, their hands on the head of the bull. **11** And you will slaughter the bull before Jehovah, at the door of the tent of meeting. **12** And you will take from the blood of the bull and put [it] on the horns of the altar by your fingers and all the blood will be sprinkled on the base of the altar. **13** And you will take all the fat covering the intestines and the lobe on the liver and the two kidneys and the fat which is on them and you will burn them on the altar. **14** And the flesh of the bull and the skin and the refuse you will burn in fire outside the camp; a sin offering it [is].

HEBREW WORDS:

"To lay" (ver. 10) is used only in this chapter in Exodus: 29:10, 15, 19. It is used 48 times in the OT. "To slaughter" (ver. 11) was used earlier at 12:6. "Altar" (ver. 12) was used earlier at 17:15. "To sprinkle" was used earlier at 4:9. "Base" or "foundation" is only used here in Exodus. It is used five times in Leviticus 4 (4:7, 18, 25, 30, 34); it is used 20 times in the OT. "Liver" (ver. 13) is used twice in Exodus: 29:13, 22, out of 14 uses (it has the same consonants as the word "glory"). "Kidneys" (ver. 13) is used in the same two texts; it is used 31 times. "To burn" is used 8 times in Exodus (29:13, 18, 25; 30:7-8, 20; 40:27), out of 115 times. "Refuse" (ver. 14) could refer to dung or waste. It is only used here in Exodus, out of 7 uses. This second

verb “to burn” is different than the one in verse 13; this one was used earlier at 12:10. “Sin offering” is used only here in Exodus: 29:14, 36; and 30:10, out of 298 times. It is used 61 times in Leviticus.

REFERENCES AND ALLUSIONS TO GENESIS:

In Genesis, the process of “laying on hands” referred to passing on a blessing (Gen. 48:14, 17). Animal sacrifices did not denote atonement for sins in the book of Genesis.

COMMENTARY:

This paragraph begins a detailed discussion of the ceremony of ordination for the priests. First, Aaron and his sons will lay their hands on the bull (ver. 10) to signify the bull is assuming the guilt of their sins. The bull was slaughtered on the altar of burnt offering, before Jehovah (ver. 11). This likely suggests that the bull was killed in the place of the priest, whose sins merited death. This is the first example of a vicarious sacrifice - the killing of an animal *in place* of a human being. It will be the foundation of the sacrificial system under the Law of Moses.

Some of the blood of the bull was sprinkled or poured on the horns of the altar with Moses’ finger and the rest of the blood was poured out at the base of the altar. This signified that the altar was completely (from top to bottom) set apart for special use to Jehovah God. The fat (which refers to the best quality of the meat) from the bull with its liver and both kidneys with their fatty tissue were to be burnt as a part of the sacrifice. However, the bull’s flesh and skin and refuse (undigested food or food which has not been passed out) should be burned outside the camp. The expression “outside the camp” is used 26 times in the OT. Consequently, “outside the camp” refers to a place of waste and refuse. It has been theorized that the liver was burned because pagan religions often used animal livers (called “haruspicy”) to foretell the future and manipulate man’s spiritual thoughts and feelings. A Jewish scholar named Maimonides from the 12th century estimated that 51 of the 613 commandments of the Law had to do with idolatry.¹

This process was a “sin offering” for Aaron and his sons. In this way, they would atone for their sins so that they might represent the Israelites as they desire to atone for their sins.

APPLICATION:

Moses’ contemporaries - For further details on the “sin offering,” see Leviticus 4:1-12. For further details on the “burnt offering,” which was totally burned on the altar, see Leviticus 1:1-17. The altar was designed with horns, as detailed in 27:2. Blood, symbolizing life, was central to the establishment of the covenant and to obtain forgiveness of sins and “atonement:” Exodus 24:8; Ezekiel 44:7; Zech. 9:11.

NT writers - “Laying on hands” was also practiced in the early years of Christianity. The apostles were able to pass along miraculous gifts by laying on hands (Acts 8:17). Related to this, Ananias restored the eyesight of Saul of Tarsus by laying on his hands (Acts 9:17). Paul warned Timothy not to “lay on hands” too soon to appoint a man as an elder or bishop in the church (1 Tim. 5:22); this was likely a metaphor to refer to the appointment process. The writer of the book of Hebrews lists “laying on of hands” as an elementary practice in the church (Heb. 6:2).

The NT emphasizes the importance of the blood of Christ for the forgiveness of sins: Matt. 26:28; Mark 14:24; Luke 22:20; John 6:53-54; 1 Cor. 11:25; Heb. 9:18, 20; 10:29; 12:24; 13:20. In Hebrews 9:22, the writer says that there is no forgiveness of sins without the shedding of blood. The Hebrew writer tells us that Jesus suffered “outside the camp” (Heb. 13:11-13), in the place of waste and refuse, for our sakes!

TRANSLATION - 29:15-25:

¹ Prager, 412.

15 And one ram you will take and Aaron will put, and his sons, their hands on the head of the ram. **16** And you will slaughter the ram and you will take its blood and you will scatter [it] on the altar, around. **17** And the ram will be dismembered for its pieces and you will wash its intestines and its legs and you will put [it] on its pieces and on its head **18** And you will burn all the ram on the altar of burnt offering; it is to Jehovah a soothing smell of fire to Jehovah.

19 And you will take the second ram and Aaron will put, and his sons, their hands on the head of the ram. **20** And you will slaughter the ram and you will take from its blood and put [it] on the lobe of the ear of Aaron and on the lobe of the ear of his sons, the right ones, and on the big digit of the hand, the right one and on the big digit of the foot, the right one. And you will sprinkle the blood on the altar around. **21** And you will take from the blood which [was] on the altar and from the oil of anointing and you will sprinkle [it] on Aaron and on his garments and on his sons and on the garments of his sons and he will be sanctified, he and his garments and his sons and his sons garments with him. **22** And you will take from the ram the fat and its tail and the fat that covers the intestines and the lobe of the liver and the two kidneys and the fat which [is] on them and the right thigh because [it] is the ram of ordination. **23** And a loaf of bread, one, and a cake of bread and oil, one, and a wafer one, from the basket of unleavened bread which [is] before Jehovah. **24** And you will put all on the palms of Aaron and on the palms of his sons and you will wave them as a wave offering before Jehovah. **25** And you will take them from their hand and you will burn on the altar of burnt offering for a soothing aroma before Jehovah; a fire it is to Jehovah.

HEBREW WORDS:

“To scatter” (ver. 16) was used earlier at 9:8, 10. “To be dismembered” (ver. 17) is only used here in Exodus, out of 9 occurrences. “To burn” (ver. 18) was used at verse 13. “Scent” was used earlier at 5:21. The phrase “soothing scent” is used 43 times in the OT, 17 times in Leviticus, 18 times in Numbers, only three times in Exodus: 29:18, 25, 41. “Soothing” is used only in this chapter in Exodus: 29:18, 25, 41. It is used 43 times in the OT.

This verb “to sprinkle” (ver. 21) is only used here in Exodus, out of 24 times. “Ordination” (ver. 22) was used earlier at 25:7. This is the verb “to fill.” But here, it denotes the idea of having one’s hands filled, that is, ordained. See comments above on verse 9.

COMMENTARY:

In the next stage of the ordination ritual, one of the two rams was to be taken and Aaron and his sons were to lay their hands on its head (ver. 15). This first ram would be slaughtered and its blood sprinkled around the altar (ver. 16). The ram would be cut into pieces with its intestines and legs washed and then arranged on the altar (ver. 17). The ram would be offered on the altar as a burnt offering to Jehovah. The expression “a soothing aroma” to Jehovah indicates that God would be well-pleased with their acts of faithful obedience. The phrase is not suggesting that Jehovah God loves to smell grilled meat!

Next, the second ram was to be taken and Aaron and his sons would lay their hands on this ram (ver. 19). Then this ram would be slaughtered (ver. 20) and its blood would be sprinkled on Aaron’s right ear lobe and that of his sons, their right thumbs (“big digits”) and right toes. The rest of the blood would be poured around the altar. We assume that the ear signified the priest’s need to hear what Jehovah God spoke; the thumb symbolized the obedient service to God of the priest; the toe symbolized the direction of the priest, walking the “way of Jehovah” (see Genesis 18:19).

Subsequently, some blood, mixed with anointing oil, would be sprinkled on Aaron, his garments, his sons, and their garments, to sanctify them and their clothing so they could be used in service to God (ver. 21). The fat (the best quality of the meat) from the ram (ver. 22) along with one cake of bread, one cake of bread mixed with oil (thick bread), and one wafer (thin bread) from the basket which had been set before Jehovah (ver. 23) would be given to Aaron and his sons. They would wave these items before Jehovah God (ver. 24). We do not know in what direction the action of waving would occur. Would it be toward the altar? Away

from the altar? Back and forth? Toward heaven? Away from heaven? Both directions? While we do not understand the details, Moses, Aaron, and Israel understood.

All three of the major sacrifices under the Law of Moses are associated with the ordination of the priests. The “sin offering” provided atonement (“covering”) for the sins of the priests. The “burnt offering,” which was completely consumed in the fire of the sacrifice, suggested the total dedication of the priest to Jehovah God. Subsequently, the “peace offering” was given, to symbolize the peaceful relationship that now exists between the priest and God.

After the “wave offering” (ver. 25), these items were taken from Aaron and his sons and then burned on the altar for a burnt offering with the ram. This would be a “soothing aroma,” a wonderfully scented act of faithful obedience on the part of the priests and Israel.

APPLICATION:

NT writers - The LXX uses the word *thespian* in reference to this description of the burnt offering (Exo. 29:18). The apostle Paul will use the same word to refer to the Christian’s life as a “sacrifice” in Romans 12:1. There, Paul uses the sacrifice as a metaphor for the Christian’s life; the Christian is to offer himself as a “whole” sacrifice to Jehovah God. Paul writes that this is only reasonable as he offers his life as a sacrifice of worship to God.

TRANSLATION - 29:26-41:

26 And you will take the breast from the ram of ordination which [is] for Aaron and you will wave it as a wave offering before Jehovah and it will be for you for a portion. **27** And you will sanctify the breast of the wave offering and the thigh of the contribution which he waved and which he lifted up from the ram of ordination from which [is] for Aaron and from which [is] for his sons. **28** And it will be for Aaron and for his sons an indefinite statute from with the sons of Israel because a contribution it [is] and a contribution it will be from with the sons of Israel from the sacrifices of peace, their contribution to Jehovah. **29** And the garments of holiness which [are] for Aaron they will be, for his sons after him to anoint them and to ordain them.

30 Seven days they will wear them, the priest in his place from his sons who came to the tent of meeting to serve in holiness. **31** And the ram of ordination, you will take and you will boil its flesh in a place of holiness. **32** And Aaron will eat, and his sons, the flesh of the ram and the bread which from the basket at the door of the tent of meeting. **33** And they will eat them which was atoned by them to ordain to sanctify them and a foreigner will not eat because holy they [are]. **34** And if there remains from the flesh of the ordination and from the bread until morning then you will burn the leftovers in fire; they will not be eaten because holy they [are]. **35** And you will do for Aaron and for his sons thus like all which I command you, seven days of ordination. **36** And the bull of the sin offering you will make for a day for atonement and you will purify the altar by your atonement on it and you will anoint it for holiness. **37** Seven days you will atone on the altar and you will sanctify it and it will be the altar most holy; all touching by the altar will be sanctified. **38** And this [is] what you will do on the altar rams, sons of two years each day regularly. **39** The one ram you will do in the morning and the second ram you will do between the evenings. **40** And a tenth of flour mixed in beaten oil, a fourth of a hin and a drink offering a fourth of a hin of wine for the one ram. **41** And the second ram you will make between the evenings as a gift, the morning, and like its drink offering you will make it for a soothing aroma, in fire to Jehovah.

HEBREW WORDS:

“To wave” (ver. 24) is used 34 times in the OT; in Exodus, the verb is used at 20:25; 29:24, 26-27; 35:22. It is related to the phrase “wave offering” (which is one word in Hebrew). This latter word is used 30 times in the OT; in Exodus, it is used at 29:24, 26-27; 35:22; 38:24, 29. It is used 14 times in Leviticus. “Breast” (ver. 26) is used twice in Exodus (29:26-27); it is used 13 times in the OT. This is the only use of “portion” in Exodus; it is used 12 times in the

OT. "Contribution" (ver. 27) was used earlier at 25:2-3. "Peace offering" (ver. 28) were used earlier at 20:24. "To ordain" (ver. 29) is the phrase "to fill the hand." "To wear" (ver. 30) was used earlier at 28:41. On "holiness" (ver. 30), see 3:5.

"To boil" (ver. 31) was used earlier at 12:9. "To atone" (ver. 33) is used 102 times in the OT; it is used 8 times in Exodus, beginning here. "To command" (ver. 35) was used earlier at 1:22. "Sin offering" (ver. 36) is used only here (29:14, 36; and 30:10) in Exodus. It is used in Leviticus 61 times. "Atonement" is used 8 times in the OT; it is used three times in Exodus: 29:36; 30:10, 16. "To touch" (ver. 37) was used earlier at 4:25. "Lambs" (ver. 38) was used earlier at 12:5. "Tenth" (ver. 40) is used 33 times, but this is its only use in Exodus. The word is mainly used in Numbers (27 times). "Hin" is used 22 times, only here in Exodus. "Drink offering" is used here (29:40-41; 30:9) in Exodus (34 times in Numbers), out of 60 uses. "Wine" is used only here in Exodus, out of 141 uses.

"Gift" (ver. 41) is the word describing Cain and Abel's offerings in Genesis 4:3-5. The word is used in Exodus here (29:41; 30:9; 40:29). It is used 211 times in the OT.

ARCHAEOLOGY:

The word "wine" in the OT could refer to anything from the fresh grape growing on the vine to grape juice to intoxicating wine. What it is *not* is wine as we have it today, which is fortified with alcohol which was not practiced until the Medieval Ages. At what point "wine" was in its fermentation process is unknown. If the text implies it caused intoxication, then we know that it was quite fermented.

A "hin" is a liquid measure but scholars today do not know how much it was. The word is from the Egyptian language. The tenth of an ephah is estimated to be about 2 quarts (1,89 L) and one hin is about 1 quart (0,8 L).

COMMENTARY:

The breast of the "ram of ordination" (ver. 26) would also be waved before Jehovah, but this piece of meat would be the portion of the priest; it would be eaten. In this way, the breast of the ram would be sanctified (ver. 27) as well as the thigh, which would also be waved, with one for Aaron and one for the sons (ver. 28). This would be the "portion" for Aaron and his sons indefinitely, as long as the Law of Moses endured. It would be a "contribution" to the Lord, consumed by His priests.

The garments were holy for Aaron and for his sons, as long as the Israelite priesthood would exist (ver. 29). This process was to last for a week (ver. 30).

Next, the ram of ordination would be boiled in a place sanctified by God (ver. 31). Aaron and his sons could eat this ram with the bread at the door of the tent of meeting (ver. 32). "Atonement" was made for them through their sacrifices which have been just detailed so they could be sinless as they represented Israel before God (ver. 33). A "foreigner," that is someone who was not a priest, could not eat of these items. Any leftovers were to be burned; they were not to be eaten the next day because they had been consecrated to Jehovah (ver. 34).

Again, verse 35 notes that this ritual was to last seven days. Each day a bull was offered as a sacrifice of a sin offering to atone ("to cover") the sins of the priest and to purify the altar (ver. 36). Also, the altar would be anointed with the oil to sanctify it. For a third time (ver. 37) God announces that the ritual was to last seven days, to make atonement for the altar, to sanctify it, to make it holy. All items touching the altar was holy.

Yet another sacrifice was to be offered: two one-year-old male rams each day (ver. 38). One ram would be offered in the morning; one ram would be offered in the evening, at twilight - literally "between the evenings" (ver. 39). One-tenth of the fine flour mixed with one-fourth of a "hin" of beaten oil, along with one-fourth of a "hin" of wine would be used for the drinking offering with each ram, each morning (ver. 40). We have all three major components of a meal: meat, bread, and wine.

“Between the evenings,” or “twilight,” the second ram would be offered and it would be offered with the same grain offering and the same drink offering as in the morning (ver. 41). It would be a “soothing aroma” of faithful obedience to Jehovah God.

APPLICATION:

Moses’ contemporaries - For more on the “drink offering,” see Numbers 28:1-8 (see the whole chapter as well as Numbers 29). For more on the “peace offering,” see Leviticus 7:15. Aaron died and was replaced as high priest by his son Eleazar in Numbers 20:22-29.

Later Jewish writers - Compare Ezekiel’s vision of the restored Israel and her worship in 43:18-27. The regular burnt offering was stopped when the Greek (Seleucid) King Antiochus IV Epiphanes invaded Israel in 167 B. C. It appears that the prophet Daniel predicted that event (8:11-12; 11:31; 12:11). The minor prophet Haggai will state that while uncleanness can be transferred, holiness cannot be transferred (2:10-19).

NT writers - Jesus criticizes “degrees” of oaths the Jews would swear (Matt. 5:23-24; 23:18-20), stating that everything which touched the altar was also dedicated to Jehovah God. His statement is based on this text, Exodus 29:37. Jesus will use the expression “abomination of desolation” (from the references in Daniel cited above) to refer to the invasion by the Roman army and their destruction of Jerusalem in A. D. 70 (Matt. 24:15; Mark 13:14). Daniel’s view of the cessation of the regular burnt offerings might also include prophesying the acts of the Roman army at that time.

These priests had to offer sacrifices for their own sins before they could represent a sinful people (Israel) before God. Jesus, being pure and holy, was able to offer Himself for the sins for others, once and for all (Heb. 7:27). Consider the whole text of Hebrews 9 & 10 relative to Christ being both our High Priest today as well as the sacrifice for our sins.

TRANSLATION - 29:42-46:

42 A burnt offering regularly for your generations at the door of the tent of meeting before Jehovah which I will appoint for you there, to speak to you there. **43** And I will be appointed there for the sons of Israel and he will be sanctified by My glory. **44** And I will sanctify the tent of meeting and the altar and Aaron and his sons I will sanctify to be priests to Me. **45** And I will dwell in the midst of the sons of Israel and I will be for them for God. **46** And they will know that I [am] Jehovah their God who brought them from the land of Egypt to dwell among them. I am Jehovah their God.

HEBREW WORDS:

“Burnt offering” (ver. 42) was used earlier at 10:25. It is found 286 times in the OT. “To appoint” (ver. 43) was used earlier at 21:8-9. “Glory” (ver. 43) was used earlier at 16:7, 10. “To dwell” (ver. 45) is used earlier at 24:16. The verb “to know” (ver. 46) has been used extensively already in Exodus, beginning at 1:8. It will be used 47 times in Exodus.

COMMENTARY:

This ritual would consist of a “continual burnt offering” throughout the generations of Israel at the door of the tent of meeting (ver. 42). Israel does not know that Jehovah would send His Son to be the once-and-for-all perfect sacrifice for all sins and that He would be the last High Priest anyone would ever need. When Israel performs their acts of obedience as God commands, He will meet with them at the door at the tent of meeting, and He would speak with Israel there. God had promised to dwell among the Israelites once they built their sanctuary (25:8).

In verse 43, God repeats the idea that He will meet with Israel at the door of the tent of meeting and the place of worship will be sanctified by His glorious presence. God will meet Israel there *because* they have approached Him in worship based on fulfilling the commands He has given them. They will be sanctified *to be* in His presence *if* they fulfill His commands to

become holy. The verb “to sanctify” is used 28 times in Exodus. Just in this chapter, it is used in verses 1, 21, 27, 33, 36, 37 (twice), 43, and 44 (twice).

God will sanctify the tent of meeting (ver. 44) and the altar. He will sanctify Aaron and his sons, the priests, to serve God as Israel’s priests. When Israel is made holy (“sanctified”), then God can and will dwell among the sons of Israel (ver. 45) and then He will be their God, in a special relationship. Through His relationship with Israel, the people will know that Jehovah God is their God, the same one who brought them out of the land of Egypt and He could dwell among them. God concludes this passage by stating simply “I am the Lord their God.” The phrase “I am the Lord” is found 165 times in the OT, 67 times in the prophet Ezekiel! The specific phrase “I am the Lord their God” is found only 7 times: Exodus 29:46; Lev. 26:44; Ezekiel 28:26; 39:22, 28; Zechariah 10:6. Remember that Israel had “grown up” in Egypt, surrounded by false gods. They needed to know and be assured of the reality, power, and uniqueness of Jehovah God. It has been reckoned that 68 times God told His people they needed to know that “He was Jehovah, their God.”