

# Exodus 27.20-30.10 Israel's Constitution hwx

## Part 8

### Setting up the constitution of a "Theocratic" nation - 27.20-21

*The word "commandment" does appear once in the giving of the law (Exodus 20.6) and equally it appears once here in the ordering of the priesthood. Israel was constituted around four things;(1) the covenant and its sign-given Jewish heredity through the patriarchs- which grant Jewishness,(2) the law and judgments ,(3) the tabernacle representing God's presence by fire in the altar, the menorah and the glory cloud, and(4) a highly specific manner of approach to God through sacrifice overseen by God's high priest who acted as representing man to God in prayer and sacrifice and God to man in the giving of lots and enacting substitution and speaking pardon and blessing. Under Israel's constitution every Jewish male appeared 3 times "before the LORD" annually-not before the king- because it was that relationship between God and everyman that mattered. "What nation was as great as Israel that had God so near?" Moses pronounced. As Israel was constituted the covenant and commandments were constants but the tabernacle and high priesthood were variables historically. When the latter failed the constitution has to be acknowledged as in abeyance. Through a special mechanism for constitutional restoration in the covenant of salt -even now relevant a king of the house of David may restore Israel as a theocracy. Even in the time of Asa by his direction and the maintenance of a priestly line of the tribe of Levi through OT times and by the means of divinely commissioned prophets the LORD this was effected cf. 2Chronicles 13 5 and 15.1-11 The LORD tenderly restored Israel once and again as the events below show.*

### READING No.1: 27.20-28.12

#### THE MENORAH EPHOD & THE CONSTITUTION

The light that never ceased to burn

*We have grown used to the Beijing Olympic flame-but after 3 weeks activities at the Olympic venue that flame was extinguished. At Mt.Olympus in Turkey flame burns perpetually. Mina and I were served tea one afternoon by a lad who was earning some cash with his little kettle and cups brewing up over the natural flames that burst out of the volcanic rock. The Rabbis knew the Menorah Lamp was so vital-and its oil so significant that as they considered the third aspect of Israel's theocratic system-the priesthood-they began with The Light. **And you shall command the children of Israel to bring to you olive oil, pure, pressed for the Menorah for the continual risings of light** In 1 Samuel3.3 we learn that the nation's constitution was voided as "every man did that which was right in his own eyes" Judges 17.6 . Though Samuel was too young to abide in Shiloh alone and the natural heir Ichabod was a baby. Young Samuel whom the LORD called as a prophet had ministered as a priestly lamp-lighter as Eli grew blind "before the lamp went out" in the tabernacle. At that point the ark was lost, and with the death of Eli Hophni and Phineas the priesthood fell into pause and the lamp went out. Not till the days of Ichabod's son did Shiloh revive. He held the nation together by visiting three centres and administering righteousness and became the nation's second founder by anointing David who appointed a new priesthood to serve in the tabernacle he restored. Israel's light burned again and its constitution was restored. **In the tabernacle of meeting outside the veil which is over the testimony Aaron and his sons shall attend it from evening to morning before the face of the LORD -a statute** Hebrew *qij* "statute" or "ordinance" or "decree" or "establishment" **of an age belonging to their generations on behalf of the children of Israel.** The candle should have been attended in the evening Eli lay down. It went out. Under David the tabernacle was re-established in Jerusalem and the constitution restored with the LORD coming in glory to His holy temple. It was broken again by sin in the time of Manasseh and the theocracy was acknowledged in shadow form under Nehemiah when the candlestick table and incense altar but not the ark was in place. That era ended with Antiochus Epiphanes in 167BC and yet once more the brave Maccabees cleansed the temple 3 years later and held out for 104 years. Israel's constitution was not truly restored till the time of Christ-when it existed in "hidden form"-Christ being*

*the unrecognised Light and High Priest... The new temple was complete and in place when our LORD was in His late twenties and He Himself was "Gods Hilasterion" or "mercy seat" and "God's high priest" and "Gods sin-offering" and the Light of the World **besides for the period of the LORD'S NT ministry based at Jerusalem the theocratic constitution was so real that Jesus could say "The kingdom of God is among you"**. Over all this polemathy the Menorah light demonstrated the vicissitudes of Israel's status. It is fundamental to realise the intimate connection between the priest and the Menorah light at the heart of God's rule. The priest held the Urim (lights) and Thummim-the former of which gave the positive guidance of God. It is singularly fitting that as we begin to consider the high-priest as vital to Israel's constitution scripture should begin this section by laying stress on the "oil for light"-that is, revelation and the oracle of guidance and daily prayer and the anti-typal high priest, Jesus Christ, mirrored here, abides at the heart of Israel's life and constitution. There are no "princes with God" without him-just Jews who spring from that great "prince with God" Jacob of old. Modern Israel as a political entity is as in Nehemiah's day a "shadow form of the theocracy" lacking the Menorah and not yet enshrining the Light of the World in her constitution. Symbolically an unlit Menorah stands by the Knesset building demonstrating this point in silence.*

### **The priest's garments Chapter 28 1-5**

*The Office of Messiah as Sovereign of the nation and guardian of its constitution is represented in the person of the High Priest. His position is that of a spiritual plenipotentiary*

**Now take to you Aaron your brother and his sons with him from the midst of the children of Israel in order that they may constantly serve as priests to me-Aaron and his sons Nadab, Abihu Eleazar and Ithamar Aaron's sons. And you shall make garments of holiness for Aaron your brother for glory or majesty and splendour and for beauty Hebrew rap or for boasting (God's) favour. Had this not been a command of the LORD it would have been an act of pride. The LORD was actually choosing to manifest His glory in the garments of Aaron and his majesty in his turban and ornaments. And you shall speak to all who are skilful or wise of heart who are filled with the Spirit of wisdom to make garments for Aaron to set him apart and for him to be a priest continually Hebrew infinitive mhl where "ministering as priest" is always Piel or continuous belonging to me. And these are the garments they shall make- a breastplate Hebrew wj "A fair ornament" an Ephod "A binding on" a robe Hebrew ly[m "a long wide outer garment a chequered or interwoven flax or cotton inner garment Hebrew ntk a rolled turban Hebrew tpxm and a sash Hebrew fiba "a girdle" or "belt"(It is of interest that this word has a "Persian" linguistic root but is here used in the Hebrew before the Jews ever had exposure to the Persians. It is a word that shows the "wide learning" of Moses.) And they shall make garments of holiness for your brother Aaron and his sons for ministering to me as priests. And they shall take the gold and blue and purple and scarlet thread and fine linen. The gold of glory the blue of royalty the purple of power the red of cleansing with the white of purity are the hues that represent the Holy One whom the high priest has been commanded to represent. The Messianic God-man who spoke to Moses is Himself the King of Glory.**

### **The Ephod 6-14**

*The Ephod with its Urim lent executive authority to the High Priest in matters of grave consequence for the nation as whether of not to go to war. This decision involves the constitutional principle*  
**And they shall make the Ephod of gold of cerulean purple or blue of reddish purple thread and fine twisted linen thread -the work of the artisan. There shall be two shoulder straps joined at the two extremities. It shall be joined or tied. And the embroidered belt or band of the Ephod which is upon it of the same workmanship-gold blue purple scarlet thread and fine twisted linen thread. And you shall take two stones of onyx or sardonyx and grave on them the names of the sons of Israel. Six of their names shall be on the one stone and the six remaining names on the other stone according to their order of birth.**

**The work of the engraver of stone -the engravings of a signet [This speaks of believers as being sealed by the work of the High Priest] you shall carve the names of the sons of Israel on two stones. You shall make them surrounded with bezels or settings of gold. The whole impression given by the Ephod is that the people are precious to the LORD and this is signified by the fact that all twelve names**

of the sons of Jacob were on these stones. The first six and second six was on two panels. Basil Atkinson summarises the messages of the names as follows:

- |  |   |
|--|---|
| 1.They have seen the Son of God-Reuben | 4.They are to the praise of His glory-Judah     |
| 2.They hear the word of God-Simeon     | 5.His is the Judgement -Dan                     |
| 3.They Are joined to Christ-Levi       | 6. They struggle with the enemy-Naphtali        |
| 7.They are a troop or company-Gad      | 10.They abide in the LORD-Zebulon               |
| 8.They are happy-Asher                 | 11.To their number God adds-Joseph              |
| 9.They are the LORD'S reward-Issachar  | 12.They are safe & beloved of the LORD-Benjamin |

Order of names 1-6 *nbwar nm[mv ywl hdmhy nlwbz rkvvv* 7-12 *nd dg rva yl tprn psy nymynb*

And you shall put the two stones on the shoulders of the Ephod as stones of memorial for the sons of Israel and Aaron shall bear their names on his two shoulders as a memorial before the LORD'S face.

## READING No.2: 28.13-30

### THREE CONSTITUTIONS COMPARED

**You shall make settings of gold.** The graven names were then in-filled with gold filigree work so that against the red-veined onyx background the shining gold lustered names would be clearly seen by the LORD And you shall make two chains of fine gold-twisted ropes Hebrew *tlbgm* "wreathed" or "rope work" thus you shall make them interwoven workmanship and you shall place or secure the chains to the settings A valuable comment of Atkinson is that "the great engraver is the Holy Spirit". This is indeed within the sense of the Hebrew for "skills" are his gift. The golden names are names represented as having the "divine nature" and that is the precious purpose of God for believers.

### The Breastplate 15-29

**Henry Halley's "Bible andbook"1927-65 went through 24 editions. Halley gave this as his understanding of the "precious stones of the breastplate, "they must have been intended as a sort of dim photograph, given in the distant past, of what God was working toward."**

The range of precious stones incorporated in the breastplate are referred to in part or entirety only in two other scriptures-one in Ezekiel where they demonstrate the constitution under which Adam was settled which allowed of a concession to the un-fallen Lucifer. (Ezekiel 38) These stones are also described in Rev21 14-20 as they appear in the foundations of the New Jerusalem and represent the strength and nature of the constitution of that City of God

**You shall make the breastplate of judgement a work of the skilful craftsman just like the working of the Ephod of gold and blue and purple and scarlet thread and fine twisted thread you shall make it. It shall be doubled to become square** The purpose of the folded embroidered rectangle squared is that it stand out prominently on the chest of Aaron and the rings would require as later stated to be on the reverse., a span Hebrew *trz* meaning "little finger" the end of an outstretched hand in length and a span in width. And you shall continually fill it with fillings of "a gem stone." The use of the Piel of "fill" *tal m* is unusual and the singular of "stone" *mba* still more so. It suggests that once the stones are in the work is only begun-more and more beloved ones are to be prayed for by the priest and even Moses himself and yet one "stone" only is seen in them all and the prayer is that His glory is manifest through them.

Of all the garments of Aaron and his sons the Ephod with its breastplate was the most outstanding. It was the centre piece drawing all eyes to the breastplate of gold and jewels over his heart. In it the phrase "GARMENTS FOR GLORY AND BEAUTY" finds its full significance.

When Aaron came from the presence of the LORD with directions for the nation no doubt his face would be radiant and the glory and beauty of the LORD would reflect on his clothes and the breastplate would shine with surpassing reflected glory and the jewels would refract the holy light as the loveliest colours on earth. Josephus gives late testimony to this fact. F. W. Grant in *The Numerical Bible* 2.1.2 gives the concept of direct revelation by "glory" and "word" as a sufficient exposition of the wonderful ancient phenomenon of "lights and perfections" that I explore more fully below.

**(1) Four rows of stones: the first row of sardius;** Hebrew *mda* "blood red" suitably named "adam" (1st with Eden and 6th in the New Jerusalem foundations order) **an orange topaz;** Hebrew *hdfp* the divining stone that speaks of "omniscience". Pliny 37.8 says it was obtainable in an island in the Red Sea (2nd Eden-9th New Jerusalem) **an emerald.** Hebrew *tqrb* meaning "thundering" or "glittering" (8th Eden, 4th New Jerusalem) ...answering to Reuben Simeon and Levi

**(2) And the second row a turquoise** *Jpñ* meaning "a carbuncle"-a greenish blue-Turkish stone (9th Eden-not in the New Jerusalem foundations) **a sapphire;** Hebrew *γψ* perhaps meaning "stone for engraving" or "writing" -often associated with heaven(7th Eden 2nd New Jerusalem). **a diamond.** Hebrew *ml hy* from "striking"-a gem resistant to destruction cf Ezekiel 28.18 (3rd Eden akin to the Jasper which is 1st in New Jerusalem)

**(3) The third row a jacinth;** Hebrew *mvñ* meaning opal known among Romans as *ligurion* otherwise "hyacinth" or reddish amber-the Resurrection stone (Not in the Eden list and as "hyacinth" 11th in New Jerusalem) **agate or chalcedony-Chalcedon onyx or crystal;** Hebrew *ñbv* meaning uncertain-(In neither Ezekiel's list nor John's) amethyst Hebrew *hml j* meaning "promoting dreams" and its Greek equivalent means "preventing drunkenness"-a gem with superstitious associations. (Not in Eden but 12th in New Jerusalem.)

**(4) And the fourth row beryl** Hebrew *vvrñ* reading "Tarshish" and meaning "crushing"-coming as it did from the metal mining Tarshish or Tartessus in Spain which was a Phoenician centre of trade with Tyre (It is 4th in the Eden list and 8th in New Jerusalem list.) **onyx** Hebrew *mhv* whose meaning derives from its likeness to the "human nail"-with whitish striped lines (5th in Eden and 5th in New Jerusalem) **and jasper** Hebrew *hpvy* possibly meaning "smooth" "clean" Ez28.13 (6th in Eden and 1st in New Jerusalem foundations list) **There shall be settings of gold for their fillings. And the stones shall be for the children of Israel-twelve according to their names -engraved as a signet-each with its own name according to the tribes.**

#### The constitution of Eden

Man who lives under a covenant of life was first settled under a covenant of works and Lucifer of whom it is said, "iniquity was found in him" Ez28.15 invaded the life of a creature-the serpent-and gained access to Eden. He who was bound to defend the constitution under which his special privileges and liberties derived- masqueraded and defied that constitution. His only defence or "armour" or "clothing" was in a constitution of that time which had nine parts. Upon sinning in self-exaltation Satan was "destroyed from among the stones of fire". The divine wrath flamed against him for breach of covenant and constitution and he fell from heaven. Even the mammal he subverted was punished. The nine points of the constitution under which he fell are as follows:-

- 1. Divine love for Adam that he was to respect (sardius) Satan's first limit**
- 2. The Lord in omniscience subjected Eden to certain conditions (topaz) Satan's second limit**
- 3. The Lord allowed the destruction of the body but provided indestructible life in the Spirit (diamond)-Satan is limited in a third way**
- 4. The Lord allowed "the crushing" of the woman's heel & caused Satan to fear (beryl) a further constraint on Satan**

- 5. The Lord esteemed wisdom along with the sanctity of human life & flesh for His Son's sake (sardonyx)-the flesh coloured stone. cf also Job 28.16 Satan is particularly bound in matters of life and death as to the believer**
- 6. The Lord beheld all He made-it was "very good" and this original "purity" was to be upheld by God's servants Adam and Eve-it appears Lucifer is dedicated to subversion here-see for example the union of the Nephilim of Genesis 6.4 (jasper)**
- 7. The Lord had already written His book of Life in heaven. His holy & heavenly presence also frequented Eden. God's servants and Lucifer were both aware of that presence and the call for holiness. Satan knew but defied that divine requisite and substituted his teaching for the LORD'S (sapphire)-drawing after him a following on earth as he had angels in heaven.**
- 8. The Lord provided beautiful blue and red marble (as is used for building ) or possibly formed a suited living area for Adam-the sanctity of which home Satan invaded in tempting Eve (carbuncle or marble)**
- 9. The Lord brought the sword of his judgment into Eden and with lightning speed inside one day in our time expelled one of the highest angels from heaven and a myriad of others-placing a myriad angels under chains and giving Adam & Eve lasting punishments at the fall (emerald) at one and the same time affording a covenant of life in Christ the seed of the woman**

#### Israel's constitution

**Each stone reflects the story of one of the sons of Israel and the part of the Strong One of the covenant -who dealt with Abraham and then with Moses to build the nation's life**

- 1. He deals in covenant love with the Jews as with Adam. He is Adam's sovereign & Reuben's too**
- 2. He was assuring them He searched every heart-even Simeon's**
- 3. He alone is the giver of life-His glittering glory is reflected by the Levite High Priest**
- 4. He is Lord of sea and sky-Judah shall praise Him**
- 5. He writes names in the heavenly book of life-as Judge of all**
- 6. He preserves His people from destruction-though they struggle**
- 7. He promises resurrection-the Resurrection stone- guarantor of Gad's "final victory"**
- 8. He is Human and divine-Chalcedonian stone-the source of Asher's happiness**
- 9. He brings rest to the burdened and enslaved Issachar**
- 10. He is victor & helper in persecution-dispeller of Zebulun's darkness**
- 11. He will come as Jewish Messiah-Joseph's anti-type-to save the world**
- 12. His people shall shine-Benjamin-reflecting His glory**

#### The constitution of the New Jerusalem

**In God's final purpose when we follow these gems to their New Jerusalem we have a city of "absolute cleanness" thoroughly "pure"-naught that defiles can enter its walls (jasper) "full knowledge" shared by saints whose names "are written" in the Lamb's book of life (sapphire) and the enjoyment of "shining eternal life"(chalcedony) through Christ-God and man for ever blest**

**In God's final constitutional design for the city one sees "'shining life" and "thundering praise"(emerald) "a people enjoying the humanity of their divine LORD in glory" (sardonyx) "revelling in His love (sardius)"**

**In the constitution of the City of God is invested in "The divine Christ of God" (chrysolite) and "the scars of the Lamb' (beryl) have gained every entrant their rights."He knows them all by name"(topaz)**

**In this city constituted around Christ "troubles and pain are no more" (chrysophage) and "the resurrected ones who are purchased from the nations (various colours) shall die no more"**

**(resurrection stone)" (jacinth)... Finally the eternal principle of this city excludes Satan and pain and night and sea so that temptation shall be no more. (amethyst)**

#### **A theory on the stones and the Zodiac**

*Nine of the twelve are found in the garden of Eden (Ez28.13) and before they made ornamentation for the high priest were the glory of Satan as the Covering Cherub As Bill Freel notes in "Survival" -a helpful commentary on the Apocalypse 'the stones as enumerated in Revelation 21 are in reverse order to those of the zodiac in Kircher's comments on the "city of the gods".' Morris in the IVP commentary on Revelation casts doubt on a similar argument by Charles stating affirmatively in footnotes that it is a "theory eliminated". Morris also suggests that John the divine is simply translating into Greek the Hebrew of Exodus 29 and the jewels are the same.*

*My comments are that whatever the minimal merits of "reversal" the emphasis of the theory is in the wrong direction-for these stones tell a far more fundamental story when the three tracts of scripture are understood to afford "precious fundamentals" of divine rule and covenant. My belief is that these stones testify to covenant and constitution and that the LORD systematically works in a sovereign manner under His will and constitution for man and Israel.*

#### **Rings to secure the Ephod and the breastplate 22-29**

**And you shall make for the breastplate chains of the edges made of interwoven chains of pure gold. And you shall make two rings of gold (first pair) for the breastplate and put them on the two ends of the breastplate. And you shall put two interwoven chains of gold into the rings on the ends of the breastplate. And two ends of the two interwoven gold chains you shall attach to the two embroidered settings and attach them above the Ephod opposite its face. And you shall make two rings of gold (second pair) and put them on the two ends of the breastplate upon the edges which are on the other side of the Ephod inside. And you shall make two rings of gold (third pair) and put them on the two shoulders of the Ephod stretching out lower from its front belonging to the its hidden joining rising above the woven girdle of the Ephod. The breastplate was attached by gold chains from its rings tucked in to the rear of its corners to the shoulder embroidery of the Ephod at the upper side where hidden rings under the Ephod shoulders received the gold chains. It was attached from its second pair of rings on the lower side by gold chains to the girdle below in this case by chains which rose from beneath the girdle and seem to have been one of the Ephod. The fact to pick up is that all these six pairs of rings were hidden -four by being tucked behind the breastplate and two by being tucked under the Ephod shoulder pieces. Why hide them? They are golden-they represent the unseen Messiah whose secret ministry actually secures Israel. He is the God and King and the priest-the Melchisadek whose shoulders would bear the cross and whose side was wounded by the sword. By His once for all atonement he secured His people to Himself. His is a "signet ring" relationship with those who are "hidden" in Him. They are his true bride.**

#### **A second security 28-29**

**And they shall bind the breastplate from its rings to the rings of the Ephod by bluish purple (jacinth) cord over the intricately woven Ephod so that the breastplate does not move itself from the Ephod. So Aaron shall bear (the burden of) the names of the children of Israel in the breastplate of judgement on his heart in his going into the holy place to remember them with care and contemplation Hebrew rkz before the LORD always. The jacinth cord speaks of the "resurrected" Christ who is the final security behind the care of His people-whether Jewish or Christian. As risen he now ministers in the holy place in heaven.**

#### **The Urim and Thummim 30**

**And you shall put the Urim and Thummim into the breastplate of judgement and they shall be upon the heart of Aaron when he comes before the LORD and Aaron shall bear the judgement of the children of Israel upon his heart belonging to the presence of the LORD always. These, I believe, are not separate from the jewels of the breastplate. In v17 we read "You shall fill into its house" and here in v30 you shall "give" in the sense that the chain is given to the ring-in such manner as to be taken out.**

## READING No. 3.28.31-43

### A THEOCRATIC CONSTITUTION NECESSITATES A MEANS OF GUIDANCE

#### Long held Theories "beneath the dignity" of revelation

*It is impossible to accept Mangey's little figures of black and white as the Urim and Thummim since idolatry is so diametrically opposed to God's commands. The four options scholars supply are: (1) that the lights or perfections are two little figurines like penates in a supposed pocket of the breastplate (2) stones marked with **aleph** and **tau** in such a pocket (3) one black and one white stone in the assumed pocket which the LORD never directed Moses to make (4) 2 dice in the fabled pocket as in Mesopotamian practice of decision making by counting. (1) is a blasphemous concept & (2) & (3) are notions first off would not be "lights" but "a light" (singular) and could be operated without the LORD with a 50% success rate. (4) is to adopt a pagan method of guidance because the LORD has none on offer. Plainly nothing could be further from the truth. God's glorious presence inducing glorious signs on the breastplate and His accompanying clarifying word bringing the perfections of detail to guidance were those "lights and perfections"*

#### Lights and Perfections

*The text uses the words **myrwa** and **mymmt** which mean "revelations" and "perfections"-both in the plural. There is no either/ or in the divine revelation-but one sweet "Yes" as Paul says. Josephus "Antiquities" 3.8.9 plainly sets out the case of a "shining" breastplate apparently in the time of Alexander when the high priest went out to meet that conqueror. Josephus tells us the High priest "left it up to God to be present or absent when approached." (footnote on same passage) William Whiston further explains what we find in Numbers 27.21 "Eleazar the priest shall ask counsel for him (Joshua) before the LORD-at his "word" for when he is present at the oracle Whiston says he would hear God speak approval-else divine absence and silence spoke in the negative. Certainly positive counsel was by the divine presence lighting up the breastplate. This manner of guidance was associated in its early days with ministry on the part of the seeker-i.e. prayer and offering. Josephus says that such oracles ceased in the days of the Maccabees-200 years before his time. In Numbers 27 the "oracle" is simply called "Urim" and it would appear an oracular word by mouth is conveyed. Hebrew **אור** So the divine constitution provided what was nowhere else on earth-a direct sign of guidance by light falling on the names of the patriarchs to be more widely seen abroad like the shining face of Moses. Second God provided the "perfections" of His words by oracle-called in the LXX **ἀληθεία**-meaning "the truth" for His word is truth.*

#### The robe of the Ephod 31-36

**You shall make an upper garment or tunic of the Ephod (signifying bound by "belt") all of blue. There shall be an opening for the head in the middle. There shall be a border belonging to its edge right around made like the weaving of a coat of mail for him so it does not rend. And upon its hem you shall make of blue and purple and scarlet yarn and bells of gold between them right around. A golden bell and pomegranate, a golden bell and pomegranate on the hem of the robe right around. These are fitting prophetic TORAH pictures of the fruitfulness of Pentecost and the joyful proclamation of the gospel annexed to the first and second comings of Christ. And it shall be upon Aaron when he worships and its voice shall be heard when he goes into the holy place before the face of the LORD and when he comes out lest he die. And you shall make a plate of pure gold and engrave on it as on a signet ring "Holiness to the LORD" And you shall put it on a blue cord and it shall be on the turban -in the centre of the face of the turban.**

*The Ephod and Plate are special. The Ephod is trimmed with signs of "fruitfulness" and "testimony" These signs especially relate to the Messiah of whom they ultimately speak. The priest is a consecrated man-set apart by others. The Messiah consecrated Himself to a ministry no high priest would touch or could effect. The message should more likely read, "Holiness belongs to the LORD". The cerulean blue or purple signifies a king and the "holiness" involved really is tied to that king. Cerulean blue or hyacinth also signifies resurrection and so it further speaks of the risen Messiah in prophecy. **And it shall be on the forehead of Aaron and Aaron shall bear the gross sin of the holy ones or things***

which the children of Israel consecrate as holy to the LORD belonging to all their holy gifts and it shall always be on the head of Aaron belonging to their acceptance before the LORD *Here is further evidence that even the holiest gifts of the holy people are not accepted without this sign of the ONE to come who will die for our sins and rise again who alone is acceptable. Again in the constitution of Israel the Son of God is central-hence the ancient figure of the high priest whom the LORD Christ invested to typify His ministry.*

### **The priest's coat 39-43**

**You shall weave the coat of fine linen and make the turban of fine linen and make the sash or girdle of adorned embroidery of the weaver. For Aaron's sons you shall make coats and sashes and mitres** *Hebrew [bq suggesting conical head-pieces not unlike what bishops wear for glory and beauty. You shall put (these) garments upon Aaron and his sons and anoint them and fill their hands (with oil) and set them apart that they may minister as priests to or for me. And you shall make wrapped trouser coverings to hide their flesh reaching from the waist to the thighs. They shall be upon Aaron and his sons when they come into the tent of meeting or when they draw near* *Hebrew vgm or "join themselves" to the altar to worship in the holy place and they shall not carry up gross sin and die. This is a statute for an age to him and to his seed after him. The word "join" is used both of coitus and "intimacy with GOD" and the two were not to be practiced when priests in their days of ministry were consecrated and worshipping the LORD alone.*

## **READING No.4 29.1-18**

### **SACRIFICE RELATIONSHIP & THE THEOCRATIC CONSTITUTION**

#### **Consecration and "blood" 29 1-21**

**And this is the word put in action** *Hebrew rbd you shall do belonging to them to consecrate them to serve me as priests. Take a young bullock, born (that year) of a heifer and two perfect rams. Take unleavened bread and unleavened perforated cakes mixed or suffused* *Hebrew llb with oil and thin unleavened wafers anointed with oil. You shall make them with wheat flour. You shall put them in one wicker basket* *The three pictures coalesce in one offering and all typify the body of Messiah wounded anointed of God and sinless. Bring them near in the wicker basket with the bull (the sin-offering) and two rams. (the consecration offering) And Aaron and his sons you shall bring near to the tabernacle of meeting and wash them with water. Here we have a simple type of regeneration or "the washing with water of the word (Titus3.5) You shall take the garments and cause Aaron put on the (linen) tunic and the robe of the ephod and the ephod and the breastplate and put on him the intricately woven band of the ephod. You shall set the turban on his head and give the diadem of "the Holiness" above the turban and you shall take the anointing oil and pour it on his head and anoint him. And you shall bring his sons near and clothe them with tunics. And you shall gird Aaron and his sons with sashes and you shall bind* *Hebrew vbj the hats on them and the priesthood shall be theirs belonging to an age-long statute and you shall continually fill* *Hebrew Piel of constant action tal m initially with "consecration offerings" and thereafter with others. The hands of Aaron and his sons (with oil & offerings) The use of 'aolam ml [ v.9 is an example of that use of the word that falls short of "eternal". Aaron's priesthood lasts a long age-but it has limits. You shall also cause the bull to be brought near the tabernacle of meeting and Aaron and his sons shall rest their hands on the head of the bullock. Here is the bible teaching of "substitution for sin" demonstrated as essential to all-including priests Then you shall slay the bull before the LORD before the door of the tabernacle of assembly.*

**You shall take some of the blood of the bull and give it to the horns of the altar with your finger and pour all the blood at the base of the altar. And you shall take all the fat that covers the central organs and the great lobe of the liver** *Hebrew trty and the two kidneys and the fat which is upon them and raise an odour by burning them on the altar the value of shed blood to abate the divine anger is imaged here in its application to the horns. But the flesh and skin of the bull and its excrement you shall burn with fire outside the camp. It is the sin offering. You shall also take one ram and Aaron and his sons shall rest their hands on its head. Notice the individual requirement of*



the law as to individual responsibility for sin. It is quite sobering that John Currid in the EP COMMENTARY on Exodus reminds us that these sons Nadab and Abihu (Lev10) were both consumed by fire but their tunics were unharmed and they were lifted by their tunics and carried outside the camp (Lev 10 4-5) **And you shall slay the ram and take its blood and sprinkle it around the altar. You shall cut the ram into his pieces** Atkinson draws attention to the "vitals" as showing the secret "divine heart" of Christ and the "legs" as showing His strength and human nature and finally the "head" seat of Christ's self-control relinquished to the Father's will. **And wash its inner vitals and its legs on which it bowed Hebrew [rk and place the pieces by the head. And you shall burn the "whole" ram. The "whole burnt offering" represents the total consecration of Christ and in this context in a lesser sense that of the priests. Christ's "whole" offering has absolute atoning value on the Altar; it is a whole burnt offering, a fragrant smell, an offering by fire to the LORD.**

## READING No.5: 29.19-37

### NO THEOCRATIC CONSTITUTION WITHOUT A HIGH PRIEST

**You shall take the second ram and Aaron and his sons shall rest their hands on the head of that ram. Then you shall slay the ram and take from the blood and apply it to the tip of the ear of Aaron and of his sons' right ears and upon the thumb of the right hand and the big toe of their right leg** First the "hearing" is consecrated; then the "actions"; then the "goings" and "walk" of the priests is consecrated and **sprinkle the blood upon the altar round about. And you shall take from the blood which is upon the altar and from the oil of anointing and sprinkle Hebrew hzn it upon Aaron and his garments and his sons and their garments with him. And he and his garments shall be "holy" and his sons and the garments of his sons with him.** As the sons of Aaron have no ministry without Him so we have none without Christ.

The whole "scene of blood" is graphically described by John Currid, "It is hard to believe that Israel would not have been mightily impressed with the truth that the element of blood is absolutely essential to consecration purification and atonement." "Flavius Josephus tells us that at one Passover event, **during the reign of Nero**, the Hebrews offered more than 256,500 sacrifices. Blood must have been flowing everywhere and have been on everything and every person". The Hebrew writer as recorded in Hebrews 9 was penning his statement, "Without shedding of blood there is no forgiveness" **about that period** and drawing attention to the fact that effusion of the blood of beasts will not cleanse what must be in heaven-that can find atonement only in the death of Christ, "once offered to bear the sins of many, and unto them that look for Him will He appear the second time without sin unto salvation. Thus the "patterns of the heavenly" were cleansed as a picture that "the heavenly believers" must be cleansed by the blood of Christ. The "constitution" of Israel pointed that nation forward to its Messianic "LORD from heaven" who would in Himself be the atonement. He was to be worshipped beyond the symbols and types as their sovereign

### The wave and heave offering 22-28

The "wave" and "heave" offerings as they speak ostensibly of Christ the "bread of life" and Christ "the slain lamb" are entitled "that which fills the hands of the priests". So at the inauguration of the priesthood so vital to Hebrew religion the efficacy of the atonement and consecration being played out here is in an obedience of faith that looks to the Messianic offering which is exactly imaged in the "wave" and "heave" offerings which please and satisfy both the LORD and the PRIESTS themselves. God smells the savour of the lamb and the priests feed on the bread and joints which are theirs. **And you shall take the fat** It has been suggested by FW Grant that the "fat" represents **the energy and force of the human will** as in "Jeshurun waxing fat and kicking"(Deut32.15) or "They are enclosed in their own fat, their mouth speaks proudly"(Psa17.10) **of the ram, and the fat of the tail and the fat that covers the vital organs intimating the health of the animal in its midst and the appendages of the liver and the two kidneys signifying the reins as in Ps 16.7 and the fat upon them and the right leg for it is a sacrificial ram of consecration Hebrew alm meaning "fullness" or "satisfaction".** Also (take) one round cob of bread, one perforated cake made with oil and one unleavened wafer from the basket which is before the LORD. And you shall place all these upon or above the hands

**of Aaron and his sons and they shall wave** Hebrew *pm* meaning "wave" or "lead about" like the Latin "porrecta" over protracted time. The whole idea is not to observe how the waving is done but that these are long paraded before the LORD-this is a matter of considerable consequence-even momentous. One thing the priests are not to do is "to get on with it and be done with it" **them as a wave offering before the LORD. You shall take them back from their hands and burn them a whole burnt offering as a sweet savour to the LORD -an offering made by fire to the LORD** We should factor in the important statement of Hebrews 8.3 "The High Priest is ordained to offer gifts and sacrifices. Wherefore it is of necessity that this man (the high priest) has somewhat also to offer." The High Priest and his sons were at their happiest when their hands were filled. They had in their hands emblems of the very sacrifice of Christ. It is little wonder they skipped around the door of the tabernacle. In Chapter 29 v.10 and v.32 we find them executing commissions by the tabernacle door not the altar. The sacrifices they handle here all speak of the "way to God" and of Christ the Door. He said, "I am the Door of the Sheep". **And you shall take the breast of the ram of the filling of the hands of Aaron** (his consecration offering) **and wave it as a wave offering before the LORD, it is your portion.** Moses was also to take the breast of the ram -symbolic of the love of Christ and strong dependence on Him (cf John 13.25 & 21.20) and spend time waving it at the tabernacle-as he rejoiced in God's lamb in whom his whole faith and trust sourced symbolically. **And you shall sanctify that of the wave offering and the leg of the heave offering which is waved and which is raised or heaved up of the ram of filling the hands (or consecration) from which there is (a portion) for Aaron and (a portion) for his sons** Thus the bread and the thigh and other appurtenances were to be enjoyed by Aaron and his sons as fellowship offerings. **And it shall be a statute for ever for Aaron and his sons for it is a heave offering from the children of Israel and it is a heave offering from the children of Israel from the slaughter or victims of their peace offerings that they heave up for the LORD** The matter of the death slaughter of the rams over the ages is ostensibly representative of Israel-her sin and atonement. These perpetual offerings all point to "one lifted up" on the cross by and for Israel. They share with the priests in the responsibility to recognise this provision and the peace that can come from this offering. This involvement is also shared by Gentiles for in the event Christ was raised on the cross by Roman soldiers. **And the garments of the holiness of Aaron shall be his sons after him to be anointed in them and to have their hands filled in them.** (cf Numbers 20 25-26 the garments spoke of the holiness of the LORD alone and its singularity meant that the LORD never gave order for a second set. However old they grew they spoke of the holiness of God's only Saviour typified in their fine workmanship. **And he who becomes High Priest from his sons shall adorn himself in them for seven days when he comes into the tent of meeting to worship in the holy place. And you shall take the ram of consecration and boil its flesh in a place of holiness. (As in Lev6.26 that would be by in the court of the tabernacle.) And Aaron and his sons shall eat the flesh of the ram and the bread which is in the basket at the door of the tent of meeting. And they shall eat those things with which "covering" Hebrew "Kippur" *rpk* was made to consecrate or fill their hands with them and to sanctify them. But a stranger shall not eat them-they are holy. The fellowship meal reaches further than enjoyment-it represents deep inner cleansing. And if any of the flesh of the filling of the hands or the bread remains till morning you shall burn the remainder in fire. It shall not be eaten. It is holy. Thus shall you do to Aaron and his sons according to all I commanded you. Seven days you shall fill their hands**

*This vital consecration shall again and again find their hands filled with wave offerings as they worship and then with peace offerings as they eat-every detail of these offerings and the long extent of their occupation with them day after day ever emphasising the greater glory of Christ and the all-sufficiency and centrality of His sacrifice. And a bull of the sin offering you shall continually offer on a daily basis for "coverings" This "kippur" was for the atonements of the sins (in the plural) of the people-this upon the altar when you atone for it and anoint it for holiness It might at first seem trite and pettifogging that a heap of stones used to burn carcasses could be deemed holy. As representing the one place where approach to the LORD was possible and as emblematic of atonement of "the cross" by which alone the guilt and sin of all mankind can be atoned its holiness is no quandary at all. The place of Calvary with its rugged cross which seemed equally hideous is a most holy place for there the just died for the unjust to bring us to God. Seven days you shall make atonement over the altar and sanctify it and it shall be a "holy of holies". Every one who "touches it" Hebrew *[qn]* or "comes to*

it" (*with an offering*) or "moves his mind and heart to think about it" as he is present its holiness must be holy.

## **READING No. 6: 29. 38-46**

### **DAILY OFFERING GOD'S PRESENCE & THE CONSTITUTION**

#### **Continual Offerings 29 38-46**

**And this is what you shall offer on the altar. Two lambs of the first year each day continually. The one lamb you shall offer in the morning and the second you shall offer between the evenings.** *The Hebrew mybr[h nyb means "at twilight" and answers to the period between the eclipse and oncoming darkness when Christ died. It is given by the omniscient LORD to later confirm His central part in the theocratic plan of redemption.* **With the first lamb shall be one tenth of an ephah of flour saturated with one fourth of a hin of pressed oil and one fourth hin of wine for a drink offering. And the other lamb you shall offer at twilight and you shall offer with it the grain and drink offerings as in the morning for a sweet smelling aroma, an offering by fire for the LORD. This shall be a continual whole burnt offering through your generations at the door of the tent of meeting before the presence of the LORD WHO will meet with you there to speak to you there, and there I will meet with the children of Israel and it will set itself apart by my glory.** *Here the tabernacle is spoken of as if it were a person. It does indeed typify the person of Christ who "sanctified Himself" in the flesh by His glory as God in the flesh.* **And I will sanctify the tabernacle of meeting and the altar and Aaron and his sons I will sanctify to minister to Me.** *This includes the three vital factors in the atoning work-the tabernacle representative of the incarnate LORD, the High Priest representative of the ministry and consecration of Christ and the altar representative of the all- atoning work of the cross.* **And I will dwell in the midst of the children of Israel and be their God. And they shall know by personal experience that I am their God who brought them from the land of Egypt in order that I might dwell in their midst. I am the LORD their God.** *This deep awareness of the LORD is by the Shekinah, the manna, the lifting of the burden of sin and guilt; the guidance received at the door of the tent and many miraculous events like the healing in the presence of the brazen serpent.*

## **READING NO.7:30.1-7**

### **PRAYER OR APPEAL TO THE KING UNDER THE CONSTITUTION**

#### **The altar of incense 30 1-10**

**And you shall make an altar and burn odours or incense. You shall make it with Shittim wood. Its length shall be a cubit and its width. It shall be square. It shall be two cubits high. Its horns shall be of one piece with it. And you shall overlay its top, its sides right around and its horns with pure gold, and you shall make for it a border wreath of pure gold. And you shall make two rings of gold for it under the border on the sides and they shall be for the poles which bear it up. You shall make the poles of wood of Shittim and overlay them with gold. And you shall give it before the veil which is before the ark of the Testimony before the mercy seat** *Hebrew rnpkh which is upon the testimony -just there where I will meet you* *The incense altar represents prayer and prayer is possible anywhere-so the altar moves with the people. It is wooden and gold-representative of the two natures of Christ and of his nature which is well pleasing to God -hence the fragrance.* *The place God meets Israel's priests is not the altar of burnt offering-but at the mercy seat-which means the work of the cross is accessed by prayer wherever we seek the LORD and His mercy in Christ.* **And Aaron shall burn incense** *Hebrew myms meaning "aromatic spices"* **on it when he makes good the lamps morning by morning he shall burn spices.**

## **SUMMARY 30.8-10**

### **NO CONSTITUTION WITHOUT ACCEPTABLE ATONEMENT**

**And when Aaron raises up the light of the lamps at twilight he shall burn spices, constant incense throughout your generations.** *The ever burning light of the Holy Spirit linked to prayer is suggestive of morning and evening prayer which brings the LORD to His people and them to him perpetually.* **You**

**shall not offer strange offering or burnt offering or meal offering or pour drink offering on it. And Aaron shall make atonement *Kippur* on its horns once in the year from the blood of the sin offering of atonements *Kippurim*. Once in the year he shall make atonement (*Hebrew kippur*) on it through your generations. It is a holy of holies for the LORD.** *Here as this great section featuring the basic principles of the theocracy-Israel's constitutive foundations- a "third" "Holy of holies" comes into view. Not just the place where the ark is with its mercy seat, but also the "altar of burnt offering" and now "the incense offering". Taken together they represent the covenant mercy of God in Christ dying on the cross (altar of burnt offering); interceding in a ministry over long ages (the incense altar); and in His blood shed in death covering us from the wrath of God.*

The End of Part 9 "Constituted by Torah & Priest"