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## Dedicate Aaron and His Sons So They May Serve Me As Priests

### **Exodus 29:1-9, 30:22-33, 40:9-16 and Leviticus 8:1-13**

Dedicate Aaron and his sons so they may serve Me as priests **DIG**: When was this ceremony held? Why was it important to gather the leaders of the nation, the seventy elders of Isra'el, to witness this dedication ceremony?

**REFLECT**: Do you think dedication of spiritual leaders is as important for the community of believers today as it was for ancient Isra'el?

After **the Tabernacle** was completed, **Aaron and his sons** were dedicated by a series of sacrifices and offerings, an anointing with oil (**30:30-33**), and the donning of the tunics, headbands and sashes. The entire ceremony is neatly summarized here. The end of this section begins to focus on **Aaron's** descendents, not just **his** own **sons**, but in perpetuity: **The priesthood was theirs by a lasting ordinance.**



**Moses** functioned as the mediator between **ADONAI** and the priesthood during the dedication. But after the dedication, **Aaron** assumed the duties of **the high priest**. **This is what you are to do to set them apart, or dedicate them, so they may serve Me as priests. Take a young bull and two rams without defect. And from fine wheat flour, without yeast, make bread, and cakes mixed with oil. Put them in a basket and present them in it, along with the bull and the two rams. Then gather the leadership**

of the nation, **the seventy elders of Israel** who **went up** on Mount Sinai (**24:9-10a**), **at the gate of the Tabernacle** (**Exodus 29:1-3; Leviticus 8:2b-4**).

**The bull and two rams** chosen were to be **young** and **without defect**. They were to be the best the worshiper had - in the prime of life and showing no visible scars blemishes. Since **God** never asks **His** people to do anything that **He** is unwilling to do **Himself**, **He** offered to us **His** one and only **Son, Jesus Christ** - in the prime of life and without **blemish or defect** (**First Peter 1:19**). Every step in the sacrificial process of the TaNaKh typifies the perfect sacrifice of **Christ Himself**.<sup>637</sup>

**Then Moses said to the leadership of the nation: This is what God has commanded to be done.** In other words, he did not pick **Aaron** as **the high priest** because he was his brother. **He** was merely dedicating the one whom **God** had already chosen. Then **Moses**, as mediator, brought **Aaron and his four sons to the bronze basin and washed them with water**. This was the normal practice before putting on priestly garments. **Aaron** was dressed as **the high priest** in **his** white linen undergarments, **robe, ephod, the breastpiece** that contained **the Urim and the Thummim, the turban on his head** with **the golden plate or sacred diadem** attached to it. **Aaron's sons** were dressed in **tunics and sashes with headbands on them**. **They** were dedicated for the ministry just as **their father** had been so honored, **so that they would also serve as priests for all generations to come** (**Exodus 29:4-6, 40:12-16; Leviticus 8:1-2a, 5-9a**).

**Then Moses took the oil of dedication and sprinkled the Sanctuary and everything in it**, thus, anointing **everything** to the priesthood (**30:22-29**). Then **he** went out into the courtyard of **the Tabernacle** and **sprinkled some of the oil on the bronze altar seven times**, dedicating it with **all its utensils, and he also dedicated the bronze basin with its foot stand**. After dedicating **the Tabernacle**, **Moses** anointed **Aaron**, the high priest. **Moses** took **some of the oil and poured it on Aaron's head**. **Then Moses brought Aaron's sons forward, put tunics on them, tied sashes around them and put headbands on them as Ha'Shem commanded**. **The priesthood was theirs** until the Dispensation of Torah had ended (**Exodus 19:1 to Acts 1:26**), and the Dispensation of Grace had begun (**Acts 2:1 to Revelation 19:21**). That was how **Aaron and his sons** were dedicated to the ministry of **the Tabernacle** (**Exodus 29:7 and 9b, 40:9-11; Leviticus 8:10-13**).