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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** descendants, 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 or 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**.[637]

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).**