



Pastor Scott Velain

Exodus 29b The Consecration

During our last study as we ventured into Exodus chapter 29, we began to see the unfolding process of the consecration of the priests of Israel. It's important that we understand that anything that is going to be used for our Father's purpose needs to be consecrated. Why? Because whatever is used for the purpose of our Father in Heaven is considered "*holy*". In order to be "*holy*" whatever is being used needs to be set apart from the rest of the world. We must remember that because of the fall of mankind in the garden of Eden, sin entered into the world therefore, things used for common use in the world are "*unholy*". If something in this sinful world is going to be used for Yah's purpose, it must be consecrated and set apart as "*holy*" and clean for his use.

During our last study we spoke in great detail concerning these rituals that we found in Exodus chapter 29 and why they were so important. One of the most important rituals was the ritual of "*washing*". And we spoke in some great detail why it is that Moses was commanded to wash Aaron and his sons at the entrance of the tent of meeting.

Once again, this washing of the priests was not to humble Moses who was already an extremely humble man. It was part of the consecration process, the "*setting apart*" of these men as clean for the service of Yah. And as we mentioned during our last study, this is exactly why our Messiah washed the feet of his apostles at the Passover meal. Once again, this washing of the feet of the apostles was not to show how humble our already humble Messiah was... it was to consecrate the apostles for the work of his ministry that they were soon to undertake. He was consecrating them, and setting them apart as holy for the work that they were about to do, just like Moses was consecrating the priests of Israel and setting them apart as holy for the work that they were about to do.

With this in mind, it should be important for all of us to be both ritually and spiritually clean during the seventh day Sabbath. The seventh day Sabbath is a day that we are commanded to keep and I quote, "*holy*" to Yahovah. Keeping ourselves spiritually clean and separate and apart from sin, and ritually clean washed with water, will bring us much closer to the truth of our Father's word if we prepare ourselves for spending that time with him on that holy sanctified day. **Hebrews 10:19-22: (scrn 1)**

Heb 10:19 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus,
Heb 10:20 by the new and living way that he opened for us through the curtain, that is, through his flesh,
Heb 10:21 and since we have a great priest over the house of God,
Heb 10:22 let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.



Although many unstudied and misguided professing Christians will proudly proclaim that works are not needed for salvation, we who are mature in his word ought to understand that the works that we do are not done to earn salvation. They are done to show our appreciation, and our love for him because of all that he has given us that we clearly do not deserve. (scrn 2)

Mercy:

Is not receiving...what you deserve.

Grace:

Is receiving... what you do not deserve



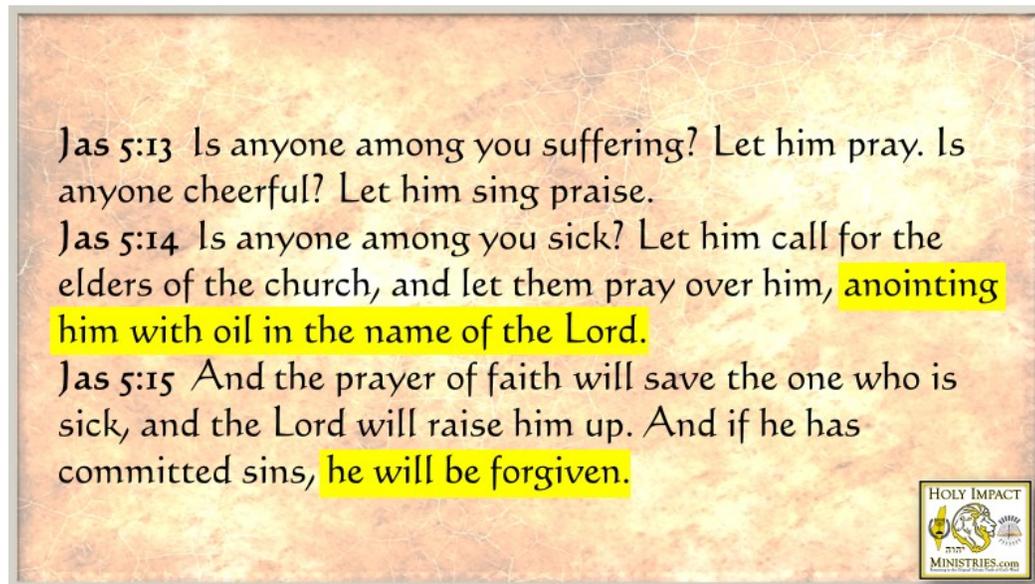
Mercy is not receiving what you deserve. Grace is receiving what you do not deserve. And both mercy and grace, have been bestowed upon us by the generosity of a Father whose love knows no bounds. Where sin abounds... grace abounds more!

With that being said I want us to also make note of the anointing oil in **Exodus 29:7 E1**.

Exo 29:7 You shall take the anointing oil and pour it on his head and anoint him.

After Aaron and his sons had taken off their old cloths, which represented their old sinful nature, and had put on the new clean clothes which represented their new clean nature, Moses

was commanded to take the anointing oil and to pour it on Aaron's head in order to anoint him. This commandment once again carries with it a twofold meaning. The very word "*Messiah*" which is "*Christos*" in the Greek means "*anointed one*" and is directly related to anyone anointed, or dedicated to Yah. In order to partake of the gift of salvation that has been laid out before us by our Father in Heaven through his only begotten Son, we must become one with our Messiah... the "*anointed one*". Once again there is both a real physical, as well as a very real spiritual meaning that comes from being anointed with oil. And we can once again find this commandment in the New Testament in the book of James. **James 5:13-15 (scrn 3)**



This anointing of oil is also representative of Pentecost when the apostles and those who heard them and understood them were anointed with the Ruach Hokadesh of Yah himself. The anointing of ourselves with oil in the physical world shows our faith to not only our loved ones and the people around us, but it also shows our faith to evil principalities in high places. The physical things that we do in this physical world, are done to not only show the world, but the heavenly realm... that we are indeed the children of the Most High Elohim of Abraham, Isaac, and Jacob who is the author of life, and the creator of all things seen and unseen. And it is imperative that we be a peculiar people, a set apart people, an obedient people, so that our light can shine not only in this world, but on into the next.

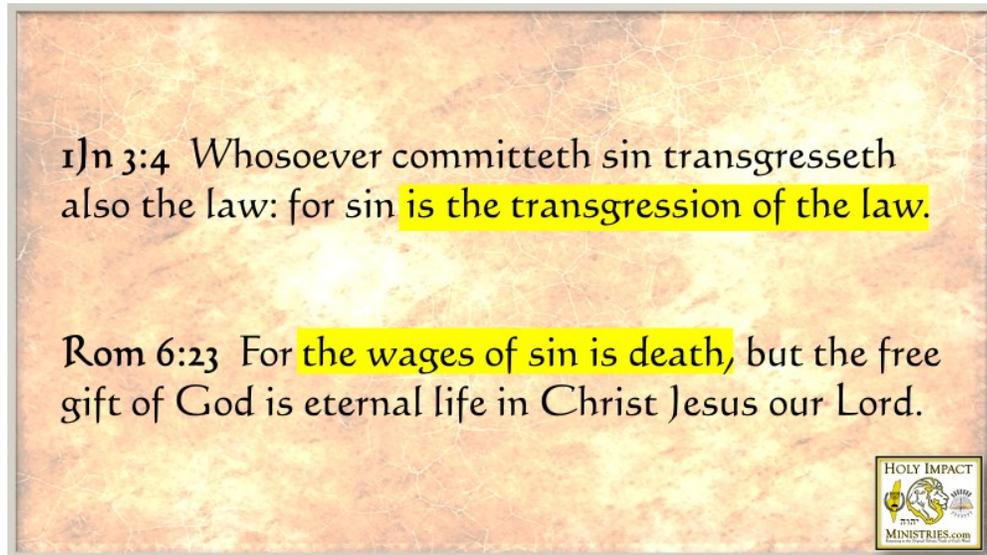
Something else that I would like to bring to our attention is the fact that these sacrifices that we see taking place in Exodus chapter 29 are being done by Moses who is officiating at this point in time because the priesthood is in the process of being consecrated. Once the priesthood is consecrated, these duties will then be handed over to Aaron and the Levitical priesthood.

What we see next in the 29th chapter of the book of Exodus are several different sacrifices that once again all have double meanings both in the physical world, and in the spiritual world.

E1

Beginning in verse 10 we see this series of sacrifices beginning with a bull that is brought before the tent of meeting. What's about to happen here is that Aaron and the Levitical priesthood are about to transfer all of their sin on to their substitute. This **bull** that is brought before the tent of meeting will be their substitute. Aaron and the Levitical priests will lay their hands on the head of the bull thereby relinquishing their sin, and transferring the penalty for their sin on to the bull. This bull now bears the sin that was once there's.

The bull then pays their debt by being killed. **1st John 3:4 & Rom 6:23 (scrn 4)**



The bull is then skinned and cut into pieces upon which time the blood of this bull is then used to cleanse the altar by putting some of its blood on the horns of the altar and the rest of its blood is poured out at the base of the altar. Until this was done, the altar was not fit for use. Once the altar was consecrated with the blood of an innocent being... it could then be put to use.

Something else very important that I want us to make note of here is that the parts of the bull that were placed on the altar did not include the bull's flesh. And this is extremely important for us to understand. Only the fat that covered its inner organs was used on the altar. The entire rest of the animal including the meat, and the bones and the thigh were taken outside the encampment of Israel and the flesh was burned outside of the camp as a sin offering. And I want us to slow down and think about this for just a moment. Why was the flesh of the bull not allowed to be burned on the altar, or even anywhere near the tabernacle? Why was the flesh of the bull taken outside the camp? Let's take a look at **Hebrews 13:11-13 (scrn 5)**

Heb 13:11 For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp.

Heb 13:12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood.

Heb 13:13 Therefore let us go to him outside the camp and bear the reproach he endured.



All throughout the Scripture we will find that the fat is considered the most valuable part of the animal. And this is exactly why only the most valuable part of the animal was offered to Yahovah on the brazen altar that have been consecrated during this special sacrifice. Once again this being a sacrifice of consecration, sanctified the set apart priesthood of Aaron and his sons as well as the brazen altar, and the rest of the utensils that would be used within the sanctuary.

Most of us have read at least in some detail about the red heifer that the Jews are all excited about finding so that they can consecrate the third temple that they're are about to build. How sad is to know that these people have gone through all of this trouble to find a perfect red heifer without blemish to consecrate a temple to sacrifice animals in... that they don't even need. Having eyes that cannot see, and ears that cannot hear, they once again abide in the wisdom of men, and the teaching of their rabbis rather than the red-letter words of their own Messiah. But we must remember what is written in Romans chapter 11. A partial hardening has come upon Israel until the fullness of the Gentiles has come in, and in this way all Israel will be saved.

The flesh of the bull was taken outside of the camp to a place that was ritually impure because the flesh itself is what leads men to sin. **Romans 8:6-8 (scrn 6)**

Rom 8:6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

Rom 8:7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

Rom 8:8 Those who are in the flesh cannot please God.



E2

The next thing that we see beginning in Exodus chapter 29 verse 15, is another sacrifice that is reminiscent of the sacrifice that is done on the day of atonement where again, a bull is sacrificed for the sins of the priesthood, and two Rams are also entered into the equation in order to properly atone for the sins of the house of Israel. Once again in the very beginning of Exodus chapter 29 Moses is commanded to take one bull of the herd, and two Rams without blemish.

Aaron and his sons will once again lay their hands on the head of the ram transferring the sins of the house of Israel to the ram who then becomes their substitute. The ram is then slain, and its blood is collected and the ram is cut up into quarters. There is once again a ritual washing of the inner organs and now the ram can be burnt on the brazen altar because the sacrifice of the bull and its blood has already consecrated the altar so that it can now be used for its intended purpose.

The sacrificing of the second ram is a little bit different. The same basic procedure as the first ram takes place but this time, some of the second ram's blood is dabbed onto the right ear lobes of Aaron and his sons. It is also put on their right forefingers, and their right big toes. We must remember that the right hand of Yah is always the sign of his power. This is why his only begotten Son sits at his right hand. Just like the East is the most holy and important of the four Earthly directions. We will find that the East is always the direction that the temple faced, and we will also learn even more reasons why the East is always known as the most holy direction as we continue to walk through the study of our Fathers Torah. The marking of the right hands and the right feet of the Levitical priesthood symbolized the authority that they were given by Yah to serve.

At this point in time the rest of the blood was once again thrown against the sides of the altar. Some of this blood that was thrown against the altar along with some anointing oil was to then be sprinkled on Aaron and his garments and on his sons and his sons garments so that he and his

garments would be once again, “*holy*”.

The next thing that we see beginning in verse 23 is what is known as, “*the food offering*”. The fat from the ram, and the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that was on them, and the right thigh of the ram (because it was for ordination) along with a loaf of bread, and a cake of bread, and a wafer of unleavened bread was put in the hands of Aaron and in the hands of his Son who then waved them before Yahovah before burning them on the altar on top of the burnt offering as a pleasing aroma before Yahovah. And all of this was to be a food offering to Yahovah.

At that point in time they were to take the breast of the ram of Aaron’s ordination and wave it before Yahovah as a wave offering and that breast was then to become the property of Aaron. Moses was then to consecrate the breast of the wave offering that was waived, and the thigh of the priests’ portion that was a contribution from the ram of ordination from what was Aaron’s and his sons. And this portion is once again a perpetual due from the people of Israel for its contribution. It was to be a contribution from the people of Israel from their peace offerings their contribution to Yahovah. And this again was known as “*the wave offering*”, and the wave offering went to the priests.

The holy garments of Aaron were once again to be passed on to his sons after him and each one of his sons was to be anointed and ordained in those priestly garments, and the Son who succeeded Aaron who comes into the tent of meeting to minister in the holy place was to wear them for seven days. Why seven days? Because the number seven always represents completion. And we’ll see that number seven continuously as we progress through our Fathers Torah and on up through the prophets.

And all of this was to take place for seven days. All of these sacrifices were to be done over and over again for seven days. And this consecration of the priesthood and the tabernacle and its utensils that we see taking place here for seven days should be familiar to those of us who commemorate the feast of dedication also known as “*Hanukkah*”. These are the things that the Maccabees had to do to re-consecrate the priesthood and the temple when they took it back from Antiochus epiphanies. The reason that we celebrate the feast of dedication (also known as Hanukkah) for eight days... is because when Solomon built the first temple, he kept the dedication of the altar for seven days just as Yah had instructed, but... Solomon then added an eighth day of a solemn assembly because they had done everything that Yahovah had requested.

Second Chronicles 7:8-9 (scrn 7)

2Ch 7:8 At that time Solomon held the feast for seven days, and all Israel with him, a very great assembly, from Lebo-hamath to the Brook of Egypt.

2Ch 7:9 And on the eighth day they held a solemn assembly, for they had kept the dedication of the altar seven days and the feast seven days.



And this is exactly what the Maccabees did and this is why Hanukkah lasts for eight days instead of seven. Seven days were all that were requested by Yah... the eighth day was to celebrate the completion of the dedication of the temple. **E3**

As we get down into verse 38 of Exodus chapter 29, we see a fairly general outline of the standard every day sacrifice that was to be given. We'll find even more information on this every day sacrifice as we get into the book of Leviticus and we begin to study each type of offering and its significance a little later on in our study. And I just want to say, that if you want to understand the nature of sin, and the meaning, and the purpose of sacrifice, the book of Leviticus is a great place to start. We will unearth an insurmountable amount of information as we forge on through the book of Leviticus, and so you won't want to miss that.

Once again in Exodus chapter 29 verse 45, at the end of the chapter, Yah makes the proclamation that he will dwell among the people of Israel, and will be their God. And Yah says and I quote, "*And they shall know that I am Yahovah their God, who brought them out of the land of Egypt that I might dwell among them. I am Yahovah their God.*" **E4**

This particular Scripture that we find in the book of Exodus is extremely important for us to hear, and to understand because what our Father in Heaven is telling the house of Israel here in Exodus chapter 29 verse 46, does indeed still stand to this very day. Nothing has changed. To this very day we do know that Yahovah is indeed our God who brought our people out of the land of Egypt so that he might dwell with us, and he will dwell with us because he is Yahovah our God. And just so that we can shut the mouths of those who shamefully teach otherwise... I'd like us to turn to **Jeremiah chapter 31 verses 31 through 34 E5**

Jer 31:31 "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,

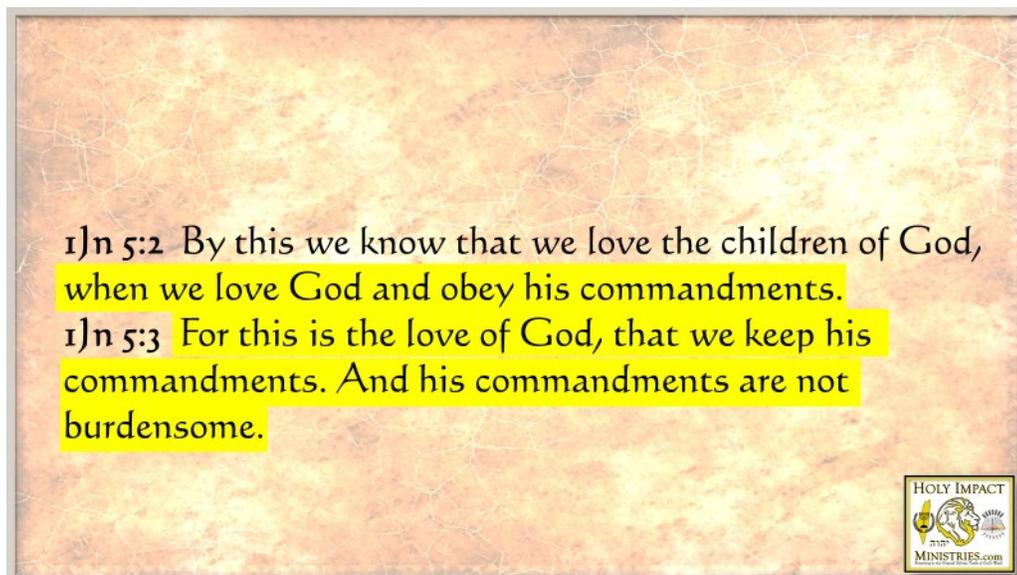
Jer 31:32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke,

though I was their husband, declares the LORD.

Jer 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

The day that our Father in Heaven dwells with us is rapidly approaching. The prophecies written about in the Scripture have come true in the past, and will come true again in the future. And although this prophecy has only come true in part as of today... it's completion will come to fruition in the very near future. What today's modern-day professing Christian needs to understand is that it is through his only begotten Son who laid down his very life to be our sacrificial unblemished Passover Lamb in order to atone for our sins and to pay our debt that the laws of his Father were written on our hearts and in our minds. It was because of what his anointed one did... that his laws, and his commandments, and his precepts, and his appointments have all been written in our hearts and in our minds. We keep his commandments and his laws, and his precepts, and his appointments not in order to be saved... but because they are written on our hearts because we love him. **First John 5:2-3 (scrn 8)**



This is extremely important to know and to understand, and those who do not know, and do not understand will know and will understand when he returns.

With that being said, we are now ready to move on into Exodus chapter 30, and so, before we do anything else, let's turn to Exodus chapter 30 and read it for ourselves so that we can know exactly what it says and just as importantly, what it does not say. **Exodus chapter 30 E6**

Exo 30:1 “You shall make an altar on which to burn incense; you shall make it of acacia wood.

Exo 30:2 A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it.

Exo 30:3 You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it.

Exo 30:4 And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it.

Exo 30:5 You shall make the poles of acacia wood and overlay them with gold.

Exo 30:6 And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you.

Exo 30:7 And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it,

Exo 30:8 and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations.

Exo 30:9 You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it.

Exo 30:10 Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.”

Exo 30:11 The LORD said to Moses,

Exo 30:12 “When you take the census of the people of Israel, then each shall give a ransom for his life to the LORD when you number them, that there be no plague among them when you number them.

Exo 30:13 Each one who is numbered in the census shall give this: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to the LORD.

Exo 30:14 Everyone who is numbered in the census, from twenty years old and upward, shall give the LORD's offering.

Exo 30:15 The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the LORD's offering to make atonement for your lives.

Exo 30:16 You shall take the atonement money from the people of Israel and shall give it for the service of the tent of meeting, that it may bring the people of Israel to remembrance before the LORD, so as to make atonement for your lives.”

Exo 30:17 The LORD said to Moses,

Exo 30:18 “You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it,

Exo 30:19 with which Aaron and his sons shall wash their hands and their feet.

Exo 30:20 When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD, they shall wash with water, so that they may not die.

Exo 30:21 They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations.”

Exo 30:22 The LORD said to Moses,

Exo 30:23 “Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane,

Exo 30:24 and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil.

Exo 30:26 With it you shall anoint the tent of meeting and the ark of the testimony,

Exo 30:27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

Exo 30:28 and the altar of burnt offering with all its utensils and the basin and its stand.

Exo 30:29 You shall consecrate them, that they may be most holy. Whatever touches them will become holy.

Exo 30:30 You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests.

Exo 30:31 And you shall say to the people of Israel, “This shall be my holy anointing oil throughout your generations.

Exo 30:32 It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you.

Exo 30:33 Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.”

Exo 30:34 The LORD said to Moses, “Take sweet spices, stacte, and onycha, and galbanum, sweet spices with pure frankincense (of each shall there be an equal part),

Exo 30:35 and make an incense blended as by the perfumer, seasoned with salt, pure and holy.

Exo 30:36 You shall beat some of it very small, and put part of it before the testimony in the tent of meeting where I shall meet with you. It shall be most holy for you.

Exo 30:37 And the incense that you shall make according to its composition, you shall not make for yourselves. It shall be for you holy to the LORD.

Exo 30:38 Whoever makes any like it to use as perfume shall be cut off from his people.”

The first thing that we see in Exodus chapter 30 is the creation of the altar of the incense that goes by several different names but “*the Golden altar*”, and the “*altar of incense*” are the two most common names for it.

We’ll find that the burning of the incense in conjunction with worship was a rather common practice of Middle Eastern cultures back in that day. In fact, the burning of incense in conjunction with worship was central to most of the worlds most renowned religions back in that era. And so, some people will imply that the Israelites were simply adopting these standard cultural activities from other pagan religions. However, we must remember that Yah used methods that were familiar and normal in ancient Middle Eastern cultures. Yah was communicating with man on his own level. But the ways and the reasons for these various worship activities and what they meant were very different from other religions.

Yah deals with man in ways that man can understand. Obviously if Yah were to speak to us on his level, we would never be able to understand what he was trying to convey. Something else that we need to understand is that many of these pagan cultures were taught what they were taught by demonic forces who were well acquainted with how things worked in the realm of Heaven. The devil himself was originally a beautiful Seraphim that covered the throne of Yah himself. And so, we should not be surprised to find that many of these pagan religions were doing things that resembled what was done in Heaven.

Who taught these pagan nations these things? Fallen Angels who had left their own estate according to the book of Jude. After all, it is written that the devil loves to dress himself up like an Angel of light, and so do those who follow after him. So, it shouldn’t surprise us that while men were worshiping these fallen Angels... (these demons if you will)... that they were worshiping these pagan gods just like Yahovah was being worshiped in the realm of Heaven. You see it’s always been about the devil making himself out to be Yahovah.

With that being said, there should be no doubt in our minds that the burning of incense also has a double meaning. There is once again, a reality of duality if you will. The burning of incense has always represented the prayers of his children. Let’s take a look at a few Scriptures so that we can better understand what the incense represents. **Psalms 141:2 (scrn 9)**

Psa 141:2 Let my prayer be counted as incense before you, and the lifting up of my hands as the evening sacrifice!

Luk 1:10 And the whole multitude of the people were praying outside at the hour of incense.



Revelation 5:8 (scrn 10)

Rev 5:8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.



Revelation 8:3-4 (scrn 11)

Rev 8:3 And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne,

Rev 8:4 and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.



And so, once again, the physical burning of this incense shows both the world and the heavenly realm, that we do indeed worship the Most High Elohim of Abraham, Isaac, and Jacob, and that his laws are indeed written in our hearts and in our minds, and that he does indeed dwell among us within our very temples this very day. To know him is to serve him. Once again, not in order to be saved, but because he has given us the hope of salvation through his only begotten Son Yeshua Hamashiach. And it is this hope that fuels the fire of our good works both in the here and now, and in his soon coming kingdom where he and his only begotten Son will indeed once again dwell with mankind. **Revelation 22:1 & 5-7 (scrn 12)**

Rev 22:1 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb

Rev 22:5 And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Rev 22:6 And he said to me, "These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place."

Rev 22:7 "And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book."



And with that we will close our Fathers Torah, and pick up where we left off in Revelation chapter 30 next Wednesday at 7 PM Eastern standard time.

Until then, I would simply ask that everyone within the sound of my voice to please take what you have heard here today to your own prayer closet. Bow your head, and bend your knee, and face the holy promise land of Jerusalem, and ask in the name of Yeshua Hamashiach if what

you have heard here today be true, or not.

Ask, seek, and knock, and the door will be opened to you. And if you will do that, and if you will stay the course to the end, you and I will surely walk through the Gates of his soon coming kingdom together.

I'm pastor Scott Velain with Holy Impact Ministries and I would like to thank everyone within the sound of my voice for sharing your time with us here this evening to comb through our fathers God breathed Scripture to see if these things be true or not.