

The Anointed One (Exodus 29)

Expository Lessons from the Book of Exodus

I. Review from the Previous Lessons on the Tabernacle

- a. We have been studying the tabernacle for the past few lessons.
- b. **Hebrews 8-10** explains the significance of the tabernacle and its ministry. The tabernacle is a type or model of things in the heavenly realm. Its details are all very purposeful, reflecting things regarding heaven, the church, and the saving sacrifice of Jesus.
- c. We learned from **Hebrews**, as discussed in prior lessons:
 - i. The High Priest foreshadowed Christ, our High Priest.
 - ii. The Most Holy Place, which had the ark of the covenant in it (covered by the “mercy seat”), foreshadowed heaven.
 - iii. The priests who ministered in the Holy Place represent Christians. In **Hebrews, 1 Peter** and some of the writings of Paul, in various ways we Christians are referred to as *members of a priesthood*, who are offering spiritual sacrifices.
 1. Therefore the Holy Place, which had the three articles in it (lampstand, table of showbread and golden altar of incense) represents the church and our ministry.
- d. The role of the High Priest, and even the special garments he wears (such as the breastplate with twelve gemstones, as we discussed in the last lesson), take on special significance when we consider that the High Priest *foreshadowed Christ*.

II. Consecration of the High Priest and the Priests

- a. Read **Exodus 29:1-9**.
- b. Elements for consecration of the priests:
 - i. One young bull (a calf)
 - ii. Two rams (male sheep) without blemish
 - iii. A basket of unleavened loaves and cakes
 1. The loaves are made with oil; the cakes are anointed with oil.

- c. Procedure for consecrating the priests:
 - i. Washing with water (presumably from the laver) at the entrance to the tabernacle.
 - ii. Dress Aaron, who is to become the High Priest, with all the special garments of his role.
 - iii. Take the special anointing oil and pour it on Aaron's head to anoint him.
 - iv. Then bring Aaron's sons, clothe them in their garments and consecrate them as well.
- d. Regarding the young bull (Read **Exodus 29:10-14.**):
 - i. It becomes a sin offering.
 - ii. Aaron and his sons lay their hands on the head of the bull, then kill the bull before the tabernacle entrance.
 - 1. Then they put some of the blood on the horns of the altar (apparently referring to the altar of incense) with their finger.
 - 2. They pour out the rest of the blood beside the base of the bronze altar.
 - iii. They burn up certain specific parts of the body of the bull on the altar, but the rest is burned with fire *outside the camp*.
 - iv. This is similar to the instructions for *sin offerings* in **Leviticus 4**.
 - 1. There, it is apparent that the sin offering is for sins that people commit that they are unaware of; *that they commit unknowingly*.
 - a. They may not have been aware it was a sin at the time they committed the act; or perhaps they did the act inadvertently.
 - 2. **Leviticus 4** indicates that the one laying hands on the animal to be sacrificed is the party who committed the sins. If it is the whole community, the elders lay hands on the animal.
 - a. From that I would surmise that the sin offering of the bull was for sins that the priests may have committed unintentionally in the past; since the priests are the ones laying their own hands on the head of the bull.

- v. The reference to the bull of the sin offering having its body taken outside the camp to be burned, according to **Hebrews 13**, foreshadows the fact that Jesus would be taken outside of the city of Jerusalem to be crucified (at Golgotha).
1. “But they cried out, “Away with Him, away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” Then he delivered Him to them to be crucified. Then they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.” (**John 19:15–20**, NKJV)
 2. “We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.” (**Hebrews 13:10–16**, NKJV)
 - a. The candidates for the Jewish priesthood could not become priests without the bull sacrificed for their (unintentional) sins.
 - b. The body of the bull had to be burned outside the camp (not on the bronze altar).
 - c. The bull foreshadowed Jesus; the camp foreshadowed Jerusalem, “the holy city”; and the burning of the bull’s flesh foreshadowed the suffering of Jesus on the cross.
 - d. This foreshadowed how and where Jesus would be sacrificed for our sins, even those we did not commit intentionally. He would suffer a disgraceful death outside the gates of Jerusalem.

everything, voluntarily suffering and dying on our behalf out of love for God and for mankind.

- ii. The second ram also is killed, but its body and blood have an important effect after its death.
 - 1. The altar, parts of the bodies of the priests (ear, hand, toe), and even their beautiful robes come in contact with some of the blood of this second ram.
 - 2. Parts of the body of this lamb are reserved for the priests to eat. This is their portion.
 - 3. The fact that there were *two lambs* reminds me of another important aspect of Christ.
 - a. He would have *two advents* (= comings). Jesus came once, and will come again.
 - i. "... so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation." (**Hebrews 9:28**, NKJV)
 - ii. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.'" (**Acts 1:10-11**, NKJV)
 - b. Consider how Jesus came first as the Suffering Servant of **Isaiah 53** (representing the first lamb). However, He is going to return, to bring salvation at his Second Coming (representing the second lamb).
 - i. In the vision of Jesus in **Revelation 19:11-16**, Jesus appears wearing a robe *dipped in blood*.
 - ii. Consider also the prophecy about Jesus, descended from Judah, in **Genesis 49:8-12** where it says, "he will wash his garments in wine, and *his clothes in the blood of grapes*", pointing to the *blood-stained clothing* of the Passion of Christ.

- c. Early Christian writer Justin Martyr (a converted philosopher originally from Samaria) discusses these *two advents* at length in *Dialogue with Trypho, a Jew*. While Trypho expected the Messiah (the Christ) to appear as a glorious king reigning, Justin explains that the Hebrew prophecies pointed to *two advents* of the Christ. Justin also touches on this subject in his *First Apology* (c. 160 AD) where he wrote:
 - i. “For the prophets have proclaimed *two advents* of His: the one, that which is already past, when He came as a dishonored and suffering Man; but the second, when, according to prophecy, He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils.”
 - 1. (Source: Justin Martyr, *First Apology*, chapter 52; found in Ante-Nicene Fathers vol. 1, p. 180)
 - d. For additional quotes from early Christian writers on the two advents of Christ, see *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on “Jesus Christ, II. Two Advents of Christ”.
4. The blood of the male sheep, which is applied to the robe of the priest, points to the importance of the blood of Christ.
- a. “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (**1 Corinthians 10:16**, NKJV)
 - i. Several early Christian writers connected this with Jesus’ statement in **John 6**:
 - ii. “Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.’” (**John 6:53**, NKJV)

1. For quotes from several early Christian writers regarding how they understood the Lord's Supper celebrated by Christians, see *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on "Eucharist, I. Doctrine of the Eucharist".
 - b. "But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (**Hebrews 9:11-14**, NKJV)
5. The priests eating the flesh of the ram and the bread by the entrance of the tabernacle seems to me to point to the Lord's Supper that would be instituted by Jesus.
 - a. Recall that the priests foreshadow Christians, we who have become members of a "royal priesthood" (**1 Peter 2:9**).
 - b. *Outsiders* may not eat of the flesh of the ram and the special bread; only the priests.
 - c. This reminds me of the Lord's Supper, where we (members of God's priesthood) take bread (as the body of Christ). This is not open to those who are not part of this priesthood (only to Christians who are walking in the light).
 - i. "We have an altar from which those who serve the tabernacle *have no right to eat.*" (**Hebrews 13:10**, NKJV)
 - d. The reason others may not eat it: it is *holy*! (**Exodus 29:33**)

- f. Perhaps the two sheep offered at the ordination also points to the daily sacrifice, which will take place every day thereafter. Going forward, every day two lambs would be offered to the Lord. (Read **Exodus 29:38-46**.)

III. The Anointed One

- a. At the end of **Exodus 28** and here in **Exodus 29** we find the first use of an important word in the LXX that has special significance in the New Testament: χρίω (chrio), which means “to anoint”.
 - i. This is the first place in the Old Testament (starting in **Genesis 1**) we see a person being *anointed with oil*.
 - 1. Later in the Old Testament, we will see *kings* and *prophets* being anointed (with oil).
 - ii. **Question:** Can you think of a place earlier in Scripture where *anything* was anointed with oil or had oil poured onto it?
 - 1. **Answer:** Read **Genesis 28:10-22**. This is in the story of Jacob resting on a stone and seeing a vision of a ladder to heaven. Here he pours oil on this stone.
 - a. Recall that “stone” or “rock” is used as a prophetic reference to the Christ throughout the Old Testament.
 - i. Peter quotes three examples, from **Isaiah** and the **Psalms**, in **1 Peter 2**.
 - ii. Paul, in **1 Corinthians 10:4**, speaks of the rock that the Israelites drank from in the Wilderness, and he says, “and that rock was Christ...”.
 - iii. The vision in **Daniel 2** features “a stone cut out of a mountain, but not by hands” that smashes the 4-part statue and becomes a mountain, representing God’s eternal kingdom that will fill the earth. This also is a stone-related prophecy about the Christ and His kingdom.
 - b. In His conversation with Nathaniel in **John 1**, I believe Jesus is referring to the encounter of Jacob with the rock and the ladder/stairway to heaven, from **Genesis 28**.
 - i. “And He said to him, ‘Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.’” (**John 1:51**, NKJV)

- ii. Jesus is the ladder/stairway connecting heaven and earth, upon which the angels ascend and descend. He is the rock of prophecy, the Anointed One, the gate of heaven.
 - c. I believe Jacob pouring oil on this special rock in the **Genesis 28** story points to the connection between “the *stone/rock*” and “the *Anointed One* (the Christ)”.
 - 1. “He is called *Jesus* among men: for Christ is not a proper name, but a title of power and dominion; for by this the Jews were accustomed to call their kings. But the meaning of this name must be set forth... The Jews had before been directed to compose a sacred oil, with which those who were called to the priesthood or to the kingdom might be anointed...so with them the anointing with the holy oil conferred the title and power of king...”
 - 2. “...on this account we call Him Christ, that is, the Anointed, who in Hebrew is called the Messiah.”
 - a. (Source: Lactantius, *The Divine Institutes*, book 4, chapter 7; found in Ante-Nicene Fathers vol. 7, p. 106).
- iii. Lactantius, a prominent Roman teacher who converted to the Christian faith, writing c. 304-313 AD, explained the meaning and significance of the word “Christ”:
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- iv. Our English word “Christ” is transliterated from the Greek word *χριστός* (*christos*). It means the same thing as “Messiah” (Hebrew) or “the Anointed One” (English).
- v. The word *χριστός* (the anointed one) is a noun that is closely related to the common Greek verb *χρίω*, which means to anoint (for example, to anoint with oil).
- vi. The word *χριστός* refers to *someone who is anointed*. It is found dozens of times in the Septuagint. It is used as a general term in the Old Testament referring to someone who is anointed (for example, a prophet or a priest or a king). However, in some cases it refers to The Anointed One of God, the special One who will come in the future. You can only tell from context if it is being used in a more general sense versus applying to The Anointed One, The Christ.
 - 1. The first place where the word “christos” occurs in the LXX is in the discussion about the sin offering in **Leviticus 4:5** and

4:16, where the term “the anointed one” is applied to the high priest.

2. Another important example of where the word “christos” in the Old Testament (LXX) is applied to Jesus Christ is when Peter in **Acts 4:25-26** quotes the opening lines of **Psalm 2**, from the LXX. There, Peter says:
 - a. “who by the mouth of Your servant David have said: ‘Why did the nations rage, And the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the LORD and against His Christ.” (**Acts 4:25-26**, NKJV)
 - b. Here Peter is quoting word-for-word from **Psalm 2:1-2** in the LXX, where it speaks of the rulers opposing the LORD and His Christ (christos).
 - i. That psalm was written by David about 1,000 years before the birth of Jesus.
 - ii. It speaks of Christ, the King established by God; the One who would rule over God’s kingdom.
 - c. In that psalm, the Christ is also referred to as being God’s Son.
 - i. “...The Lord said to me, ‘You are my Son; today I have begotten you.’” (**Psalm 2:7**, LES)
- vii. Whenever we see the word χριστός (christos, the anointed one) or χρίω (chrio, to anoint) in the LXX, it is good to consider, from context, whether this might be referring to the Anointed One of God. Some significant examples:
 1. In **Luke 4**, when Jesus reads from the scroll of **Isaiah**:
 - a. “(Jesus says) The Spirit of the LORD is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.’ Then He closed the book and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture is fulfilled in your hearing.” (**Luke 4:18-21**, NKJV)

- b. Here Jesus is reading from **Isaiah 61:1-2**, with the version he is reading from generally following the LXX closer than the MT (note “recovery of sight to the blind”, etc.)
 - c. The word χρίω (chrio) is used in “He has anointed Me to preach the gospel to the poor...”
- 2. Eusebius (c. 260-340) was a famous early Christian historian, author and bishop of Caesarea. In an apologetic work called *Proof of the Gospel*, he explained the significance of Jesus applying this prophecy from **Isaiah 61** to Himself. (Jesus had read the passage and then stated, “Today this Scripture is *fulfilled in your hearing*”).
 - a. The passage said, “the Spirit of the Lord is upon me... He has anointed me...”
 - b. Jesus was stating here that *He is* the long-awaited “Anointed One”, the Christ.
 - c. (Source: Eusebius, *Proof of the Gospel*, book 4, chapter 16)
- 3. Another example where we find the word χρίω (chrio, the verb meaning “to anoint”) applied to Jesus is in **Hebrews 1**. Speaking of the divinity of Christ, it reads:
 - a. “But to the Son He says: ‘Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.’” (**Hebrews 1:8-9**, NKJV)
 - b. Here the writer of Hebrews is quoting from **Psalm 45:6-7**. In this case, it is a direct word-for-word quote from the Septuagint (where it is designated **Psalm 44:7-8**).
 - c. In this passage, the one initially referred to as God (“*Your throne, O God*”), who is over an eternal kingdom, is also the One of Whom it is said “God, your God has anointed You...”.
 - d. The Hebrews writer is using this to prove the divinity of Christ, the Anointed One. The Anointed One (the Son) *is God*, yet also *is anointed by God* (the Father).

- b. So the fact that Aaron is anointed with oil and is the first person referred to as “christ/the anointed one” (Greek: christos, χριστός in the LXX in **Leviticus 4**) fits with the point made in Hebrews that the high priest (Aaron) foreshadowed Christ, *our High Priest*.
 - i. In **1 Samuel 2:34-35** (designated **1 Kingdoms 2** in the LXX), we have a prophecy about Christ that is alluded to in **Hebrews 2-3**.
 - 1. God promises he will “raise up” a “faithful priest who will do all that is in my heart”.
 - 2. In **Psalm 110** (designated **Psalm 109** in the LXX) we learn more about this priest to come. Read **Psalm 110:1-4**.
 - a. He is the Lord of David
 - b. He will sit at the right hand of God
 - c. He will be a priest forever
 - d. He will be in the order of Melchizedek (therefore not required to be descended from Aaron).
 - 3. The point being made in **Hebrews** is that the high priest (the anointed one) foreshadowed Christ, our perfect High Priest.
 - a. Jesus, the Anointed One of God, offered the one perfect sacrifice of his own body and blood: once for all time!

IV. One More Thing About that Oil on Aaron’s Head...

- a. Read **Psalm 133** (designated **Psalm 132** in the LXX).
 - i. It appears that *lots of oil* is poured on Aaron at his anointing. The oil is coming down his head, dripping off his beard and even dripping onto his garments.
 - ii. The Lord here holds up unity among brothers dwelling together as a wonderful thing. Its glory is comparable to the glory of the anointing of Aaron as the first high priest!
- b. Recall how highly Jesus held up the unity of His followers. That is the one thing he prayed for regarding all future believers (those who would believe through the apostles spreading the message).
 - i. Read **John 17:20-23**.
 - 1. Jesus prays to the Father “that they may be one as We are one”.

2. Jesus is praying for the unity of all Christians. This goes way beyond people just being unified within their small group or denomination.
 3. Jesus knew that Satan would attack His followers in the future through spreading disunity.
- ii. Recall that of all the serious problems Paul addresses in the church of Corinth in **1 Corinthians** (including sexual immorality, issues with the head covering, problems related to the Lord's Supper, problems with spiritual gifts, false teaching regarding the resurrection), he hits the problem of disunity *first*.
 - iii. The unity we seek among Christians must be a *Spirit-forged* unity, based on the things that all true believers must share in common.
 1. "...endeavoring to keep the *unity of the Spirit* in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (**Ephesians 4:3-6**, NKJV)
 - iv. Jesus has called all of us to be *peacemakers*.
 1. "Blessed are the *peacemakers*, For they shall be called sons of God." (**Matthew 5:9**, NKJV)
 2. If our brother has something against us, we are to stop what we are doing (even if offering a gift to the Lord) and get reconciled with that brother, *first* (**Matthew 5:21-26**). This is top-priority, in the eyes of Jesus!
 - v. God wants us to be unified with one another, to be peacemakers and bridge builders.
 1. That certainly starts in our marriages and families.
 2. It also must extend to our immediate church fellowship.
 3. Beyond that, we also are called to extend this, to the extent that we possibly can (without violating or compromising any other teachings of Jesus) to promote and expand unity *with all other believers*.
 4. We should always strive to be *as unified as possible* with others.
 - a. "*Pursue peace with all people*, and holiness, without which no one will see the Lord:" (**Hebrews 12:14**, NKJV)

- b. "If it is possible, as much as depends on you, live peaceably with all men." (**Romans 12:18**, NKJV)
 - c. I can disagree with someone on a matter of opinion or interpretation or application, and yet remain unified spiritually with the person, as a brother. Being *spiritually unified* as Christian brothers does not require having the same opinions about everything.
5. If we are disunified, we must quickly take the steps (going first to the brother or sister, bringing in one or two others, etc.) as it outlines in **Matthew 18**.
6. This is a matter of urgency. Act quickly to be unified, so that you don't give Satan a foothold in your heart.
- a. "Be angry, and do not sin: do not let the sun go down on your wrath, nor give place to the devil." (**Ephesians 4:26-27**, NKJV)
- c. As we think about Aaron (the first high priest) and the anointing oil flowing down his head and beard...
- i. Let us think about Jesus, *our* High Priest; and
 - ii. Let us think about the kind of *unity* that Jesus prayed for and desired for us, and his example of laying down his own life as a burnt offering to the Lord to unify us with the Father and with one another.