

## 26. Exodus 28:1-29:46

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(8/24/16)

Last week in our study in Exodus we looked at the Tabernacle enclosure along with its pieces of ‘furniture’ and the Tabernacle proper and its pieces of furniture.

Tonight we’re going to be looking at the priesthood and the garments God specified the priests were to wear when performing their duties in the Tabernacle.

### **Exodus 28:1-4 (NKJV)**

**<sup>1</sup> "Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron *and* Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar. <sup>2</sup> And you shall make holy garments for Aaron your brother, for glory and for beauty. <sup>3</sup> So you shall speak to all *who are* gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest. <sup>4</sup> And these *are* the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.**

God said that He was going to fill gifted artisans with the spirit of wisdom to be able to make these garments exactly the way God wanted them made in every detail.

The idea behind the Lord calling these garments ‘holy’ is that they were only to be used in the service of God—they were holy or set apart only for that purpose.

In fact, everything used in the Tabernacle for the service and worship of God was called *holy*—it was set apart exclusively for God’s use—it could not be used for any other purpose.

In the New Covenant we are instruments that God calls ‘holy’—those that have been set apart to Him to serve and bring Him glory.

**Romans 12:1 (NKJV)**

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

In fact, we are the priests of the New Covenant who offer up to God spiritual sacrifices—

**1 Peter 2:5 (NKJV)**

<sup>5</sup> you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

What are these spiritual sacrifices that we offer to God as the priests of the New Covenant?

**Loving other Christians**

**Romans 14:18 (NKJV)**

<sup>18</sup> For he who serves Christ in these things *is* acceptable to God and approved by men.

When the Scriptures say that by doing certain things we offer to God something *acceptable*—that it is the language of a priest offering sacrifices to the Lord.

What things are an acceptable offering to God?

Well this whole chapter (Romans 14) deals with not making a weaker brother stumble, not grieving a brother, not destroying a brother, not judging a brother.

Paul is saying that if we are obedient in these things and hold other Christians in esteem treating them with love and respect and consideration—this is actually an offering to God that is acceptable and well pleasing to Him.

## Winning the Lost

### **Romans 15:15-16 (NKJV)**

<sup>15</sup> Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God, <sup>16</sup> that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

Here Paul is thanking God for His grace that called him into the ministry, and then he makes a remarkable statement—“...*that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit*”.

Paul is saying that his ministry of winning souls for God, the bulk of which in Paul’s case were gentile converts, was in God’s eyes a sacrifice offered to Him that He joyfully accepted—what a beautiful way to look at evangelism!

## Giving to Those in Need

### **Philippians 4:17-18 (NKJV)**

<sup>17</sup> Not that I seek the gift, but I seek the fruit that abounds to your account. <sup>18</sup> Indeed I have all and abound. I am full, having received from Epaphroditus the things *sent* from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

Now here, Paul is writing to the Philippians in part to thank them for a gift of money that they had given to him—“*a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.*”

Giving someone a gift of money to help them in time of need is to God an acceptable sacrifice and ascends to Him like a sweet-smelling aroma—the fragrance of worship.

This is especially true when it comes to supporting the ministries of those out on the mission field or the work of the church.

As priests of the New Covenant the love you show to your brothers and sisters in Christ; the winning of souls for Jesus; giving to others in need—are all part of the spiritual sacrifices we offer to God as priests.

Of course we could add to that our praise—

#### **Hebrews 13:15 (NKJV)**

<sup>15</sup> 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.

### **The Ephod**

#### **Exodus 28:5-14 (NKJV)**

<sup>5</sup> "They shall take the gold, blue, purple, and scarlet *thread*, and fine linen, <sup>6</sup> and they shall make the ephod of gold, blue, purple, *and* scarlet *thread*, and fine woven linen, artistically worked. <sup>7</sup> It shall have two shoulder straps joined at its two edges, and *so* it shall be joined together. <sup>8</sup> And the intricately woven band of the ephod, which *is* on it, shall be of the same workmanship, *made of* gold, blue, purple, and scarlet *thread*, and fine woven linen. <sup>9</sup> Then you shall take two onyx stones and engrave on them the names of the sons of Israel: <sup>10</sup> six of their names on one stone, and six names on the other stone, in order of their birth.

<sup>11</sup> With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold.

<sup>12</sup> And you shall put the two stones on the shoulders of the ephod *as* memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial. <sup>13</sup> You shall also make settings of gold, <sup>14</sup> and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

The ephod seems to have been two long panels of beautifully embroidered linen fabric connected together by two straps of the same embroidered linen.

The High Priest would slip his head through the opening created by the shoulder straps and the panels would come down to his ankles pulled tight to his body by a special sash worn around his waist.

There were other much simpler ephods worn by the priests when they ministered to the Lord (even David wore an ephod when he brought the Ark of the Covenant to Jerusalem in 2Sam. 6:14).

However, the ephod described here and worn only by the High Priest was unique and identified him as the number one mediator between God and His people.

The main way this ephod was unique was that it had two onyx stones mounted on the shoulder straps (one for each shoulder) and upon these stones were engraved the twelve tribes of Israel—six on each stone in their birth order.

These onyx stones were placed in settings of gold which were both connected left to right in the front and back by golden braided chains.

The thing God wanted to communicate through this was that every time the High Priest came into the presence of God (especially on Yom Kippur) wearing this ceremonial garment with the name of the twelve tribes engraved on the stones fastened to his shoulders was that he was ‘bearing’ or carrying the nation to God.

This became his primary ministry—carrying God’s people into His presence constantly to pray and intercede for them as their mediator—just like Jesus our Great High Priest Who ever lives to make intercession for us (Heb.7:25).

## The Breastplate

### Exodus 28:15-29 (NKJV)

<sup>15</sup> "You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet *thread*, and fine woven linen, you shall make it. <sup>16</sup> It shall be doubled into a square: a span *shall be* its length, and a span *shall be* its width. <sup>17</sup> And you shall put settings of stones in it, four rows of stones: *The first row shall be* a sardius, a topaz, and an emerald; *this shall be* the first row; <sup>18</sup> the second row *shall be* a turquoise, a sapphire, and a diamond; <sup>19</sup> the third row, a jacinth, an agate, and an amethyst; <sup>20</sup> and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings. <sup>21</sup> And the stones shall have the names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes. <sup>22</sup> "You shall make chains for the breastplate at the end, like braided cords of pure gold. <sup>23</sup> And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate. <sup>24</sup> Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate; <sup>25</sup> and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front. <sup>26</sup> "You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod. <sup>27</sup> And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. <sup>28</sup> They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod. <sup>29</sup> So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place*, as a memorial before the LORD continually.

The breastplate was to be made of beautifully embroidered linen (same as the ephod) that measured roughly twenty inches long by ten inches wide.

It was to be folded in half and sewn on three sides so that it became a 'pouch' that measured about ten inches wide by ten inches long.

A span was the distance between the thumb and little finger—roughly eight to ten inches depending on how big a person's hand was.

Even though the breastplate was a separate piece all by itself—it was always attached to the ephod by gold rings on the corners of the breastplate and on the ephod straps through which golden braided chains and blue cords passed through that connected these two pieces together.

That's why the two are often referred to in Scripture as simply the 'ephod' because they were seen as one piece.

On the breastplate were to be four rows of precious stones each row containing three stones—for a total of twelve stones in all.

Upon each stone was to be engraved one of the tribes of Israel.

The idea that God wanted to communicate to the priest was that he was to constantly carry the nation to God in prayer (stones on his shoulders) and also to keep the nation close to his heart.

In other words, his ministry was never to be a burden or a duty—but a labor of love.

Verse 30 is interesting—

**Exodus 28:30 (NKJV)**

**<sup>30</sup> And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.**

Scholars aren't sure what the Urim and Thummim were.

We know they were kept in the breastplate 'pouch' and used in some way to determine the will of God.

The words in Hebrew literally mean “lights” and “perfections”—although some scholars believe the original meaning was “lights” and “darks”.

When people wanted a judgment from God they would go to the High Priest and he would inquire of the Lord using the Urim and Thummim in some way.

Some have suggested they were white and black stones (“lights” and “darks”).

Because the Hebrew words are plural for each some believe the breastplate contained several white and several black stones.

So the idea being that you would come to the High Priest with a yes or no question (“should we go up against the Philistines in battle?”) and the High Priest would then place his hand into the breastplate and whichever stone he pulled out was your answer from God—white for ‘yes’ and black for ‘no’.

This could also have been applied to legal cases where the guilt or innocence of a person would have been determined in this way also.

**Revelation 2:17 (NKJV)**

<sup>17</sup> He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it.* " ' "

Today we don’t cast lots or use white and black stones to determine the will of God—we pray, read the Word and let the Holy Spirit speak to our hearts and direct our lives.

There are a lot of Christians who agonize over knowing God’s will for their lives individually—the problem is they aren’t “usin” and “thumin” their Bibles hardly at all.



## Other Priestly Garments

### Exodus 28:31-35 (NKJV)

<sup>31</sup> "You shall make the robe of the ephod all of blue. <sup>32</sup> There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear. <sup>33</sup> "And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: <sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around. <sup>35</sup> And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the LORD and when he comes out, that he may not die.

So under the ephod the priest was to wear a blue robe which consisted of a long, rectangular piece of linen that had a hole in the middle for his head to go through and then hung down to his ankles front and back.

This hole was to have a woven border all around to add strength so that the opening for the priest's head didn't tear over time.

On the bottom of the hem of this robe was to be sown bells of gold and pomegranates of woven material—one after the other (a bell and a pomegranate; a bell and a pomegranate...etc.) all around the bottom hem of the robe.

The pomegranates spoke of fruitfulness—as in our service to God is to be fruitful.

### John 15:16 (NKJV)

<sup>16</sup> You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain...

The golden bells had an important purpose—as long as they were ‘tinkling’ as the priest ministered in the Holy Place and the Holy of Holies the people knew he was still alive.

If for any reason his life was not right with God upon entering into the presence of God—he would be struck dead and the people would know it because the tinkling would stop.

They kept a rope tied to his ankle to pull him out if God struck him dead in the Tabernacle or Temple.

**Exodus 28:36-38 (NKJV)**

<sup>36</sup> "You shall also make a plate of pure gold and engrave on it, *like* the engraving of a signet: **HOLINESS TO THE LORD.** <sup>37</sup> And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. <sup>38</sup> So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

This little gold plate was sewn onto the High Priest's turban and was to be the governing principle of his life—the thing that always dominated his thinking.

It was also a constant message and reminder from him to the people that “holiness to the Lord” was to be the governing principle of their lives as well.

**Exodus 28:39-41 (NKJV)**

<sup>39</sup> "You shall skillfully weave the tunic of fine linen *thread*, you shall make the turban of fine linen, and you shall make the sash of woven work. <sup>40</sup> "For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. <sup>41</sup> So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests.

With regard to the priests being anointed, consecrated, and sanctified before they could serve the Lord as priests—one commentator said this:

**Anoint** describes the application of the sacred oil upon the head. In the consistent idiom of the Bible, it represents the filling and continual reliance upon the power and work of the Holy Spirit.

**Consecrate** is the translation of two Hebrew words, meaning the filling of the open hand, and signifies the perfect equipment of the anointed one for the discharge of that ministry.

**Sanctify** means literally, to make clean, and refers to the spiritual and moral separation of the priest from all defilement.

**Exodus 28:42-43 (NKJV)**

<sup>42</sup> **And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.** <sup>43</sup> **They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy *place*, that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.**

Once again, it was rather dangerous to serve the Lord as a priest back then—if you came into His presence you had better make sure your life was right with Him otherwise you could be struck dead—and notice here that included not being properly covered.

You'd better believe it made them take holiness seriously in their service to Him.

Also notice that everything the priests wore was to be made of linen—God forbid them from wearing anything made from wool when they served Him.

Why? Because He didn't want them to perspire in their service for Him.

You see, God wanted to communicate to His priests that their service to Him wasn't to be a burden or laborious or rigorous—but joyful and done in the strength of the Holy Spirit.

Contrast that with all of the perspiration going into the work of God today—so much of it being done in the energy of the flesh and not in the power of the Spirit.

# Chapter 29

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In chapter 29 we see Aaron and his sons consecrated for the ministry.

## **Exodus 29:1-14 (NKJV)**

**<sup>1</sup> "And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, <sup>2</sup> and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour). <sup>3</sup> You shall put them in one basket and bring them in the basket, with the bull and the two rams. <sup>4</sup> And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water. <sup>5</sup> Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. <sup>6</sup> You shall put the turban on his head, and put the holy crown on the turban. <sup>7</sup> And you shall take the anointing oil, pour *it* on his head, and anoint him. <sup>8</sup> Then you shall bring his sons and put tunics on them. <sup>9</sup> And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons. <sup>10</sup> "You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull. <sup>11</sup> Then you shall kill the bull before the LORD, *by* the door of the tabernacle of meeting. <sup>12</sup> You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar. <sup>13</sup> And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar. <sup>14</sup> But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. *It is* a sin offering.**

Aaron and his sons were to be anointed with oil signifying the anointing of God upon them for ministry (oil in the Bible is symbolic of the Holy Spirit).

And before the priests could offer sacrifices for the sins of the people—they first had to have their sins dealt with—so a sin offering was first offered on their behalf.

This was done by laying their hands on a bull and confessing their sins ‘transferring’ their sins to the animal which was then killed in their place as a substitute.

**Exodus 29:15-22 (NKJV)**

<sup>15</sup> "You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram; <sup>16</sup> and you shall kill the ram, and you shall take its blood and sprinkle *it* all around on the altar. <sup>17</sup> Then you shall cut the ram in pieces, wash its entrails and its legs, and put *them* with its pieces and with its head. <sup>18</sup> And you shall burn the whole ram on the altar. It is a burnt offering to the LORD; it is a sweet aroma, an offering made by fire to the LORD. <sup>19</sup> "You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram. <sup>20</sup> Then you shall kill the ram, and take some of its blood and put *it* on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. <sup>21</sup> And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle *it* on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him. <sup>22</sup> Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe *attached* to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration),

So the first ram was offered to God as a burnt offering—the burnt offerings were completely offered to God (completely consumed by fire)—this spoke of sanctification (your life completely belonged to God).

The second ram was then killed and the blood was placed on Aaron and his sons—on the tip of their right ear; on their right thumb; and on the big toe of their right foot.

This spoke of daily, practical consecration to God—

*"I consecrate my ear to hear the voice of God. I consecrate my hands to do the work of God. And I consecrate my feet to walk in the path of God."*

This spoke of a life of total, practical everyday consecration and devotion to God.

Also the priest's garments were to be sprinkled by this blood as well—again to signify that they were to 'clothe' themselves with consecration to God.

**Exodus 29:23-28 (NKJV)**

<sup>23</sup> one loaf of bread, one cake *made with oil*, and one wafer from the basket of the unleavened bread that *is* before the LORD; <sup>24</sup> and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them *as* a wave offering before the LORD. <sup>25</sup> You shall receive them back from their hands and burn *them* on the altar as a burnt offering, as a sweet aroma before the LORD. It *is* an offering made by fire to the LORD. <sup>26</sup> Then you shall take the breast of the ram of Aaron's consecration and wave it *as* a wave offering before the LORD; and it shall be your portion. <sup>27</sup> And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of *that* which *is* for Aaron and of *that* which is for his sons. <sup>28</sup> It shall be from the children of Israel *for* Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, *that is*, their heave offering to the LORD.

So Aaron and his sons were allowed to eat this portion of the sacrifice given to God (fellowship offering).

**Exodus 29:29-33 (NKJV)**

<sup>29</sup> "And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them. <sup>30</sup> That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy *place*. <sup>31</sup> "And you shall take the ram of the consecration and boil its flesh in the holy place. <sup>32</sup> Then Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of meeting. <sup>33</sup> They shall eat those things with which the atonement was made, to consecrate *and* to sanctify them; but an outsider shall not eat *them*, because they *are* holy.

‘Atonement’ is the Hebrew word ‘kophar’ (covering).

All of these animal sacrifices only temporarily covered the sins of the people but could never take away their sins—only the Lamb of God could do that (John 1:29).

**Exodus 29:34-37 (NKJV)**

<sup>34</sup> And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire.

It shall not be eaten, because it *is* holy. <sup>35</sup> "Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them. <sup>36</sup> And you shall offer a bull every day *as* a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it. <sup>37</sup> Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.

So whatever was laid upon the altar became God's property and couldn't be taken back—also it had to be clean (holy).

**Exodus 29:38-42 (NKJV)**

<sup>38</sup> "Now *this is* what you shall offer on the altar: two lambs of the first year, day by day continually. <sup>39</sup> One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. <sup>40</sup> With the one lamb shall be one-tenth *of an ephah* of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine *as* a drink offering. <sup>41</sup> And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD. <sup>42</sup> *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you.

So a lamb was offered every morning and every evening to make atonement for any sins of ignorance that the people might have committed unknowingly before the Lord.

Job did this for his sons (Job 1:5); also David prayed "*Lord cleanse me from secret sins.*"

**Exodus 29:43-46 (NKJV)**

<sup>43</sup> And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory. <sup>44</sup> So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. <sup>45</sup> I will dwell among the children of Israel and will be their God. <sup>46</sup> And they shall know that *I am* the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. *I am* the LORD their God.

Their fellowship with God was based on positional sanctification and practical consecration.  
(Explain)

God didn't dwell with them while they were in Egypt—it was only after they were delivered, became His covenant people and a system was put in place to atone for their sins could God dwell with them (fellowship).