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Take Seven Days to Dedicate Aaron and His Sons **Exodus 29:35-37 and Leviticus 8:33-36**

Take seven days to dedicate Aaron and his sons DIG: What parts of the dedication ceremony were seven days long and which were offered daily? Is the dedication to ministry a “once-for-all-time” event or is it a continual process?

REFLECT: What parts of the dedication ceremony listed here would you want included for your dedication into ministry? If your dedication ceremony lasted seven days, what could you see yourself adding that was not included here for the Levites?



The dedication service lasted a total of **seven days**. **Do for Aaron and his sons everything I have commanded you, taking seven days to dedicate them.** The phrase **dedicate you for seven days** in the Hebrew literally reads, *He will fill your hand*. It was an idiom that meant *investing with an office*. They were to be *invested with the office of the priesthood*. **A bull** calf was sacrificed **each day as a sin offering to make atonement** for them. In that way, making **atonement** for it purified **the bronze altar**. **ADONAI** commanded them to **stay at the entrance to the Tabernacle day and night for seven days and make atonement** for their sins **by offering a bull** calf on each of the seven successive days. They were limited to one specific area of **the Tabernacle** compound to avoid any ritual contamination. **Do not leave the gate of the Tabernacle for seven days, until the days of your dedication are completed.** Then the **bronze altar** would be **most holy, and whatever** touched it was **holy**. **Aaron and his sons** were obedient and **did everything ADONAI** commanded through **Moses (Exodus 29:35-37; Leviticus**

8:33-36).

The concept of holiness jumps out at us as we read this passage. It is important to understand that holiness is not inherent in creation, but comes only from **God**. **He** alone is the source of holiness. There is nothing innately holy in the materials of **the Tabernacle**, or in the cloth or the materials of the priest, or the priesthood itself. They were common things and common people. But what made them different was that they were set apart for the purposes of a holy **God**.

One of the primary names for the righteous of the TaNaKh is **the holy ones (Deut 33:2-3; Job 5:1; Psalms 16:3, 34:9; Zechariah 14:5)**. This is also true in the New Covenant, in which the word often translated **saint** literally means **holy one (Romans 1:7; First Corinthians 1:2; Ephesians 1:1)**. Now people in their natural state are common and, indeed, fallen (**Genesis 3:1-24**). For someone to be called *a holy one*, the work of **God** must have taken place in that person's heart. It is **God** who changes something, or someone, from common to **holy**. It is **His** work, and it is to **His** glory that **He** does such things. Do you think that **God** will allow you to enter **His** heaven? **God is holy, sees every heart and judges the thoughts and attitudes of the heart (Hebrews 4:12)**. A **holy** heart is what is needed to enter a holy heaven. **God** wants to give you that **holy** heart, if willing to love and follow **Him** as your **LORD** and **Savior**. If you merely respect **Yeshua** as a good person, that is not enough. A heart of love towards **God**, is needed for **God** to make you **holy**. Make a wise choice to follow the **ADONAI** who loves you so very much! You will never be sorry when you chose to love and to follow **God** with all your **heart**!