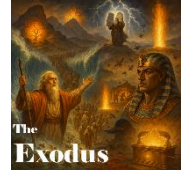




**Beauty and Blood:
The Consecration of the Mediator
Exodus 29:1 - 37
(Lesson #30)**



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29:1-2 "Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish, 2 and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour.

The process of ordination begins with a specific inventory: one bull, two rams, and three types of unleavened bread.

As noted last week, the transition into the priesthood required being **anointed, ordained, and consecrated**. Central to this is the Hebrew verb *qadash* (to consecrate/sanctify). At its root, *qadash* signifies "set-apartness." To be sanctified is to be "cut off" from profane or common use.

God commands the selection of animals **"without blemish."** In the economy of Hebrew worship, the flawlessness of the animal mirrored the required (but humanly impossible) perfection of the priest. The bull and the rams serve as "substitutionary shadows"—they represent the life of the priest being offered to God. This points directly to **Hebrews 9:14:**

The bread offering is meticulously categorized into three forms:

- **Unleavened bread:** Representing purity and the removal of the "leaven" of sin (1 Cor 5:7).
- **Cakes mixed with oil:** Symbolizing the internal work and presence of the Holy Spirit.
- **Wafers smeared with oil:** Symbolizing the external anointing and empowerment for service.

Two important points are woven are being woven in here:

- Removal of leaven
- Necessity of the Spirit

All were to be made of **"fine wheat flour"**, the highest quality available.

You cannot help but see the **number three** here. Three animals and three types of bread. **The number three** often symbolizes "completeness" in biblical numerology. The consecration is total; nothing is left out.

Vs 3-4 You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. 4 You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water.

The scene shifts to the **entrance of the tent of meeting**. This was the public courtyard, the boundary between the common camp and the holy dwelling of God. Here, before the assembled community, the process of ordination moves from the preparation of objects to the preparation of persons.

The three types of unleavened bread were to be placed in **one basket**. Bringing the basket alongside the bull and rams presented a "complete meal"—meat and bread—symbolizing the priest's entire life being offered as sustenance for the service of God.

Before Aaron and his sons could put on their **"glory and beauty,"** they had to be **washed with water**. This was a ceremonial cleansing at the **Bronze Laver**, situated between the Altar and the Holy Place.

In the Hebrew mindset, physical washing symbolized a spiritual reality: the "washing away" of the filth of the world. It is crucial to note that the priests did not wash themselves; they were *washed*.

APPLICATION: This passive act demonstrates that we cannot achieve the purity required for God's presence by our own effort; it must be applied to us.

This ritual serves as a **few different types**:

- **The Washing of Regeneration:** Paul uses this imagery in **Titus 3:5**, speaking of the "*washing of regeneration and renewal of the Holy Spirit*."
- **Baptism:** Just as the priests were washed at the start of their ministry, Jesus—our Great High Priest—was baptized in the Jordan to "fulfill all righteousness" (Matthew 3:15).
- **Christ's Service:** In **John 13**, when Jesus washes the disciples' feet, He acts as the High Priest, cleansing His followers so they can have a "part" in His ministry.

Vs 5-6 Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. 6 And you shall set the turban on his head and put the holy crown on the turban.

Once the washing is complete, the ritual moves from purification to **investiture**. Aaron is now dressed in the "holy garments" previously described in Chapter 28. This is not merely a change of clothing; it is a **change of identity**. In the eyes of God and the community, the man is being "**clothed**" with his office.

Moses is commanded to dress Aaron in a specific order, layering the symbolic weights of Israel upon him:

- **The Coat and the Robe:** The inner tunic and the blue robe.
- **The Ephod and the Breastpiece:** The breastpiece contained the names of the twelve tribes.
- **The Skillfully Woven Band:** This "girding" represents readiness for service.

Although not explicitly mentioned in this verse, the **linen undergarments** from Chapter 28 were the foundational layer.

The crowning of Aaron is the climax of the dressing ritual. Moses places the **turban** on his head and attaches the "**holy crown**". This "crown" was the gold plate engraved with the words: "**Holy to Yahweh**."

CONSIDER: Imputed Identity: Aaron did not dress himself; he was dressed by Moses. This is a picture of **imputation**. We do not manufacture our own standing before God; we are "**clothed**" by the work of another.

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

With the High Priest washed and clothed, the ritual reaches its spiritual apex: the **anointing**. This act transitions the ceremony from an outward **change of appearance** to a **spiritual endowment for service**.

Moses is commanded to take the **anointing oil** and **pour it on his head**. It is significant that for the High Priest, the oil was not merely sprinkled, but *poured*. This implies an abundance—an overflowing measure.

The oil was a "sacred compound," unique in its formula and forbidden for common use (Ex 30:22–33). It marked the individual as the "**Anointed One**" (Hebrew: *Mashiach*). To be anointed was to be officially authorized and divinely empowered by God for a specific task.

In biblical typology, oil is the consistent picture of the **Holy Spirit**. The anointing of Aaron is the Old Testament "Pentecost" for the priesthood. **Psalms 133:2** captures the beauty of this moment.

The term **Messiah** (Hebrew: *Mashiach*) and **Christ** (Greek: *Christos*) both literally mean "**The Anointed One**."

- **The Greater Anointing:** While Aaron was anointed with physical oil, Jesus was anointed with the Holy Spirit at His baptism (Acts 10:38).
- **The Fragrance:** The anointing oil was highly fragrant. Wherever the High Priest went, he carried the "aroma of the sanctuary." So too, Christ's life was a "fragrant offering and sacrifice (Eph 5:2).

CONSIDER:

- **Dependence on the Spirit:** Aaron's garments were beautiful, but he was not fit for service until he was anointed.
- **Abundant Grace:** The oil was poured, not measured out in drops. God does not give the Spirit "with measure" (John 3:34).
- **The Scent of Holiness:** Anointing changes how a person "smells" to others. A life truly set apart for God should carry a spiritual fragrance, a presence of peace, holiness, and love.

Vs 8-9 Then you shall bring his sons and put coats on them, 9 and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.

While Aaron's investiture was unique in its splendor, the ceremony now extends to his sons.

Aaron's sons are brought forward to receive their own "investiture." Their garments are simpler than the High Priest's but no less significant:

- **The Coats:** Fine white linen tunics representing purity.
- **The Sashes:** Symbolizing readiness and the "girding" of the servant.
- **The Caps:** Distinct from Aaron's turban.

By dressing them, Moses visually incorporates them into the divine order. They are not merely "helpers"; they are legitimate participants in the sanctuary service.

The passage culminates in the command: "**Thus you shall ordain Aaron and his sons.**"

God declares that the priesthood shall be theirs by a "**statute forever.**" This established the **Aaronic Covenant**. It was not a temporary arrangement or a merit-based job; it was a **divine appointment**.

Vs 10-11 "Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. 11 Then you shall kill the bull before the LORD at the entrance of the tent of meeting,

The ritual now shifts from the "clothing" of the priests to the "cleansing" of the priests. Before they can touch the holy things of God, the issue of their own sin must be addressed. The bull mentioned in verse 1 is now brought center stage for the first act of the sacrificial ceremony.

Moses directs Aaron and his sons to "**lay their hands on the head of the bull.**" The Hebrew verb *samak* (to lay) carries the idea of leaning or pressing with weight. They are **identifying** with the bull.

By leaning on the animal, the priests were symbolically transferring their guilt and sin to the sacrifice.

The bull becomes their "**substitute.**" Theologically, this is the core of the doctrine of **substitutionary atonement**: the innocent takes the place of the guilty so that the guilty may stand before God (II Cor 5:21).

Next, Moses is commanded to "**kill the bull before the Lord**" at the entrance of the tent. This was a judicial act. The animal's life was poured out as a "**ransom**" to satisfy the requirements of God's holiness.

The blood was shed in the sight of Yahweh, confirming that the "**wages of sin is death**" (Rom 6:23).

This first offering is a **Sin Offering (Hebrew: *hattat*)**. This first sacrifice—the bull—is specifically designed to "purify" the priests and the altar from the defilement of sin.

APPLICATION:

- **The Necessity of Death:** Many today desire a "bloodless" religion, but Exodus 29 reminds us that sin is so serious that it requires a life.
- **The Pressing of the Hand:** Faith is not just agreeing that Jesus died; it is the "laying of our hands" on Him, trusting that His death is specifically for *our* sin.

Vs 12 and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar.

After the death of the substitute comes the application of its life-blood. This was not a sanitary or symbolic gesture; it was a visceral, public, and highly specific ritual that transformed the Bronze Altar from a block of metal into a place of atonement.

Moses is instructed to take the blood and put it on the **horns of the altar** with his finger. In the biblical world, horns were symbols of power, strength, and refuge (Psalm 18:2). By smearing blood on these four corner projections, Moses was "activating" the altar's power to save.

Theologically, this signifies that the **power of the altar is found in the blood.**

SO YOU KNOW: Google Gemini indicates the **average bull weighs 1100–2200 lbs** and contains **8 – 10.5 gallons of blood!** When you slit the throat of a single bull **50-60%** will bleed out (**4 – 6 gallons of blood!**)!

The sheer volume of blood here is staggering. Moses **pours** the **"rest of the blood"** at the **base of the altar.**

Imagine the scene: the ground around the altar becomes saturated. This "pouring out" symbolizes the **total expenditure of the life of the sacrifice.** Consider (Isa 53:12).

Vs 13 And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar.

Having dealt with the blood, the ritual moves to the internal organs of the bull. This stage of the sacrifice addresses the "inward parts" of the substitute, focusing on what was considered the most significant portions.

Moses is commanded to take the **fat** that covers the entrails, the lobe of the liver, and the kidneys. In the biblical idiom, "fat" represents the **best, richest, and most fertile** part of the animal. By offering the fat, the priest was giving the "cream" of the sacrifice to God.

Theologically, the fat belonged exclusively to Yahweh (Lev 3:16).

To the ancient Hebrew, the internal organs—specifically the **kidneys**—were not just biological filters; they were considered the seat of human emotion, conscience, and the deepest desires of the heart.

Vs 14 But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.

While the "best" parts (the fat and organs) were burned as a soothing aroma on the bronze altar, the "lowly" parts—the flesh, skin, and dung—were treated quite differently. They were carried **"outside the camp"** to be consumed by a separate fire.

This is explicitly identified as a **Sin Offering (Hebrew: *hattat*)**. The word ***hattat*** is related to the word for **"missing the mark."** In the context of ordination, it serves a dual purpose:

- **Expiation:** Removing the personal guilt of Aaron and his sons.
- **Purgation:** Cleansing the sanctuary from the "contamination" of human sin.

The carcass is viewed as carrying the transferred sin of the priest and therefore could not remain within the holy precincts of the camp. This is outlined in Leviticus chapter 4.

This is one of the most powerful "types" in the Pentateuch, consider what we read in (Heb 13:11-13).

Jesus was not crucified in the Temple or even within the city walls of Jerusalem; He was taken to Golgotha, "outside the gate." He became the "refuse" for our sake, carrying our "dung" and our "sin" into the **place of abandonment** so that we could be brought into the **place of God's Presence**.

APPLICATION THOUGHT: The burning of the carcass until it was ash shows that God doesn't just "hide" our sin; He deals with it completely. Once the sin offering was burned outside the camp, it was gone.

This concludes the Sin Offering portions of Ordination.

Vs 15-16 "Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram, 16 and you shall kill the ram and shall take its blood and throw it against the sides of the altar."

Having addressed the "**Sin Offering**" with the bull, the ritual moves to the first of the two rams. While the bull dealt with the **expiation** of guilt, this first ram serves as a **Burnt Offering** (Hebrew: *olah*). The word *olah* literally means "that which goes up," referring to the smoke ascending to God.

Once again, Aaron and his sons "**lay their hands on the head of the ram.**" This repetition is intentional.

Moses kills the ram and takes the blood, but the application differs from the bull. Instead of smearing it on the horns, he is to "**throw it against the sides of the altar.**"

Google Gemini: The average ram weighs 150–300 lbs and contains on average 1 – 3 gallons of blood. Also, according to Gemini, 60-70% of the blood will be expelled during the drain out. (1.5 – 2 gallons).

This is not small amount of blood! This blood is **thrown** against the Bronze Altar!

The *olah* is unique because, unlike other offerings where part of the meat is eaten by the priest or the worshiper, the *entire* animal is consumed by the fire. It represents **total consecration**.

APPLCIATION: Many Christians stop at the "Sin Offering"—they are glad to be forgiven but hesitant to be "consecrated." This ram calls us to move beyond just "not guilty" to being "**fully devoted**" to Yahweh.

A Picture of Jesus: Christ is the ultimate *Olah*. He did not just die for our sins (the bull); He lived a life of perfect, unreserved devotion to the Father (the ram) (Eph 5:2).

As we transition to the next verse imagine what the bronze altar now looks like!

Vs 17-18 Then you shall cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head, 18 and burn the whole ram on the altar. It is a burnt offering to the LORD. It is a pleasing aroma, a food offering to the LORD.

As the ceremony continues, the first ram—the **Burnt Offering** (Hebrew: *Olah*)—is prepared for the fire. Unlike the Sin Offering, this sacrifice is destined entirely for the altar of God.

The command is clear: "**burn the whole ram on the altar.**" Leviticus chapter 1 outlines Burnt Offerings.

Moses is instructed to "**cut the ram into pieces**" and wash its internal parts and legs.

The text describes the smoke as a "**pleasing aroma.**" This anthropomorphic language suggests that God "smells" the smoke and is satisfied.

It is further called a "**food offering.**" The "sweet smell" is the delight God takes in the **voluntary and total devotion** of His people. It is the aroma of a life held back no longer.

The first ram is about God receiving the priest, we are now ready to move to the second ram.

Vs 19 "You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram,

Having completed the **Sin Offering** (the bull) for purification and the **Burnt Offering** (the first ram) for total devotion, the ritual now moves to the third and final animal. This is the **second ram**, uniquely designated in the following verses as the "**Ram of Ordination.**"

For the third time in this ceremony, Aaron and his sons "**lay their hands on the head of the ram.**" This repetitive action is the "rhythm of the ritual."

It underscores that every aspect of the priest's new life—his forgiveness, his devotion, and now his specific **authority**—is grounded in a substitutionary life.

By pressing their hands onto this specific ram, they are identifying with the sacrifice that will officially "**fill their hands**" with the work of the Tabernacle.

While the first ram belonged entirely to God (burned up), this second ram will be shared, signifying a **covenant meal** and the functional installation of the priests.

This was a public inauguration. Every Israelite standing in the camp could see the leaders of their nation—Aaron and his sons—standing by the Bronze Altar, physically leaning on these animals.

The Order of Grace. Note the progression:

- **The Bull:** I am a sinner (Expiation).
- **The 1st Ram:** I am God's (Consecration).
- **The 2nd Ram:** I am God's Servant (Ordination).

Vs 20 and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar.

We now reach the most unique and distinctive act of the entire ordination ceremony.

Having slaughtered the "**Ram of Ordination**", Moses is commanded to **apply** the blood to the priests.

Moses takes the blood and applies it to three specific points on the right side of Aaron and his sons: the **ear lobe**, the **thumb**, and the **big toe**. In Hebrew thought, the "right side" was the side of strength and favor.

Theologically, this represents the **total sanctification** of the priest's life and labor:

- **The Ear:** The priest must first be a listener. His ear is now "tuned" to the voice of God.
- **The Thumb:** This represents the work of the hands. Everything the priest touches, every sacrifice he lifts, and every blessing he gestures is now marked by the blood. His "doing" is sanctified.
- **The Big Toe:** This represents the "walk" or the direction of life. The priest's feet are now set on a holy path; he is to walk in the statutes of God and lead the people in the way of righteousness.

With the blood being drained from the ram, we are seeing another **1.5 to 2 gallons** of blood added to the courtyard. By the time Moses "throws the rest of the blood against the sides of the altar," the total volume of blood spilled during this single ordination service would be staggering—potentially **up to 10 gallons**.

The sight, the smell, and the sheer volume of blood served as a constant, vivid reminder that **access to a Holy God is bought at a tremendous price**.

This ritual provides a profound shadow of Christ and the believer:

- **The Perfect Ear, Hand, and Foot:** Jesus was the only Priest whose ear always heard the Father, whose hands only did the Father's work, and whose feet only walked in the Father's paths.
- **The Cleansing of the Believer:** In the New Testament, we are told that the "blood of Jesus cleanses us from all sin" (1 John 1:7). This ritual reminds us that the Gospel isn't just for our "souls"; it is for our ears (what we hear), our hands (what we do), and our feet (where we go).

Vs 21 Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.

Moses now takes a mixture of the **blood from the altar** and the **anointing oil** to sprinkle it over the priests and their clothing. This is the moment where the "**glory and beauty**" of the garments meet the "**cost and power**" of the sacrifice, the blood.

In this step, the blood (symbolizing life laid down for sin) and the oil (symbolizing the empowerment of the Holy Spirit) are joined.

By the end of this ritual, Aaron's colorful robes—the blue, the gold, and the scarlet—and his sons' pristine white tunics were all stained with the reality of death and the fragrance of the Spirit.

Theologically, this provides a profound lesson: **Holiness in a fallen world is not the absence of blood, but the application of it.**

This was a permanent change of status. From this moment on, these clothes could never be worn for common tasks.

This foreshadows the **New Testament** reality where the believer's "garments" are washed and made white in the blood of the Lamb (Rev 7:14).

Vs 22-23 "You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination), 23 and one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the LORD.

As the ritual approaches its climax, Moses gathers the specific portions that will be used for the "filling of the hands." This selection includes the richest parts of the second ram and a representative sample of the grain offerings prepared at the start of the ceremony.

Moses is directed to take the **fat**, the kidneys, the lobe of the liver, and the **fat tail** and the **right thigh**, along with the three breads from the basket. Moses is to place these items into the hands of Aaron and his sons.

Theologically, this demonstrates that **God provides the very gift He expects us to offer**.

Vs 24 You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the LORD.

Moses takes the choice portions of the ram and the three types of bread and places them directly onto the **palms** of Aaron and his sons. This is the moment they cease to be spectators and become active participants.

Moses instructs them to *"wave them for a wave offering before the Lord."*

By piling the fat, the kidneys, the thigh, and the bread into their open palms, Moses was physically weighing them down with the responsibilities of the priesthood.

Theologically, this is the visual definition of **ordination**. Their hands were no longer free to pursue their own interests; they were literally "filled" with the holy things of God.

Vs 25 Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the LORD. It is a food offering to the LORD.

Though the hands of Aaron and his sons had just been filled, they do not yet keep the offering for themselves. They must first surrender it back to the Altar.

Moses takes the meat and bread *"from their hands"* and places them on the altar. This demonstrates that the priest's authority is not for his own consumption, but for God's glory.

For the second time in this chapter, the phrase **"pleasing aroma"** is used. As the fire consumes the offerings.

Vs 26 "You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion.

Moses is commanded to take the **breast** of the second ram and perform the **wave offering** before the Lord.

Because Aaron and his sons are currently *being* ordained, they are not yet fully functioning as the officiating priests. During this unique seven-day consecration period, **Moses acts as the priest** for the priests.

Vs 27 And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons'.

By consecrating the breast and the thigh God is declaring that these specific parts of the animal are **reserved** exclusively for His servants. The text specifies these portions are taken **"from what was Aaron's and his sons'."** This clarifies that the priesthood is a shared brotherhood.

Ultimately, Jesus is both the one who offers and the one who is offered. He is our "daily bread," the one who sustains us as we perform the "work" of the Kingdom.

Vs 28 It shall be for Aaron and his sons as a perpetual due from the people of Israel, for it is a contribution. It shall be a contribution from the people of Israel from their peace offerings, their contribution to the LORD.

The "it" mentioned in this verse refers to the specific portions of the **Peace Offering**. Specifically, the breast and the thigh, which were designated by God as the legal portion for Aaron and the priestly line.

By labeling this a *perpetual due* literally "a statute forever".

The term **contribution** suggests something "lifted up" or set apart from the common use for a sacred purpose. In the economy of the Tabernacle, the worshiper, the priest, and the Lord all shared in the sacrificial meal.

God received the fat and blood, the priest received the breast and thigh, and the **offerer** ate the remainder with their family.

Vs 29 "The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and ordained in them.

The declaration that the **holy garments** shall pass from Aaron to his sons establishes a principle of **priestly succession**.

As I stated last week, the secular world often suggests that "the man makes the clothes," the theology of the Tabernacle reverses this: here, the clothes "make" the priest.

Because the natural man is sinful and inherently unfit to stand in the presence of absolute Holiness, he requires a divinely prescribed covering to survive the encounter. These garments function as a legal and spiritual shield; without them, the priest would be consumed by the glory of God.

APPLICATION: This points forward to the New Testament reality of being "clothed with Christ" (Gal 3:27), where the believer's access to God is based entirely on the "robes of righteousness" provided by the Savior (Is 61:10).

Vs 30 The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear them seven days.

The transition of the High Priestly office was not instantaneous but required a **seven-day** period of transition and "filling." When a son succeeded his father as the anointed High Priest, he was required to wear the holy garments for a full week while performing his initial duties in the **Tent of Meeting**.

In biblical numerology, the number seven represents **completeness** and **sanctification** (echoing Creation).

Vs 31 "You shall take the ram of ordination and boil its flesh in a holy place.

Next, Moses is commanded to take the **ram of ordination** and **boil its flesh in a holy place**.

While the **"Burnt Offering"** was entirely consumed by fire on the altar, the **"Ram of Ordination"** functioned like a Peace Offering, where a portion was eaten by the priests.

By boiling the meat within the **precincts of the Tabernacle** (the "holy place"), the text emphasizes that this meal was a continuation of the worship service. The act of eating together signified a "table fellowship."

Vs 32 And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting.

The final stage of the ordination process involves a sacred meal: Aaron and his sons are commanded to eat the flesh of the **ram of ordination** and the **bread** from the basket. The location is specific: **the entrance of the tent of meeting**.

To eat in this location was to eat **in Yahweh's presence**. They were "guests" at God's table.

Unlike a standard Peace Offering where the common worshiper could eat, this specific meal (the Ram of Ordination) was restricted only to those being ordained (v. 33).

Vs 33 They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy.

In verse 33, the text underscores the functional purpose of the meal: it consists of the very things **with which atonement was made**.

A sharp restriction is immediately applied: **an outsider shall not eat of them**. The Hebrew term for "outsider" (*zār*) refers to anyone who is not of the immediate priestly line of Aaron.

Vs 34 And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

The instructions for the ordination conclude with a mandate for the disposal of the remains: any flesh or bread **remaining until morning** must be **burned with fire**.

This command establishes a "ceremonial urgency" similar to the **Passover** (Exodus 12:10). By prohibiting the consumption of the remains the following day, the Law prevents the sacred elements from becoming "common" or stale.

Vs 35 "Thus you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them,

Notice this ordination service is to be done: "**according to all that I have commanded you.**" This leaves no room for human innovation or "short-cuts." Equally, this is not a suggestion, but what Yahweh has commanded. The seven-day period is reiterated.

Vs 36 and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it.

In verse 36, the ritual expands beyond the priests to include the physical Altar itself. For each of the seven days, a **bull** was sacrificed as a **sin offering** for atonement.

This reveals a striking theological truth: even the Bronze Altar, constructed according to a heavenly pattern, required purification. The Altar was fashioned by human hands and resided in the midst of a sinful camp.

By performing this **atonement** and **anointing** it daily for a full week, the Altar was transitioned from a common object of wood and bronze into a "Most Holy" site.

Vs 37 Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy.

The conclusion of the seven-day atonement marks a permanent change in the nature of the Altar. Moses is told that after this period, the **altar shall be most holy**.

Just days or weeks prior, this was an object of wood and bronze handled by Bezaleel and his craftsmen. It was a product of human labor following a divine blueprint.

This status is so potent that **whatever touches the altar shall become holy**. This is a principle of "contagious holiness." While sin is usually what spreads, in this consecrated space, holiness is dominant.

Contagious Holiness: This points to Jesus (our Altar) when He touched the leper, He didn't become "unclean"—the leper became "clean."

The craftsman's job was to make these items **beautiful**; the priest's job was to make them **holy**.
