

**LESSON 18**  
**Exodus 21-34**

THE SECOND BOOK OF MOSES CALLED  
EXODUS  
CHAPTER 21

*The Lord reveals his laws pertaining to servants; plural marriage; the death penalty for divers offenses; the giving of an eye for an eye, and a tooth for a tooth; the regulations governing damage done by oxen.*

1 NOW these *are* the <sup>a</sup>judgments which thou shalt set before them.

2 If thou buy an Hebrew <sup>a</sup>servant, six years he shall serve: and in the <sup>b</sup>seventh he shall go out <sup>c</sup>free for nothing. (Slaves will have their freedom after six years of servitude.)

3 If he came in <sup>a</sup>by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him <sup>a</sup>unto the <sup>b</sup>judges; he shall also bring him to the (his) door, or unto the door post; and his master shall bore his <sup>c</sup>ear through with an awl (awl); and he shall serve him for ever.

(Because of the guidelines of the law, **the lot of Hebrew slaves was greatly softened; in fact, they were on almost equal status with hired laborers.** Under such conditions, some men were willing to forfeit freedom for security, especially if they had married while in slavery and release from slavery might force them to give up their wives and children. **“In this case the master was to take his servant . . . to God, i.e., . . . to the place where judgment was given in the name of God [see Deuteronomy 1:17; 19:17; cf. Exodus 22:7–8], in order that he might make a declaration there that he gave up his liberty. His ear was then to be bored with an awl against the door or lintel of the house, and by this sign, which was customary in many of the nations of antiquity, to be fastened as it were to the house for ever. That this was the meaning of the piercing of the ear against the door of the house, is evident from the unusual expression in [Deuteronomy 15:17], ‘and put (the awl) into his ear and into the door, that he may be thy servant for ever,’ where the ear and the door are co-ordinates.”** (Keil and Delitzsch, *Commentary*, 1:2:130.) Institute Manual, 138)

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. (Here is the first example of the case law approach to the Mosaic law. The principle is “thou shalt not steal.” One of the most precious things any man has is his personal liberty. To steal one's liberty is a serious theft. So, permanent ownership of slaves was not allowed unless the individual himself chose to be a slave for life (see vv. 5–6). As illustrated here, the slave in Israel was really more like a servant. By law he had to be freed after seven years unless he voluntarily chose to remain in servitude. **Although a father could arrange for the marriage of his daughter (that is the meaning of the phrase “to sell her as a maidservant” in verse 7, as is evident from the betrothal mentioned in verses 8 and 9), she too maintained certain rights.** The prospective husband could not use her as a slave (“she shall not go out as the menservants do”). **If the prospective husband was not pleased with the new bride, the law guaranteed her rights. This legal guarantee was in sharp contrast to the practice of most other people whose women were viewed as property to be bargained away at the whim of men.** Institute Manual, 138)

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: (not) to sell her unto a strange nation he shall have no power (to do this), seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her <sup>a</sup>duty of marriage, shall he not diminish.  
11 And if he do not these three unto her, then shall she go out free without money. **(The judgments" next communicated to Moses determined, first, the civil and social position of all in Israel relatively to each other (Exodus 21:1; 23:12), and then their religious position relatively to the Lord (23: 13-19)."** The Divine legislation begins, as assuredly none other ever did, not at the topmost but at the lowest rung of society. It declares in the first place the personal rights of such individuals as are in a state of dependence - male (21:2-6) and female slaves (vers. 7-11). This is done not only with a sacred regard for the rights of the person, but with a delicacy, kindness, and strictness beyond any code ever framed on this subject. If slavery was still tolerated, as a thing existent, its real principle, that of making men chattels and property, was struck at the root, and the institution became, by its safeguards and provisions, quite other from what it has been among any nation, whether ancient or modern.  
Edersheim, Vol 2, Ch 11)

12 ¶ He that <sup>a</sup>smiteth a man, so that he die, shall be surely put to <sup>b</sup>death. **(Death penalty)**  
13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a <sup>a</sup>place whither he shall <sup>b</sup>flee. **(Two cities will be designated as sanctuary cities.)**  
14 But if a man come presumptuously upon his neighbour, to <sup>a</sup>slay him with <sup>b</sup>guile; thou shalt take him from mine altar, that he may die.  
15 ¶ And he that smiteth his father, or his mother, shall be surely put to <sup>a</sup>death.  
16 ¶ And he that <sup>a</sup>stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.  
17 ¶ And he that <sup>a</sup>curseth his father, or his mother, shall surely be put to death.  
18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but <sup>a</sup>keepeth *his* bed:  
19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his <sup>a</sup>time, and shall cause *him* to be thoroughly healed. **(Compensate the loss)**  
20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall ~~be~~ surely ~~punished~~ **(be put to death)**.  
21 Notwithstanding, if he <sup>a</sup>continue a day or two, **(and recover,)** he shall not be ~~punished~~ **(put to death)**: for he *is* his ~~money~~ **(servant)**.  
22 ¶ If men strive, and hurt a woman with <sup>a</sup>child, so that <sup>b</sup>her fruit depart *from her*, and yet no <sup>c</sup>mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.  
23 And if *any* mischief follow, then thou shalt give life for life,  
24 <sup>a</sup>Eye for eye, tooth for tooth, hand for hand, foot for foot, **(Many people think that the essence of the Law of Moses is this verse. The law had more to do with restitution than retaliation.)**  
25 Burning for burning, wound for wound, stripe for stripe.  
26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.  
27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.  
28 ¶ If an ox gore a man or a woman, that they <sup>a</sup>die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* <sup>b</sup>quit.  
29 But if the ox were <sup>a</sup>wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to <sup>b</sup>death. **(If the ox has killed before and kills again, the owner will be killed.)**  
30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.  
31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master <sup>a</sup>thirty shekels of silver, and the ox shall be stoned. (Then follow "judgments" guarding life (vers. 12-14), with crimes against which, the maltreatment and the cursing of parents (vers. 15, 17), and man-stealing (ver. 16), are put on a level. It is the sanctity of life, in itself, in its origin, and in its free possession, which is here in question, and the punishment awarded to such crimes is neither intended as warning nor as correction, but strictly as punishment, that is, as retribution. From the protection of life, the law passes to that of the body against all injuries, whether by man (vers. 18-27) or by beast (vers. 28-32). The principle here is, so far as possible, compensation, coupled with punishment in grave offenses. Edersheim, Vol 2. Ch 11)

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own. (Case Laws: Further clarification of the commandments, or fundamental principles, is given by these specific laws. 1. There is a difference between premeditated murder and accidental death, or manslaughter, as it is called today (see vv. 12–14). “God deliver him into his hand” (v. 13) is an idiom which means that the individual did not actively seek the death of the individual. This case is a further clarification of “thou shalt not kill.” 2. Certain crimes were so serious that they required the death penalty. This fact clearly shows, first, the seriousness of murder, and, second, that the death penalty, when carried out by legally constituted authority, is not a violation of the sixth commandment. Capital crimes listed here included: • Premeditated murder (see vv. 12–14). • Attempted murder of one's parents (see v. 15). The verb translated as “smiteth” comes from the Hebrew verb meaning “to strike deep so as to wound or kill” (Wilson, *Old Testament Word Studies*, s.v. “smite,” p. 401). • Kidnapping (see v. 16). • Cursing one's parents (see v. 17). Here again the Hebrew word is very strong, meaning “to revile” or “to utter violent reproaches” (Wilson, *Old Testament Word Studies*, s.v. “curse,” p. 105). • Killing a servant (see vv. 20–21). The Joseph Smith Translation changes verse 20 to read, “If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be put to death.” • Blatant neglect in the use of one's property (see v. 29). Other capital crimes were listed elsewhere in the law. 3. **The seriousness of abortion is taught in the case law example given here (see vv. 22–25). If two men are fighting and strike a pregnant woman, causing her to miscarry, punishment is given. If “mischief follow” (a Hebrew idiom for death; see vv. 22–23), then the offending party was punished by death.** One Bible scholar suggested that the case law approach illustrates the extent of the law's application (see Reading 12-1), and this case provides an excellent example of this concept. **If an abortion caused by an accident was to be punished severely, one can assume that deliberate abortion without justifiable cause was far more serious.** 4. As an expansion on the seventh commandment, “Thou shalt not steal,” several cases of just retribution are listed here and in Exodus 22. Again, the cases illustrate the breadth of the law. One can steal from another by direct theft, but one can also steal through negligence or accident. Thus, if one steals physical wholeness from another (see vv. 26–27), restitution has to be made. If one, through neglect, causes the loss of another's property, restitution has to be made. The law of Moses is therefore not a law of *retaliation*, but a law of *reparation*. Abinadi said that the law was “a very strict law” of “performances and of ordinances” given because Israel was a “stiffnecked people” (Mosiah 13:29–30). In the law of Christ, a general principle such as “whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12) covered situations similar to those mentioned in Exodus 21. But in the higher law of the gospel specific additional commandments were not required. Under the law of Christ a person does not have to be told to guard against negligence or to make restitution for accidental loss. He will do it because he loves his neighbor. The law of Moses specified how the law was lived in daily,

practical situations, *but it still taught the law of Christ*. Institute Manual, 138-39. President Boyd K. Packer of the Quorum of the Twelve Apostles: “Sometimes you cannot give back what you have taken because you don’t have it to give. If you have caused others to suffer unbearably—defiled someone’s virtue, for example—it is not within your power to give it back. . . . Perhaps the damage was so severe that you cannot fix it no matter how desperately you want to. . . . Fixing that which you broke and you cannot fix is the very purpose of the atonement of Christ. “When your desire is firm and you are willing to pay the ‘uttermost farthing’ [Matthew 5:25–26], the law of restitution is suspended. Your obligation is transferred to the Lord. He will settle your accounts” (“The Brilliant Morning of Forgiveness,” Ensign, Nov. 1995, 19–20).)

## CHAPTER 22

*The Lord reveals his laws pertaining to stealing, destructions by fire, care of property of others, borrowing, lascivious acts, sacrifices to false gods, afflicting widows, usury, reviling God, the firstborn of men and of animals—Men of Israel commanded to be holy.*

- 1 If a man shall <sup>a</sup>steal an ox, or a sheep, and kill it, or sell it; he shall <sup>b</sup>restore five oxen for an ox, and <sup>c</sup>four sheep for a sheep.
- 2 ¶ If a thief be found <sup>a</sup>breaking <sup>b</sup>up, and be smitten that he die, *there shall* no blood *be shed* for him.
- 3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.
- 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall <sup>a</sup>restore double.
- 5 ¶ If a man shall cause a field or vineyard to be eaten, and shall <sup>a</sup>put in his beast, and shall feed in another man’s field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 ¶ If fire break out, and catch in thorns, so that the stacks of <sup>a</sup>corn, or the standing corn, or the field, be consumed *therewith*; he that <sup>b</sup>kindled the fire shall surely make restitution.
- 7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man’s house; if the thief be found, let him pay double.
- 8 If the thief be not found, then the master of the house shall be brought unto the <sup>a</sup>judges, *to see* whether he have put his hand unto his neighbour’s goods.
- 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.
- 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:
- 11 *Then* shall an <sup>a</sup>oath of the LORD be between them both, that he hath not put his hand unto his neighbour’s goods; and the owner of it shall accept *thereof*, and he shall not <sup>b</sup>make *it* good.
- 12 And if it be stolen from him, he shall make restitution unto the owner thereof.
- 13 If it be <sup>a</sup>torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.
- 14 ¶ And if a man <sup>a</sup>borrow <sup>b</sup>ought of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.
- 15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* ~~an~~ hired *thing*, it came for his hire.
- 16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his <sup>a</sup>wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. (Law of restitution: “First, the ratio of restitution is established: “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep’ (Ex. 22:1). Multiple restitution rests on a principle of justice. Sheep are capable of a high rate of reproduction and have use, not only as meat, but also by means of their wool, for clothing, as well as other uses. To steal a sheep is to steal the present and future value of a man’s property. The ox requires a higher rate of restitution, five-fold, because the ox was trained to pull carts, and to plow, and was used for a variety of farm tasks. The ox therefore had not only the value of its meat and its usefulness, but also the value of its training, in that training an ox for work was a task requiring time and skill. It thus commanded a higher rate of restitution. Clearly, a principle of restitution is in evidence here. Restitution must calculate not only the present and future value of a thing stolen, but also the specialized skills involved in its replacement. “Second, theft could involve problems with respect to defense against the thief: [see Exodus 22:2–3]. A housebreaker at night can be legitimately killed by householders to defend their property; it is part of their legitimate defense of themselves and their properties. There is no reason to assume that this breaking does not cover the barn or, today, a garage. In daylight, however, the killing of a thief except in self-defense is manslaughter. The thief can then be identified and apprehended, so that this in itself is a protection. If the thief cannot make restitution, he is to be sold into slavery in order to satisfy the requirement of restitution. This means today some kind of custody whereby the full income of the convicted thief is so ordered that full restitution is provided for. “Third, the law specified the restitution required of a thief caught in the act, or caught before disposing of the stolen goods: [see Exodus 22:4]. In such cases, the thief was to restore the thing stolen, and its equivalent, i.e., the exact amount he expected to profit by in his theft. This is the minimum restitution. A man who steals \$100 must restore not only the \$100 but another \$100 as well. “Fourth, certain acts, whether deliberate or accidental, incur a liability which requires restitution, for to damage another man’s property is to rob him of a measure of its value: [see Exodus 22:5–6]. The restitution in all such cases depends on the nature of the act; if fruit trees or vines are damaged, then future production is damaged, and the liability is in proportion thereto. Criminal law no longer has more than survivals of the principle of restitution; civil suit must now be filed by an offended party to recover damages, and then without regard to the Biblical principle. “Fifth, in Exodus 22:7–13, responsibility is determined for goods held in custody. . . . “Property deposited in the hands of another for safe keeping might be so easily embezzled by the trustee, or lost through his negligence, that some special laws were needed for its protection. Conversely the trustee required to be safe-guarded against incurring loss if the property intrusted to his care suffered damage or disappeared without fault of his. The Mosaic legislation provided for both cases. On the one hand, it required the trustee to exercise proper care, and made him answerable for the loss if a thing entrusted to him was stolen and the thief not found. Embezzlement it punished by requiring the trustee guilty of it to “pay double.” On the other hand, in doubtful cases it allowed the trustee to clear himself by an oath (verse 10), and in clear cases to give proof that the loss had happened through unavoidable accident’ (verse 12). “Sixth, in case of rental, or of loan, certain principles of liability are at work: [see Exodus 22:14–15]. If a man borrows and damages the property of another, he is liable for the damages; he has destroyed or harmed the property of another man and is thereby guilty of theft; restitution is mandatory. If the owner came to assist him voluntarily, as a good neighbor, the damage is the owner’s, because his property was damaged while under his own supervision. This is all the more true if he was working for hire, because his rental of his services, with ox, ass, tractor, or any other equipment, includes the wear and tear, the maintenance and damages, to his working equipment. “Seventh, seduction is not only an offense against the seventh commandment, but also against the eighth, in that it involves robbing a girl of her virginity (Ex. 22:16, 17). Compensation or restitution meant that ‘he shall pay money according to the dowry of virgins.’ Significantly, the word translated *pay* is in Hebrew *weigh*; money was then by weight, a weight of a shekel of silver or gold. . . . “In all these cases, there is not only judgment by God against the offender but also restitution to the offended.

Restitution thus is closely linked to atonement, to justice, and to salvation.” (Rushdoony, *Institutes of Biblical Law*, pp. 459–62.)

18 ¶ Thou shalt not suffer a <sup>a</sup>witch (murderer) to live.

19 ¶ Whosoever lieth with a <sup>a</sup>beast shall surely be put to death.

20 ¶ He that <sup>a</sup>sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a <sup>a</sup>stranger, nor <sup>b</sup>oppress him: for ye were <sup>c</sup>strangers in the land of Egypt.

22 ¶ Ye shall not afflict any <sup>a</sup>widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my <sup>a</sup>wrath shall <sup>b</sup>wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. (Additional capital crimes: In the midst of the laws of restitution, the Lord lists several other crimes worthy of death. In other words, some crimes were so serious that restitution had to be made with one’s own life. These crimes included— 1. Witchcraft (see v. 18). One commentator explained why: “From the severity of this law against witches, &c., we may see in what light these were viewed by Divine justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learned these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with *death*.” (Clarke, *Bible Commentary*, 1:416.) In the Joseph Smith Translation, however, the word *witch* is replaced by the word *murderer* (see JST, Exodus 22:18). 2. Sexual perversions with animals; one of the most evil of sexual sins (see Exodus 22:19). 3. Idol worship (see v. 20). Worship of a false god is to the spiritual man what murder is to the physical man, direct and devastating death. Alma the Younger understood this principle when he said of his period of apostasy, “Yes, and I had murdered many of his children, *or rather led them away unto destruction*” (Alma 36:14; emphasis added). 4. Neglect of widows and orphans (see Exodus 22:22–24). In this case, however, rulers were not allowed to impose the death penalty. The Lord reserved that right to Himself (see v. 24). Institute Manual, 140)

25 ¶ If thou <sup>a</sup>lend money to *any of my people that is poor* by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him <sup>b</sup>usury.

26 If thou at all take thy neighbour’s raiment to <sup>a</sup>pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his <sup>a</sup>covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* <sup>b</sup>gracious.

28 ¶ Thou shalt not <sup>a</sup>revile <sup>b</sup>the gods (against God), nor <sup>c</sup>curse the <sup>d</sup>ruler of thy people.

29 ¶ Thou shalt not delay *to offer* the <sup>a</sup>first of thy ripe fruits, and of thy <sup>b</sup>liquors: the <sup>c</sup>firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: <sup>a</sup>seven days it shall be with his dam; on the eighth day thou shalt give it me. (The statutes which follow (vers. 18-30) are quite different in character from those which had preceded. This appears even from the omission of the “if,” by which all the previous ordinances had been introduced. In truth, they do not contemplate, as the others, any possible case, but they state and ordain what must never be allowed to take place. They are beyond the province of ordinary civil legislation, and concern Israel as being specially the people of Gad. As such they express what Jehovah expects from His own people, bound to Him by covenant. And this, perhaps, is the most wonderful part of the legislation, regulating and ordering what no civil rule has ever sought to influence. As before, the series of statutes begins by interdicting what is contrary to the God-consecrated character of the nation. Thus, at the outset all magic is exterminated (ver. 18), and with it all unnatural crimes (ver. 19), and idolatrous practices (ver. 20). In short, as before in worship, so now in

life, heathenism, its powers, its vileness, and its corruptions are swept aside. On the other hand, in opposition to all national exclusiveness, the stranger (though not the strange god) is to be kindly welcomed (ver. 21); widows and the fatherless are not to be "humiliated" \* (vers. 22-24); those in temporary need not to be vexed by usury (vers. 25-27); God as the supreme Lawgiver is not to be reviled, nor yet are those appointed to rule under Him to be cursed (ver. 28); the tribute due to the Lord as King is to be cheerfully given (vers. 29, 30); and the holy dignity of His people not to be profaned even in their daily habits (ver. 31). Edersheim, Vol 2, Ch 11)

31 ¶ And ye shall be <sup>a</sup>holy men unto me: neither shall ye eat *any* flesh *that is* <sup>b</sup>torn of beasts in the field; ye shall cast it to the dogs. (The word translated "liquors" comes from a Hebrew word meaning "to weep" and denotes the juice of the vine or oil of the olive, not necessarily fermented juice. These laws were to symbolize the willing consecration of the people of Jehovah. Institute Manual, 140)

## CHAPTER 23

*The Lord reveals his laws pertaining to integrity and godly conduct—Land shall rest during a sabbatical year—Israel shall keep three annual feasts—An angel, bearing the Lord's name, shall guide them—Sickness shall be removed—Nations of Canaan shall be driven out gradually.*

1 THOU shalt not raise a <sup>a</sup>false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ <sup>a</sup>Thou shalt not <sup>b</sup>follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest <sup>c</sup>judgment:

3 ¶ Neither shalt thou <sup>a</sup>countenance a <sup>b</sup>poor (wicked) man in his cause.

4 ¶ If thou meet thine <sup>a</sup>enemy's ox or his ass going astray, thou shalt surely <sup>b</sup>bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely <sup>a</sup>help with him.

6 Thou shalt not <sup>a</sup>wrest the <sup>b</sup>judgment of thy poor in his <sup>c</sup>cause.

7 Keep thee far from a false <sup>a</sup>matter; and the innocent and righteous slay thou not: for I will not <sup>b</sup>justify the wicked.

8 ¶ And thou shalt take no <sup>a</sup>gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Many people think of the law of Moses as being summarized by the requirement of "eye for eye, tooth for tooth" (Exodus 21:24). They picture a system of fierce retaliation and brutal punishment. In Exodus 23:1–8 is an excellent example of the inaccuracy of that conception. Here are laws requiring a high degree of morality, justice, and righteousness, and requirements to do good to one's neighbor. In an age where wickedness abounds, where gossip and slander are commonplace (see v. 1), where men follow the fads and fashions of evil and greedy men (see v. 2), where evil men (Joseph Smith corrected the word *poor* in v. 3 to read *wicked*) are often supported and even glorified, where many people refuse to get involved in the problems or misfortunes of their neighbors (see vv. 4–5), where exploitation of the poor and ignorant is widespread (see vv. 6–7), and when bribery and corruption are daily fare (see v. 8), the world would do well to turn to such laws and follow them. Institute manual, 140)

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the <sup>a</sup>seventh year thou shalt let it rest and lie still; that the <sup>b</sup>poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

12 Six days thou shalt do thy work, and on the <sup>a</sup>seventh day thou shalt <sup>b</sup>rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. (Again, nothing that is untrue, unloving, or unjust is to be said, done, or attempted (23:1-3), and that not merely in public dealings, but personal dislike is not to influence conduct. On the contrary, all loving help is to be given

even to an enemy in time of need (vers. 4, 5); the poor and persecuted are not to be unjustly dealt with; no bribe is to be taken, "for the gift maketh open eyes blind, and perverteth the causes of the righteous," \* and the same rule is to apply to the stranger as to Israel (vers. 6-9). Finally in this connection, the seventh year's and the seventh day's rest are referred to, not so much in their religious character as in their bearing upon the poor and the workers (vers. 10-12). Edersheim, Vol 2, Ch 11)

13 And in all *things* that I have said unto you <sup>a</sup>be circumspect: and make no mention of the name of other <sup>b</sup>gods, neither let it be heard out of thy mouth.

14 ¶ <sup>a</sup>Three times thou shalt keep a <sup>b</sup>feast unto me in the year. (The purpose of the holy days was twofold: first to help Israel remember their deliverance from bondage through the power of God; and, second, to assist them in continuing the covenant relationship with Jehovah. The heart of the practice was to promote trust in the Lord. Institute Manual, 141)

15 Thou shalt keep the <sup>a</sup>feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month <sup>b</sup>Abib; for in it thou camest out from Egypt: and none shall appear before me <sup>c</sup>empty:)

16 And the <sup>a</sup>feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of <sup>b</sup>ingathering, *which is* in the end of the year, when thou hast gathered in <sup>c</sup>thy labours out of the field.

17 Three times in the year all thy <sup>a</sup>males shall appear before the Lord GOD.

18 Thou shalt not offer the <sup>a</sup>blood of my sacrifice with <sup>b</sup>leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the <sup>a</sup>firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not <sup>b</sup>seethe a kid in his mother's milk. (Passing from the statutes fixing the civil and social position of all in Israel to their religious position relatively to Jehovah, (Exodus 23:13-19) we have first of all an injunction of the three great annual feasts. Although strictly religious festivals, they are here viewed, primarily, not in their symbolical and typical meaning (which is universal and eternal), but in their national bearing: the paschal feast as that of Israel's deliverance from Egypt, the feast of weeks as that "of harvest, the first fruit of thy labors," and the feast of tabernacles as that of final "ingathering" (vers. 14-17). Of the three ordinances which now follow (vers, 18-19), the first refers to the Paschal sacrifice (comp. Exodus 12:15,20; 13:7; 34:25), and the second to the feast of first fruits or of weeks. From this it would follow, that the prohibition to "seethe a kid in its mother's milk" (ver. 19) must, at least primarily, have borne some reference to the festivities of the week of tabernacles; perhaps, as the learned Rabbinical commentator Abarbanel suggests, because some such practices were connected with heathen, idolatrous rites at the time of the ingathering of fruits. Edersheim, Vol 2, Ch 11)

20 ¶ Behold, I send an <sup>a</sup>Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (God promised five things to Israel for their obedience. First, an angel of the Lord would lead them into the promised land (see vv. 20-23). Second, they would be blessed with good health (see vv. 24-25). Third, they and their flocks would be greatly multiplied (see v. 26). Fourth, they would be successful in their fight against heathen nations (see vv. 27-30). Fifth, they would ultimately inherit everything from the Red Sea to the Euphrates River (see v. 31). Institute Manual, 141)

21 Beware of him, and obey his voice, <sup>a</sup>provoke him not; for he will not <sup>b</sup>pardon your <sup>c</sup>transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine <sup>a</sup>enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not <sup>a</sup>bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly <sup>b</sup>overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy <sup>a</sup>bread, and thy water; and I will take <sup>b</sup>sickness away from the midst of thee.



26 ¶ <sup>a</sup>There shall nothing cast their young, nor be <sup>b</sup>barren, in thy land: the number of thy days I will fulfil.

27 I will send my <sup>a</sup>fear before thee, and (D) will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send <sup>a</sup>hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not <sup>a</sup>drive them out from before thee in one year; lest the land become desolate, and the <sup>b</sup>beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy <sup>a</sup>bounds from the <sup>b</sup>Red sea even unto the sea of the Philistines, and from the desert unto <sup>c</sup>the <sup>d</sup>river: for I will <sup>e</sup>deliver the <sup>f</sup>inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no <sup>a</sup>covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a <sup>a</sup>snare unto thee. (The "judgments" which the Lord enjoins upon His people are appropriately followed by promises (23:20-33), in which, as their King and Lord, He undertakes their guidance and protection, and their possession of the land He had assigned to them. First and foremost, assurance is given them of the personal presence of Jehovah in that ANGEL, in Whom is the Name of the Lord (ver. 20). This was no common angel, however exalted, but a manifestation of Jehovah Himself, prefigurative of, and preparatory to His manifestation in the flesh in the Person of our Lord and Savior Jesus Christ. For all that is here said of Him is attributed to the Lord Himself in Exodus 13:21; while in Exodus 33:14, 15, He is expressly designated as "the Face" of Jehovah ("My Face" - in the Authorized Version "My presence"). Accordingly, all obedience is to be shown to His guidance, and every contact with idolatry and idolaters avoided. In that case the Lord would fulfill every good and gracious promise to His people, and cause them to possess the land in all its extent. Edersheim, Vol 2, Ch 11)

## CHAPTER 24

*Israel accepts word of the Lord by covenant—Moses sprinkles the blood of the covenant—He and Aaron, Nadab and Abihu, and seventy of the elders of Israel see God—The Lord calls Moses into mount to receive the tables of stone and commandments.*

1 AND he said unto Moses, Come up unto the LORD, thou, and Aaron, <sup>a</sup>Nadab, and Abihu, and <sup>b</sup>seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the <sup>a</sup>judgments: and all the people answered with one <sup>b</sup>voice, and said, All the words which the LORD hath said will we do.

4 And Moses <sup>a</sup>wrote all the words of the LORD, and rose up early in the morning, and builded an <sup>b</sup>altar <sup>c</sup>under the hill, and twelve <sup>d</sup>pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed <sup>a</sup>peace offerings of oxen unto the LORD.

6 And Moses took half of the <sup>a</sup>blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the <sup>a</sup>covenant, and <sup>b</sup>read in the audience of the people: and they said, All that the LORD hath said will we do, and be <sup>c</sup>obedient. (Such were the terms of the covenant which Jehovah made with Israel in their national capacity. when the people had ratified them by acceptance, (Exodus 24:3) Moses wrote all down in what was called "the book of the covenant" (24:7). And now the covenant itself was to be inaugurated by sacrifice, the sprinkling of blood, and the sacrificial meal. This

transaction was the most important in the whole history of Israel. By this one sacrifice, never renewed, Israel was formally set apart as the people of God; and it lay at the foundation of all the sacrificial worship which followed. Only after it did God institute the Tabernacle, the priesthood, and all its services. Thus this one sacrifice prefigured the one sacrifice of our Lord Jesus Christ for His Church, which is the ground of our access to God and the foundation of all our worship and service. Most significantly, an altar was now built at the foot of Mount Sinai, and surrounded by twelve pillars, "according to the twelve tribes of Israel" Ministering youths - for as yet there was no priesthood - offered the burnt, and sacrificed the peace offerings unto Jehovah. Half of the blood of the sacrifices was put into basins, with the other half the altar was sprinkled, thus making reconciliation with God. Then the terms of the covenant were once more read in the hearing of all, and the other half of the blood, by which reconciliation had been made, sprinkled on the people with these words: "Behold the blood of the covenant which Jehovah hath made with you upon all these words (or terms)." Further details are furnished in Hebrews 9:19-22, where also transactions differing in point of time are grouped together, as all forming part of this dedication of the first Covenant by blood. That this is the meaning of the passage appears from Hebrews 9:22. The sprinkling of the book and the people, as afterwards of the Tabernacle and its vessels, was made in the manner described in ver. 19. Edersheim, Vol 2, Ch 11)

8 And Moses took the <sup>a</sup>blood, and <sup>b</sup>sprinkled *it* on the people, and said, Behold the <sup>c</sup>blood of the <sup>d</sup>covenant, which the LORD hath made with you concerning all these words. ("The people, in anticipation of having Moses and the seventy special witnesses go into the presence of the Lord, were instructed in the laws. They accepted them with a covenant to keep them, accepted a copy of them as binding, and their covenants were sanctified by a sacrifice. Notice the promise the people made: 'All the words which the Lord hath said will we do.'" (Rasmussen, *Introduction to the Old Testament*, 1:88–89.) The instructions Israel received before Moses went up to Mount Sinai were kept in the "book of the covenant" (v. 7): "But as no covenant was considered to be ratified and *binding* til a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here. "*Half of the blood being sprinkled on the altar, and half of it sprinkled on the people, showed that both God and they were mutually bound by this covenant. God was bound to the people to support, defend, and save them; the people were bound to God to fear, love, and serve him.*" (Clarke, *Bible Commentary*, 1:425.) The instructions given to Israel ensured that she would not be forced into a relationship she did not understand or want. Once Israel expressed her willingness to receive the law and covenanted to live it, Moses was free to act for Israel in the presence of the Lord. Institute Manual, 141)

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and <sup>a</sup>seventy of the <sup>b</sup>elders of Israel:

10 And they <sup>a</sup>saw the God of Israel: and *there was* under his <sup>b</sup>feet as it were a paved work of a sapphire stone, and as <sup>c</sup>it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they <sup>a</sup>saw God, and did eat and drink. (Elder Bruce R. McConkie: "Without 'the power of godliness,' meaning without righteousness, 'no man can see the face of God, even the Father, and live.' The unrighteous would be consumed in his presence. 'Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.' To be sanctified is to be clean, pure, spotless, free from sin. In the ultimate and final day, the sanctified will be those of the celestial kingdom, the kingdom where God and Christ dwell. 'But they [the children of Israel] hardened their hearts and could not endure his presence'— because they would not become pure in heart— 'therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.' (D&C 84:21–24.) All Israel might have seen the Lord had they taken the counsel of Moses, but only a few did. On one occasion, for instance, Moses and Aaron, Nadab and Abihu who were Aaron's sons, and 'seventy of the elders of Israel . . . saw the God of Israel,' while the hosts with whom Moses had labored remained in their dark and benighted state (Exodus 24:9–10)" (*A New Witness for the Articles of Faith*, 494). As a nation Israel was now reconciled and set apart unto God - both having been accomplished by the "blood

of sprinkling." Thereby they became prepared for that fellowship with Him which was symbolized in the sacrificial meal that followed. (Exodus 24:9-11) There God, in pledge of His favor, fed His people upon the sacrifices which He had accepted. The sacrificial meal meant the fellowship of acceptance; its joy was that of the consciousness of this blessed fact. And now Moses and Aaron, and his two sons (the future priests), along with seventy of the elders of Israel, went up into the mount, "and did eat and drink" at that sacrificial meal, in the seen presence of the God of Israel, not indeed under any outward form, (Deuteronomy 4:12-15) but with heaven's own brightness underneath the Shechinah. Thus "to see God, and to eat and drink," was a foretaste and a pledge of the perfect blessedness in beholding Him hereafter. It was also a symbol and a type of what shall be realized when, as the Alleluia of the "great multitude" proclaims the reign of the "Lord God omnipotent," the gladsome, joyous bride of the Lamb now made ready for the marriage, and adorned with bridal garments, hears the welcome sound summoning her to "the marriage supper of the Lamb." (Revelation 19:6-9) Edersheim, Vol 2, Ch 11)

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee <sup>a</sup>tables of stone, and a <sup>b</sup>law, and commandments which I have <sup>c</sup>written; that thou mayest teach them.

13 And Moses rose up, and his minister <sup>a</sup>Joshua: and Moses went up into the <sup>b</sup>mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a <sup>a</sup>cloud covered the mount.

16 And the <sup>a</sup>glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the <sup>a</sup>sight of the <sup>b</sup>glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount <sup>a</sup>forty days and forty nights. (Moses is a type of Christ. Elder David A. Bednar of the Quorum of the Twelve Apostles. Invite students to listen for how the Atonement can bless us: "Most of us clearly understand that the Atonement is for sinners. I am not so sure, however, that we know and understand that the Atonement is also for saints—for good men and women who are obedient, worthy, and conscientious and who are striving to become better and serve more faithfully. We may mistakenly believe we must make the journey from good to better and become a saint all by ourselves. . . . "The gospel of the Savior is not simply about avoiding bad in our lives; it also is essentially about doing and becoming good. And the Atonement provides help for us to overcome and avoid bad and to do and become good. . . . "The enabling power of the Atonement of Christ strengthens us to do things we could never do on our own" ("The Atonement and the Journey of Mortality," Ensign, Apr. 2012, 42, 46).)

## CHAPTER 25

*Israel commanded to donate property and build a tabernacle; also the ark of testimony (with its mercy seat and the cherubims), a table (for the shewbread), and the candlestick, all according to pattern shown Moses in the mount.*

1 AND the LORD <sup>a</sup>spake unto Moses, saying,

2 <sup>a</sup>Speak unto the children of Israel, that they bring me an offering: of every man that giveth it <sup>b</sup>willingly with his heart ye shall take my offering. (Gifts we give should be voluntary. Moroni 7: 6 For behold, God hath said a man being <sup>a</sup>evil cannot do that which is good; for if he <sup>b</sup>offereth a gift, or <sup>c</sup>prayeth unto God, except he shall do it with **real** <sup>d</sup>intent it profiteth him nothing. (Dallin H. Oaks: Have you ever found yourself doing something you thought was right, but doing it because you "had" to? Did you ever keep a commandment of God with an attitude of resentment or self-righteousness, or even because you expected some immediate personal benefit? I suppose most of us have had this experience. Do you remember your feelings on such occasions? Do you think such feelings will be ignored by a Father in

Heaven who gave us the willpower we call agency? Don't such feelings tell us something about the desires of our hearts? under the law of God we are accountable for our feelings and desires as well as our acts. Evil thoughts and desires will be punished. Acts that seem to be good bring blessings only when they are done with real and righteous intent. On the positive side, we will be blessed for the righteous desires of our hearts even though some outside circumstance has made it impossible for us to carry those desires into action. 1985-86 Devotional and Fireside Speeches, 29, 31) <sup>7</sup> For behold, it is not counted unto him for righteousness. <sup>8</sup> For behold, if a man being <sup>a</sup>evil giveth a gift, he doeth it <sup>b</sup>grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. <sup>9</sup> And likewise also is it counted evil unto a man, if he shall pray and not with <sup>a</sup>real intent of heart; yea, and it profiteth him nothing, for God receiveth none such. <sup>10</sup> Wherefore, a man being evil cannot do that which is good; neither will he give a good gift. (Dallin H. Oaks: "People serve one another for different reasons, and some reasons are better than others. Perhaps none of us serves in every capacity all the time for only a single reason. Since we are imperfect beings, most of us probably serve for a combination of reasons, and the combinations may be different from time to time as we grow spiritually. But we should all strive to serve for the reasons that are highest and best. . . . "Some may serve for hope of earthly reward. . . . Others might serve in order to obtain worldly honors, prominence, or power. . . . "Another reason for service—probably more worthy than the first, but still in the category of service in search of earthly reward—is that motivated by a personal desire to obtain good companionship. . . . "These first two reasons for service are selfish and selfcentered and unworthy of Saints. . . . Reasons aimed at earthly rewards are distinctly lesser in character and reward than the other reasons I will discuss. "Some may serve out of fear of punishment. . . . Service out of fear of punishment is a lesser motive at best. "Other persons may serve out of a sense of duty or out of loyalty to friends or family or traditions. . . . Those who serve out of a sense of duty or loyalty to various wholesome causes are the good and honorable men and women of the earth. "Service of the character I have just described is worthy of praise and will surely qualify for blessings, especially if it is done willingly and joyfully. . . . "There are still higher reasons for service. "One such higher reason for service is the hope of an eternal reward. This hope—the expectation of enjoying the fruits of our labors—is one of the most powerful sources of motivation. As a reason for service, it necessarily involves faith in God and in the fulfillment of his prophecies. . . . "The last motive I will discuss is, in my opinion, the highest reason of all. In its relationship to service, it is what the scriptures call 'a more excellent way' (1 Corinthians 12:31). "Charity is the pure love of Christ' (Moroni 7:47). The Book of Mormon teaches us that this virtue is 'the greatest of all' (Moroni 7:46). . . . "If our service is to be most efficacious, it must be accomplished for the love of God and the love of his children. . . . "This principle—that our service should be for the love of God and the love of fellowmen rather than for personal advantage or any other lesser motive—is admittedly a high standard. . . . "Service with all of our heart and mind is a high challenge for all of us. Such service must be free of selfish ambition. It must be motivated only by the pure love of Christ" (in Conference Report, Oct. 1984, 14–16; or *Ensign*, Nov. 1984, 13–15). <sup>11</sup> For behold, a bitter <sup>a</sup>fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he <sup>b</sup>follow Christ he cannot be a <sup>c</sup>servant of the devil.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And <sup>a</sup>blue, and purple, and scarlet, and fine <sup>b</sup>linen, and goats' *hair*,

5 And <sup>a</sup>rams' skins dyed red, and badgers' skins, and <sup>b</sup>shittim wood, (or acacia) (The other three fabrics consisted of goats' hair, rams' skins dyed red, and badgers' skins (see Exodus 26:7, 14). The nature of the last kind of fabric is not clear; scholars seem to agree only that it was not the skin of badgers. The Hebrew word implies the color of, more than the kind of, fabric (see Wilson, *Old Testament Word Studies*, s.v. "badger," p. 27). **Some scholars believe it may have been the skins of porpoises or seals from the Red Sea which would have given the tabernacle a waterproof outer covering** (see Keil and Delitzsch, *Commentary*, 1:2:163). Institute Manual, 150-51)

6 <sup>a</sup>Oil for the light, <sup>b</sup>spices for <sup>c</sup>anointing oil, and for sweet <sup>d</sup>incense,

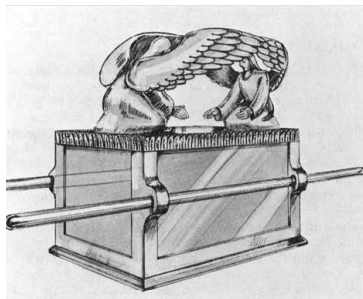
7 <sup>a</sup>Onyx stones, and stones to be set in the ephod, and in the <sup>b</sup>breastplate.

8 And let them make me a <sup>a</sup>sanctuary; that I may <sup>b</sup> dwell among them.

9 According to all that I shew thee, (God is so particular about the design of the structure and its furniture that he give detailed explanations of everything. He has done the same in our day. When the Kirtland Temple was being contemplated, the First Presidency was shown in vision the details of the design of the Temple. The phrase “according to all that I shew thee” (v. 9), seems to indicate that Moses was actually shown the tabernacle and its furnishings and not just given a verbal description. Institute Manual, 147) *after* the pattern of the <sup>a</sup>tabernacle, (The Hebrew word which is translated “tabernacle” actually means “tent” or “dwelling” (Wilson, *Old Testament Word Studies*, s.v. “tabernacle,” p. 434).) and the pattern of all the <sup>b</sup>instruments thereof, (or furniture, equipment, utensils) even so shall ye make *it*. (Elder David E. Sorensen of the Seventy: Ask the class to listen for what it means for the Lord to dwell among us because we build temples. “Temples have always symbolized being in the presence of the Lord. . . . There is a closeness to God that comes through consistent worship in the house of the Lord. We can come to know Him and feel welcome, ‘at home,’ in His house. “. . . The simple presence of a temple should serve as a reminder of covenants we have made, the need for integrity, and the fact that God is never far away” (“Small Temples—Large Blessings,” *Ensign*, Nov. 1998, 65).)

10 ¶ And they shall make an <sup>a</sup>ark of shittim wood (It’s interesting that the furniture seems to be mentioned in order of their importance or sacredness. The ark is first, then the table of shewbread, etc. Shittim is pronounced *shee-teem*’ in Hebrew and is used to designate a desert acacia tree known throughout Egypt and the Near East (see Smith, *Dictionary of the Bible*, s.v. “shittah tree, shittim,” pp. 624–25). Because its hard wood endured well and also took a high polish, it was ideal for the construction of the tabernacle. Institute Manual, 147): two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. (The ark of the covenant was a chest, or box, of shittim wood overlaid with gold. It was approximately three feet nine inches long, two feet three inches wide, and two feet three inches high. Institute Manual, 148)

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. (Solid gold would be too heavy to carry.)



12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the <sup>a</sup>ark, that the ark may be borne with them.

15 The <sup>a</sup>staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the <sup>a</sup>testimony which I shall give thee. (Staves, or poles, on both sides allowed the priests to carry it without actually touching the ark itself. Inside, the tablets of the law given to Moses on Mount Sinai were placed (see v. 16). Hence, it was called the ark of the testimony or ark of the covenant. Later, a pot of manna and Aaron’s rod, which miraculously bloomed, were also placed inside the ark (see Hebrews 9:4). The ark was placed inside the inner room of the tabernacle known as the most holy place, or Holy of Holies. The ark was viewed with the greatest reverence by the Israelites, and prayers were recited before it was moved or placed in position (see Numbers 10:35–36). The lid, or covering, for the ark is described in Exodus 25:17–22. The King James Version translates the Hebrew word *kapporeth* (which means “seat of atonement”) as “mercy seat.” The covering was made of solid gold and on it were formed two cherubim with wings which came up and overshadowed the lid or mercy seat. Institute Manual, 148)

17 And thou shalt make a <sup>a</sup>mercy seat (Heb atonement cover. Note that it was a golden slab of the same dimensions as the top of the ark. A winged cherub was placed on each end.) of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. (Gold has been highly treasured by men from the earliest times and thus has symbolic as well as monetary significance. “Gold is often employed in Scripture as an emblem of what is divine, pure, precious, solid, useful, incorruptible, or lasting and glorious” (Fallows, *Bible Encyclopedia*, s.v. “gold,” 2:723). This symbolism clearly explains the use of gold in the ark of the covenant. Silver and brass also were used in other parts of the tabernacle and its furnishings. These two metals have symbolic as well as functional significance. The *Encyclopaedia Judaica* notes: “The relativity of holiness was further pointed up by the materials. Fine or pure gold was used for the Ark, the propitiatory, the table of the Presence and its vessels; for the lampstand and its accessories; for the altar of incense; and for the high priest’s garments. Ordinary gold was employed for the moldings, the rings, and the staves of the Ark, of the table, and of the incense altar; for the hooks of the curtains; for the frames and bars; for the pillars of the veil and screen; and for other parts of the high priest’s vestments. Silver was reserved for the bases of the frames, for the pillars of the veil, and for moldings in the court. Finally there was bronze, of which metal the altar of burnt offering and its utensils, the bases of the court, and the laves were made. The same principle applied to the embroidered stuff and linen. “The theme of gradation was continued in respect of the three divisions of the people. The Israelites could enter the court only; the priests could serve in the Holy Place; the high priest alone could enter the Holy of Holies but once a year—on the Day of Atonement.” (S.v. “tabernacle,” 15:687.))

18 And thou shalt <sup>a</sup>make two <sup>b</sup>cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. (It appears that the lid and cherubims are made of solid gold.)

19 And make one cherub on the one end, and the other cherub on the other end: *even* <sup>a</sup>of the mercy seat (or as part of it) shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and <sup>a</sup>their faces *shall look* one to another; (or they shall face one another) toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the <sup>a</sup>mercy seat above upon the ark; and in the ark thou shalt put the <sup>b</sup>testimony that I shall give thee.

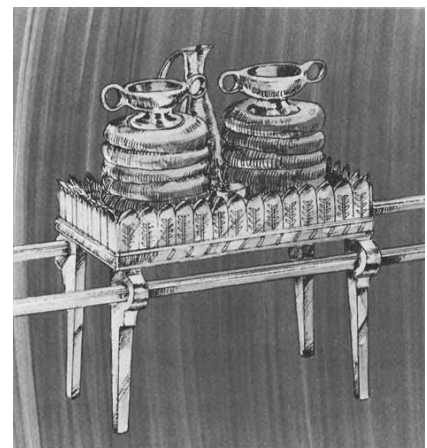
22 And there I will <sup>a</sup>meet with thee, and I will <sup>b</sup>commune with thee from above the <sup>c</sup>mercy seat, from between the two <sup>d</sup>cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a <sup>a</sup>table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. (The second article of furniture described by the Lord was the table of shewbread. Like the ark of the covenant, it too was to be made of shittim wood with a gold overlay (see vv. 23–24). It had a crown and border (probably a rim) of gold on the top, or surface, of the table and had rings and staves to provide for easy transport. It was about three feet long, eighteen inches wide, and twenty-seven inches high. Various vessels of gold, called the spoons, dishes, covers, or bowls in the King James Version of the Bible, were made for use with the table. (Institute Manual, 149)

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.



27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the <sup>a</sup>dishes thereof, and spoons thereof, and <sup>b</sup>covers thereof, (Heb jugs, jars) and bowls thereof, <sup>c</sup>to cover withal: (Heb wherewith to pour libations) of pure gold shalt thou make them.

30 And thou shalt set upon the table <sup>a</sup>shewbread (Heb bread of faces or bread of the presence.) (Christ is the bread of life.) before me alway. (This table got its name from the twelve loaves of bread which were placed upon it. The Lord called it “shewbread” (v. 30), which translates literally the Hebrew word meaning “the bread of faces,” or “the bread of the presence,” signifying that this bread was placed before the face of the Lord or in His presence (Wilson, *Old Testament Word Studies*, s.v. “shew, shewbread,” p. 388; Hastings, *Dictionary of the Bible*, s.v. “shewbread,” p. 847). The bread was made of fine flour (that is, the wheat had been very finely ground and not left with the kernels partially intact) into twelve loaves of considerable size—twotenths of a deal would be about a fifth of a bushel of flour (see Leviticus 24:5; Hastings, *Dictionary of the Bible*, s.v. “shewbread,” p. 847). Thus, the cakes would likely have weighed over ten pounds each. The loaves were put into two stacks, and upon each pile was placed pure frankincense that was later burned on the altar of incense “an offering made by fire unto the Lord” (Leviticus 24:7; see also v. 6). The bread was changed each Sabbath and the bread that was removed was eaten by the priests (see Leviticus 24:8–9). This was the bread given to David when he fled from King Saul (see 1 Samuel 21:1–6; Matthew 12:4). **Most scholars and old Jewish traditions agree that wine was also placed on the table along with the bread, although it is not mentioned specifically in the biblical account.** The spoons were actually vessels or cups, rather than spoons as they are known today, and were probably the containers for the liquid. (See Fallows, *Bible Encyclopedia*, s.v. “shewbread,” 3:1576; Hastings, *Dictionary of the Bible*, s.v. “shewbread,” p. 847.) Thus, the items placed on the table of shewbread have distinct parallels in the emblems of the sacrament. Institute Manual, 149)

31 ¶ And thou shalt make a <sup>a</sup>candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of <sup>b</sup>the same. (or one piece) (The source of light for the tabernacle was the sacred candlestick. Called *menorah* in Hebrew, which means the “place of lights” (Fallows, *Bible Encyclopedia*, s.v. “candlestick,” 1:332), it held not candles but rather seven cup-shaped containers filled with pure olive oil into which a wick was inserted and lit. **Made of solid gold**, the *menorah* was supported by a base which rested upon three feet. Its shaft rose from the base which was decorated by knops (spherical ornamentations), bowls (enlargements proportionate in size to the knops and upon which were almond blossoms), and flowers (disc-like enlargements representing the shape of an almond flower petal). Each of the branches of the *menorah* was crowned with a light which illuminated the holy place, or first room of the tabernacle. The number seven has sacred significance in the Old Testament, connoting wholeness or perfection (see Smith, *Dictionary of the Bible*, s.v. “seven,” pp. 607–8; Douglas, *New Bible Dictionary*, s.v. “numbers,” p. 898). Thus, the light provided in the house of the Lord symbolized the perfect light. The oil for the seven lamps had to be pure olive oil (see Exodus 27:20) that had been consecrated for that purpose. The Jewish festival of Hannukah, or the festival of lights, celebrates the time when Judas Maccabeus finally drove the Greeks from the temple in Jerusalem around 165 B.C. According to Jewish tradition, the Maccabees found only enough consecrated oil for the sacred lamps to last one day. The consecration of new oil took eight days; yet miraculously, the meager supply burned until a new supply could be properly prepared. (See Josephus, *Antiquities of the Jews*, bk. 12, chap. 7, par. 6.) **Other scriptures indicate that olive oil represents the Holy Spirit**, probably because it provided fire, heat, and light when burned in the lamps (see D&C 45:56–57). Thus, the sacred *menorah* was a type or symbol of the true source of spiritual light, namely the Holy Ghost as He bears witness of the Father and the Son. Institute Manual, 150)



32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: (Christ is the light of the world.)

33 Three bowls made like unto almonds, with <sup>a</sup>a knop (crown shaped circlets) (It was an ornamental swell beneath the cups of the candlestick, probably in imitation of the fruit of the almond.) and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: <sup>b</sup>so in the (or thus shall be the...) six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all (of) it shall be one beaten work of pure gold.

37 And thou shalt make the seven <sup>a</sup>lamps thereof: and they shall <sup>b</sup>light (Heb set up) the <sup>c</sup>lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their <sup>a</sup>pattern, which was shewed thee in the mount.

## CHAPTER 26

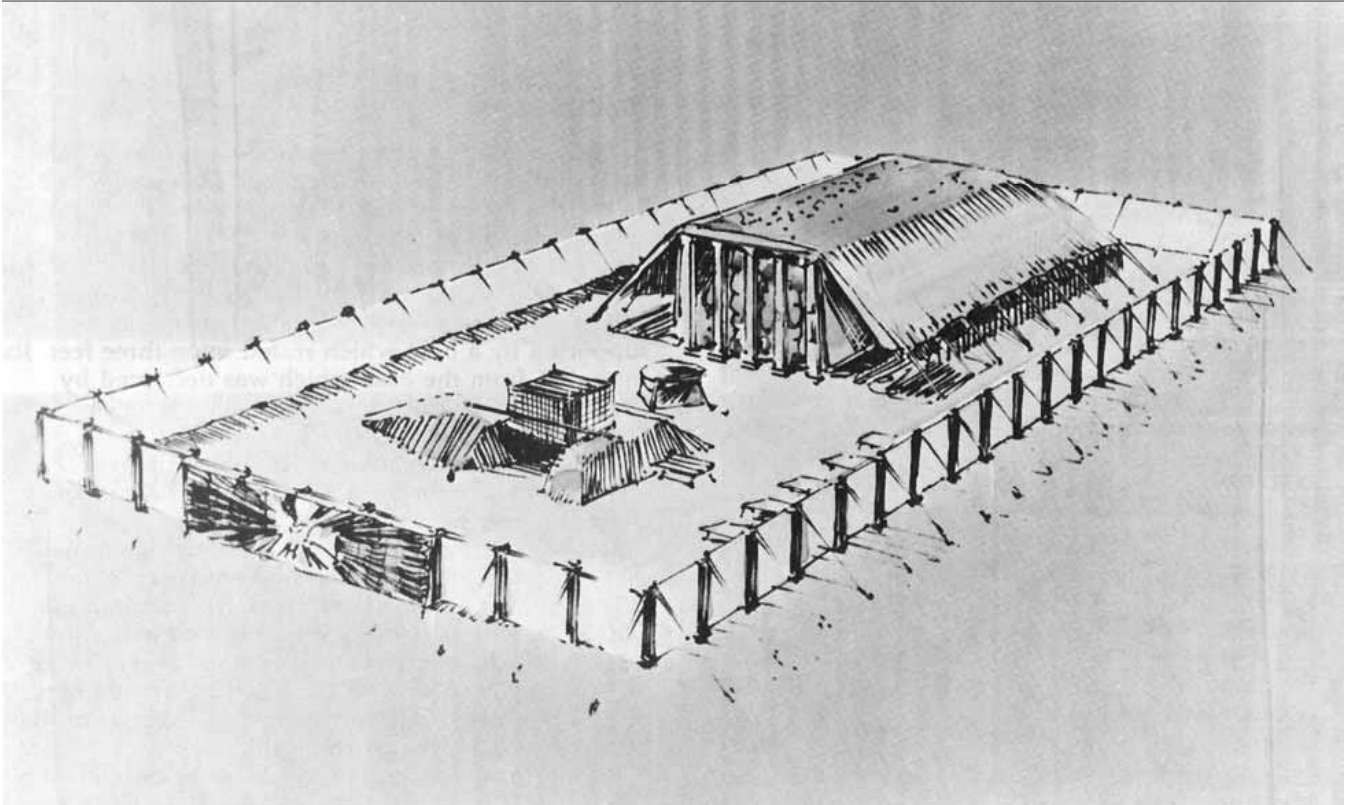
*Tabernacle to be built with ten curtains and with boards—Vail to separate the holy place from the most holy place—Ark of testimony (with the mercy seat) to be put in the most holy place.*

1 MOREOVER thou shalt make the <sup>a</sup>tabernacle with ten <sup>b</sup>curtains of fine twined linen, and blue, and purple, and scarlet: with <sup>c</sup>cherubims of cunning work shalt thou make them. (Because the Israelites were wandering in the wilderness at this time, the tabernacle had to be portable. The walls were formed of panels that could be joined together (see Exodus 25:15–16). Then the walls and open ceiling were covered with four different layers of fabric. The inner fabric was made of fine-twined linen. The Hebrew word translated “linen” signifies not only the fabric but also “whiteness” (Wilson, *Old Testament Word Studies*, s.v. “linen,” p. 255; see also Fallows, *Bible Encyclopedia*, s.v. “linen,” 2:1068). Scholars believe it was either a fine cotton fabric or one made from flax. Because of the length of the tabernacle, ten curtains, or pieces of fabric, were needed to cover it. This inner layer was to have cherubim (angels) embroidered upon it and was to incorporate, besides the whiteness, the colors blue, purple, and scarlet. The selvage of these curtains was a special border at the edge of each woven piece that prevented raveling. This border was usually of different size threads and was sometimes of a different weave than the rest of the curtain. By means of golden clasps or pins called taches, the selvages of adjacent curtain segments were joined together, creating the appearance of a single drape over the tabernacle. The other three fabrics consisted of goats’ hair, rams’ skins dyed red, and badgers’ skins (see Exodus 26:7, 14). The nature of the last kind of fabric is not clear; scholars seem to agree only that it was not the skin of badgers. The Hebrew word implies the color of, more than the kind of, fabric (see Wilson, *Old Testament Word Studies*, s.v. “badger,” p. 27). **Some scholars believe it may have been the skins of porpoises or seals from the Red Sea which would have given the tabernacle a waterproof outer covering** (see Keil and Delitzsch, *Commentary*, 1:2:163). *Institute Manual*, 150-51)

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.



3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.



4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty <sup>a</sup>taches (or clasp) (A clasp or buckle) of gold, and couple the curtains together with the taches: and <sup>b</sup>it shall be one tabernacle. (or the tabernacle shall be unified.)

7 ¶ And thou shalt make curtains of goats' <sup>a</sup>hair to be a covering upon the tabernacle: (Heb as a tent) eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent of <sup>a</sup>rams' skins dyed red, and a covering above of <sup>b</sup>badgers' skins.

15 ¶ And thou shalt make <sup>a</sup>boards for the tabernacle of <sup>b</sup>shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. (The tenon was one of two large rectangular dowels at the bottom end of each board. The tenon fitted into a double base support called a socket that could slip up and down each tenon independently. Since all of the boards were fastened firmly side to side, making a rigid wall, every socket could rest on the ground even when it was irregular. One is immediately impressed with the detail that the Lord gave Moses concerning His dwelling place. Institute Manual, 151)

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, (A projection on the end of a piece of wood shaped for insertion into a mortise to make a joint.) and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of silver*; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of silver*, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of shittim wood*; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of gold for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the <sup>a</sup>fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail *of blue*, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: (The two veils, or hangings for the door, described here are the outer door to the tabernacle (the front entrance) and the veil which separated the holy place, or first room, from the inner Holy of Holies. This latter veil is properly called the veil of the tabernacle. Institute Manual, 151)

32 And thou shalt hang it upon four pillars of shittim *wood overlaid with gold*: their hooks *shall be of gold*, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the <sup>a</sup>ark of the testimony: and the <sup>b</sup>vail shall divide unto you between the holy *place* and the most <sup>c</sup>holy.

34 And thou shalt put the <sup>a</sup>mercy seat upon the ark of the <sup>b</sup>testimony in the most holy *place*.

35 And thou shalt <sup>a</sup>set the table without the vail, and the <sup>b</sup>candlestick <sup>c</sup>over against the table (or opposite) on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make <sup>a</sup>an (a) <sup>b</sup>hanging (or a screen or curtain) for the door of the tent, *of blue*, and purple, and scarlet, and fine twined linen, wrought with <sup>c</sup>needlework.

37 And thou shalt make for the hanging five pillars *of shittim wood*, and overlay them with gold, and their hooks *shall be of gold*: and thou shalt cast five sockets of <sup>a</sup>brass (or bronze) for them.

## CHAPTER 27

*Tabernacle to contain an altar for burnt offerings; also, a court surrounded by pillars—A light to burn always in the tabernacle of the congregation.*

1 AND thou shalt make an <sup>a</sup>altar of <sup>b</sup>shittim wood, (or acacia) five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits. (The two veils, or hangings for the door, described here are the outer door to the tabernacle (the front entrance) and the veil which separated the holy place, or first room, from the inner Holy of Holies. This latter veil is properly called the veil of the tabernacle. Surrounding the tabernacle itself was a large enclosed area protected by woven hangings attached to a movable wall. In this courtyard was located the altar of burnt offerings (altar of sacrifice) and the laver of water for the symbolic cleansing of hands and feet. Into this courtyard anyone of Israel could bring sacrifices, but only the priests could enter the tabernacle itself. (Sometimes, however, the tabernacle referred to in the Old Testament means the whole complex, including the courtyard, and not just the tent itself.) Each pillar of the court of the tabernacle was ringed horizontally by silver fillets, which were rectangular bands around each pillar to both protect the wood and beautify it. The hangings, or the fabric which formed the outer walls of the court, were attached to the top of each pillar and were secured at the bottom by ties to the brass pins which were firmly driven into the ground. The following were the furnishings of this outer court: *Altar of burnt offerings*. All burnt offerings performed within the tabernacle took place on this altar. It was hollow, five cubits square and three cubits high, or about 7 1/2 x 7 1/2 x 5 feet in dimension. It was made of shittim wood overlaid with brass plates. It had four horns on its corners. Upon these horns the blood of the sacrifice was to be smeared. By laying hold of these horns, a person could find asylum and safety (see 1 Kings 1:50; 2:28), although not if he was guilty of premeditated murder (see Exodus 21:14). Sometimes the horns were used to bind the animal or intended sacrifice. *Holy instruments of sacrifice*. The pan was a large, brazen dish placed under the altar to receive the ashes as they fell through. Brazen fire shovels were used for emptying the pans. The basons were receptacles used to catch the blood from the sacrifice. The fleshhook was a three-pronged hook that the priest used to dip into the sacrificial container. That which he brought up was to be kept for himself. The firepan was the container in which was kept the continuously burning fire for sacrifice. *Laver*. This, like the altar of sacrifice, was made of brass. It stood between the altar of sacrifice and the tabernacle. It was used by the priests for cleansing, preparatory to entering the tabernacle. In Solomon's day, when a permanent temple was constructed, the laver was set on the backs of twelve oxen (see 1 Kings 7:23–26). Institute Manual, 151)

2 And thou shalt make the <sup>a</sup>horns of it upon the four corners thereof: his horns shall be <sup>b</sup>of the same: (part of the altar) and thou shalt overlay it with <sup>c</sup>brass. (or bronze)

3 And thou shalt make his <sup>a</sup>pans to receive his ashes, and his shovels, and his basons (basins), and his fleshhooks, and his firepans: (and) all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the <sup>a</sup>compass (or ledge) of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was <sup>a</sup>she<sup>(o)</sup>wed thee in the mount, so shall ~~they~~ (thou) make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined <sup>a</sup>linen of an hundred cubits long for one side:

10 And the twenty <sup>a</sup>pillars thereof and their twenty <sup>b</sup>sockets (or bases) *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

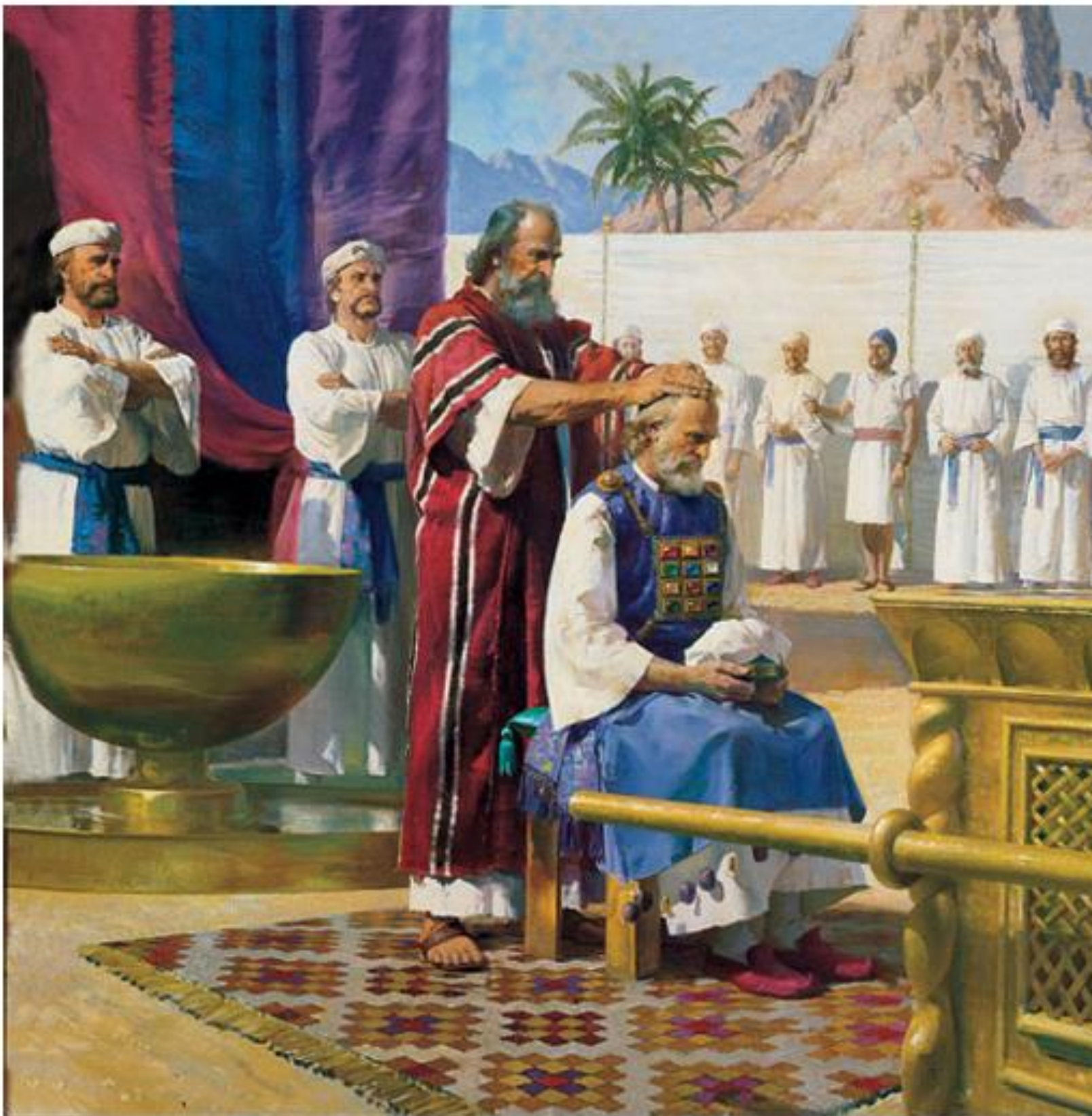
12 ¶ And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.  
 14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.  
 15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.  
 16 ¶ And for the gate of the court *shall be* an <sup>a</sup>hanging (or screen or curtain) of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars *shall be* four, and their sockets four.  
 17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.  
 18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.  
 19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.  
 20 ¶ And thou shalt command the children of Israel, that they bring thee pure <sup>a</sup>oil <sup>b</sup>olive beaten for the light, to cause the <sup>c</sup>lamp to burn always.  
 21 In the <sup>a</sup>tabernacle of the <sup>b</sup>congregation (Heb tent of meeting) <sup>c</sup>without the <sup>d</sup>vail, (or outside of the veil) which *is* before the testimony, <sup>e</sup>Aaron and his sons shall <sup>f</sup>order it (or keep it in order) from evening to morning before the LORD: *it shall be* a <sup>g</sup>statute for ever unto their <sup>h</sup>generations on the behalf of the children of Israel.

When the children of Israel forfeited their right to the higher priesthood and its associated blessings and responsibilities, the Lord established the Levitical Priesthood among them (see D&C 84:18–27). Through this order of the priesthood Israel enjoyed the principles of the preparatory gospel. They were reminded continually of the atoning sacrifice of the Savior, who was symbolically represented before them in the person officiating as priest (see Leviticus 8:5–10; 21:10; Hebrews 5:4; 7:11–12, 21; D&C 107:1, 13–20; JS—H, 1:68–72). The pattern for the official clothing of the high priest, or presiding head of the Aaronic Priesthood (not the Melchizedek Priesthood office of high priest), was given by revelation and had symbolic as well as practical significance. It consisted of the following items: *Ephod*. “The ephod [pronounced *ay’fode* in Hebrew] was an article of sacred clothing worn by the high priests of the Levitical Priesthood. The Lord directed that they were not to wear ordinary clothing during their service, but they were to have ‘holy garments’ made by those whom the Lord had ‘filled with the spirit of wisdom.’ (Exod. 28:2–3.) These sacred garments were to be passed from father to son along with the high priestly office itself. (Exod. 29:29.) “The ephod, worn over a blue robe, was made of blue, purple, and scarlet material, with designs of gold thread skillfully woven into the fabric. This garment was fastened at each shoulder and had an intricately woven band with which it could be fastened around the waist. In gold settings on each shoulder were onyx stones engraved with the names of the 12 sons of Israel as a ‘memorial’ as the priest served before the Lord. (See Exod. 28:6–14 and 39:2–7). Fastened to the ephod was a breastplate into which the Urim and Thummin could be placed. (Exod. 28:15–30.) “The exact function of the ephod is not known. As President Joseph Fielding Smith observed, information concerning these ancient ordinances ‘was never recorded in any detail, because such ordinances are sacred and not for the world.’ (*Improvement Era*, November 1955, p. 794.)” (Richard O. Cowan, “I Have a Question,” *Ensign*, Dec. 1973, p. 33.) This “apron,” as it is sometimes translated, signified a beautiful symbolic concept. With the two onyx stones, which fastened the ephod on the shoulders, the high priest (a type of Christ and also of His authorized representatives) entered the tabernacle (the house of the Lord, or God’s presence) carrying Israel on his shoulders (see Exodus 28:12). *The breastplate*. Attached to the ephod with golden chains and ouches (sockets or fasteners) was the breastplate (see vv. 13–29). The breastplate worn by Aaron and subsequent high priests should not be confused with the one used by the Prophet Joseph Smith in translating the Book of Mormon. Aaron’s breastplate was made of fabric rather than of metal and was woven of the same material that was used in making the ephod (see v. 15). It was twice as long as it was wide and when folded became a square pocket into which the Urim

and Thummim was placed. Upon the exposed half of the breastplate were precious stones inscribed with the names of each of the tribes of Israel. Thus, the high priest bore “the names of the children of Israel in the breastplate of judgment upon his heart . . . for a memorial before the Lord continually” (v. 29). The symbolism of the high priest carrying Israel next to his heart lends added meaning to the promise that the Lord will some day select His “jewels” (D&C 60:4; 101:3). *The Urim and Thummim*. As noted above, the Urim and Thummim was carried in the pouch formed when the breastplate was folded over (see Exodus 28:30). “A Urim and Thummim consists of two special stones called *seer stones* or *interpreters*. The Hebrew words *urim* and *thummim*, both plural, mean *lights* and *perfections*. Presumably one of the stones is called Urim and the other Thummim. Ordinarily they are carried in a breastplate over the heart. (Ex. 28:30; Lev. 8:8.) . . . “. . . Abraham had them in his day (Abra. 3:1–4), and Aaron and the priests in Israel had them from generation to generation. (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8, 1 Sam. 28:6; Ezra 2:63; Neh. 7:65.) . . . “. . . Ammon said of these . . . stones: ‘The things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.’ (Mosiah 8:13; 28:13–16.) “The existence and use of the Urim and Thummim as an instrument of revelation will continue among exalted beings in eternity.” (McConkie, *Mormon Doctrine*, pp. 818–19.) The Urim and Thummim of Aaron was not the same as that used by Joseph Smith, for the Prophet received the Urim and Thummim used by the brother of Jared (see McConkie, *Mormon Doctrine*, p. 819). *The robe*. This robe was blue and was woven without seams with a hole for the head to go through (see Exodus 28:31–32). Jesus, the Great High Priest, was clothed in a similar seamless garment prior to His Crucifixion (see John 19:23). Along the hem of the robe were placed, alternately, bells and fringes woven to look like pomegranates. One scholar noted the significance of the robe and its ornaments: “[The robe was] woven in one piece, which set forth the idea of wholeness or spiritual integrity; and the dark-blue colour indicated nothing more than the heavenly origin and character of the office with which the robe was associated. [The true significance of the robe] must be sought for, therefore, in the peculiar pendants, the meaning of which is to be gathered from the analogous instructions in [Numbers 15:38–39], where every Israelite is directed to make a fringe in the border of his garment, of dark-blue purple thread, and when he looks at the fringe to remember the commandments of God and do them. In accordance with this, we are also to seek for allusions to the word and testimony of God in the pendant of pomegranates and bells attached to the fringe of the high priest’s robe. The simile in [Proverbs 25:11], where the word is compared to an apple, suggests the idea that the pomegranates, with their pleasant odour, their sweet and refreshing juice, and the richness of their delicious kernel, were symbols of the word and testimony of God as a sweet and pleasant spiritual food, that enlivens the soul and refreshes the heart [see Psalms 19:8–11; 119:25, 43, 50; Deuteronomy 8:3; Proverbs 9:8; Ecclesiastes 15:3], and that the bells were symbols of the sounding of this word, or the revelation and proclamation of the word. Through the robe, with this pendant attached, Aaron was represented as the recipient and medium of the word and testimony which came down from heaven; and this was the reason why he was not to appear before the Lord without that sound, lest he should forfeit his life [see Exodus 28:35]. It was not because he would simply have appeared as a private person if he had gone without it, for he would always have the holy dress of a priest upon him, even when he was not clothed in the official decorations of the high priest; but because no mere priest was allowed to enter the immediate presence of the Lord. This privilege was restricted to the representative of the whole congregation, viz. the high priest; and even he could only do so when wearing the robe of the word of God, as the bearer of the divine testimony, upon which the covenant fellowship with the Lord was founded.” (Keil and Delitzsch, *Commentary*, 1:2:202–3.) *The golden diadem and the mitre*. The mitre (or hat) was made of fine linen (see Exodus 28:39), and each priest wore one. In addition, the high priest wore a golden band on the front of his mitre on the forehead. Engraved on the band were the words “Holiness to the Lord” (v. 36; see also vv. 37–38), signifying first that the high priest should be

characterized by this attribute, and second that Christ, the Great High Priest, would be perfectly holy before God. Institute Manual, 151-53



## CHAPTER 28

*Aaron and his sons to be consecrated and anointed to minister in priest's office—Aaron's garments to include a breastplate, an ephod, a robe, a coat, a mitre, and a girdle—Breastplate of judgment to contain twelve precious stones with names of tribes of Israel thereon—Urim and Thummim to be carried in breastplate.*

1 AND take thou unto thee <sup>a</sup>Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the <sup>b</sup>priest's <sup>c</sup>office, *even* Aaron, <sup>d</sup>Nadab and Abihu, Eleazar and <sup>e</sup>Ithamar, Aaron's <sup>f</sup>sons.

2 And thou shalt make holy <sup>a</sup>garments for Aaron thy brother for glory and for <sup>b</sup>beauty.

3 And thou shalt speak unto all *that are* <sup>a</sup>wise hearted, whom I have filled with the spirit of <sup>b</sup>wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the <sup>a</sup>garments which they shall make; a breastplate, (*The breastplate.* Attached to the ephod with golden chains and ouches (sockets or fasteners) was the breastplate (see vv. 13-29). The breastplate worn by Aaron and subsequent high priests should not be confused with the one used by the Prophet Joseph Smith in translating the Book of Mormon. Aaron's breastplate was made of fabric rather than of metal and was woven of the same material that was used in making the ephod (see v. 15). It was twice as long as it was wide and when folded became a square pocket into which the Urim and Thummim was placed. Upon the exposed half of the breastplate were precious stones inscribed with the names of each of the tribes of Israel. Thus, the high priest bore "the names of the children of Israel in the breastplate of judgment upon his heart . . . for a memorial before the Lord continually" (v. 29). The symbolism of the high priest carrying Israel next to his heart lends added meaning to the promise that the Lord will some day select His "jewels" (D&C 60:4; 101:3.) and an <sup>b</sup>ephod, (*Ephod.* "The ephod [pronounced *ay'fode* in Hebrew] was an article of sacred clothing worn by the high priests of the Levitical Priesthood. The Lord directed that they were not to wear ordinary clothing during their service, but they were to have 'holy garments' made by those whom the Lord had 'filled with the spirit of wisdom.' (Exod. 28:2-3.) These sacred garments were to be passed from father to son along with the high priestly office itself. (Exod. 29:29.) "The ephod, worn over a blue robe, was made of blue, purple, and scarlet material, with designs of gold thread skillfully woven into the fabric. This garment was fastened at each shoulder and had an intricately woven band with which it could be fastened around the waist. In gold settings on each shoulder were onyx stones engraved with the names of the 12 sons of Israel as a 'memorial' as the priest served before the Lord. (See Exod. 28:6-14 and 39:2-7). Fastened to the ephod was a breastplate into which the Urim and Thummin could be placed. (Exod. 28:15-30.) "The exact function of the ephod is not known. As President Joseph Fielding Smith observed, information concerning these ancient ordinances 'was never recorded in any detail, because such ordinances are sacred and not for the world.' (*Improvement Era*, November 1955, p. 794.)" (Richard O. Cowan, "I Have a Question," *Ensign*, Dec. 1973, p. 33.) This "apron," as it is sometimes translated, signified a beautiful symbolic concept. With the two onyx stones, which fastened the ephod on the shoulders, the high priest (a type of Christ and also of His authorized representatives) entered the tabernacle (the house of the Lord, or God's presence) carrying Israel on his shoulders (see Exodus 28:12.) and a robe, (*The robe.* This robe was blue and was woven without seams with a hole for the head to go through (see Exodus 28:31-32). Jesus, the Great High Priest, was clothed in a similar seamless garment prior to His Crucifixion (see John 19:23). Along the hem of the robe were placed, alternately, bells and fringes woven to look like pomegranates. One scholar noted the significance of the robe and its ornaments: "[The robe was] woven in one piece, which set forth the idea of wholeness or spiritual integrity; and the dark-blue colour indicated nothing more than the heavenly origin and character of the office with which the robe was associated. [The true significance of the robe] must be sought for, therefore, in the peculiar

pendants, the meaning of which is to be gathered from the analogous instructions in [Numbers 15:38–39], where every Israelite is directed to make a fringe in the border of his garment, of dark-blue purple thread, and when he looks at the fringe to remember the commandments of God and do them. In accordance with this, we are also to seek for allusions to the word and testimony of God in the pendant of pomegranates and bells attached to the fringe of the high priest’s robe. The simile in [Proverbs 25:11], where the word is compared to an apple, suggests the idea that the pomegranates, with their pleasant odour, their sweet and refreshing juice, and the richness of their delicious kernel, were symbols of the word and testimony of God as a sweet and pleasant spiritual food, that enlivens the soul and refreshes the heart [see Psalms 19:8–11; 119:25, 43, 50; Deuteronomy 8:3; Proverbs 9:8; Ecclesiastes 15:3], and that the bells were symbols of the sounding of this word, or the revelation and proclamation of the word. Through the robe, with this pendant attached, Aaron was represented as the recipient and medium of the word and testimony which came down from heaven; and this was the reason why he was not to appear before the Lord without that sound, lest he should forfeit his life [see Exodus 28:35]. It was not because he would simply have appeared as a private person if he had gone without it, for he would always have the holy dress of a priest upon him, even when he was not clothed in the official decorations of the high priest; but because no mere priest was allowed to enter the immediate presence of the Lord. This privilege was restricted to the representative of the whole congregation, viz. the high priest; and even he could only do so when wearing the robe of the word of God, as the bearer of the divine testimony, upon which the covenant fellowship with the Lord was founded.” (Keil and Delitzsch, *Commentary*, 1:2:202–3.) and a brodered <sup>c</sup>coat, a <sup>d</sup>mitre, (Heb turban, bound cap) (*The golden diadem and the mitre*. The mitre (or hat) was made of fine linen (see Exodus 28:39), and each priest wore one. In addition, the high priest wore a golden band on the front of his mitre on the forehead. Engraved on the band were the words “Holiness to the Lord” (v. 36; see also vv. 37–38), signifying first that the high priest should be characterized by this attribute, and second that Christ, the Great High Priest, would be perfectly holy before God.) and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the <sup>e</sup>priest’s office. (Why do clothes make a difference? Elder Jeffrey R. Holland: “May I suggest that wherever possible a white shirt be worn by the deacons, teachers, and priests who handle the sacrament. For sacred ordinances in the Church we often use ceremonial clothing, and a white shirt could be seen as a gentle reminder of the white clothing you wore in the baptismal font and an anticipation of the white shirt you will soon wear into the temple and on your missions. “That simple suggestion is not intended to be pharisaic or formalistic. We do not want deacons or priests in uniforms or unduly concerned about anything but the purity of their lives. But how our young people dress can teach a holy principle to us all, and it certainly can convey sanctity. As President David O. McKay taught, a white shirt contributes to the sacredness of the holy sacrament (see Conference Report, Oct. 1956, p. 89)” (in Conference Report, Sept–Oct. 1995, 89; or *Ensign*, Nov. 1995, 68). Strength of Youth Pamphlet: Dress and Appearance - Your body is God’s sacred creation. Respect it as a gift from God, and do not defile it in any way. Through your dress and appearance, you can show the Lord that you know how precious your body is. You can show that you are a disciple of Jesus Christ. Prophets of God have always counseled His children to dress modestly. The way you dress is a reflection of what you are on the inside. Your dress and grooming send messages about you to others and influence the way you and others act. When you are well groomed and modestly dressed, you invite the companionship of the Spirit and can exercise a good influence on those around you. Never lower your dress standards for any occasion. Doing so sends the message that you are using your body to get attention and approval and that modesty is important only when it is convenient. Immodest clothing includes short shorts and skirts, tight clothing, shirts that do not cover the stomach, and other revealing attire. Young women should wear clothing that covers the shoulder and avoid clothing that is low-cut in the front or the back or revealing in any other manner. Young men should also maintain modesty in their appearance. All should avoid extremes in clothing, appearance, and hairstyle. Always be neat and clean and avoid being sloppy or inappropriately casual in dress, grooming, and manners.



Ask yourself, “Would I feel comfortable with my appearance if I were in the Lord’s presence?” Someday you will receive your endowment in the temple. Your dress and behavior should help you prepare for that sacred time. Do not disfigure yourself with tattoos or body piercings. If girls or women desire to have their ears pierced, they are encouraged to wear only one pair of modest earrings. Show respect for the Lord and for yourself by dressing appropriately for Church meetings and activities, whether on Sunday or during the week. If you are not sure what is appropriate, ask your parents or leaders for help.)

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the <sup>a</sup>ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the <sup>a</sup>curious (or skillfully woven) girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two <sup>a</sup>onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an <sup>a</sup>engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in <sup>b</sup>ouches (or settings) of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. (With the two onyx stones, which fastened the ephod on the shoulders, the high priest (a type of Christ and also of His authorized representatives) entered the tabernacle (the house of the Lord, or God’s presence) carrying Israel on his shoulders.)

13 ¶ And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of <sup>a</sup>wreathen (or braided) work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the <sup>a</sup>breastplate of judgment with cunning work; <sup>b</sup>after the work (Or similar to) of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with <sup>a</sup>his name (or its name) shall they be according to the <sup>b</sup>twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* <sup>a</sup>in the side of (or next to) the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually. (Thus, the high priest bore “the names of the children of Israel in the breastplate of judgment upon his heart . . . for a memorial before the Lord continually.)

30 ¶ And thou shalt put in the breastplate of judgment the <sup>a</sup>Urim and the Thummim; (Heb Light and Perfection) and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. (*The Urim and Thummim*. As noted above, the Urim and Thummim was carried in the pouch formed when the breastplate was folded over (see Exodus 28:30). “A Urim and Thummim consists of two special stones called *seer stones* or *interpreters*. The Hebrew words *urim* and *thummim*, both plural, mean *lights* and *perfections*. Presumably one of the stones is called Urim and the other Thummim. Ordinarily they are carried in a breastplate over the heart. (Ex. 28:30; Lev. 8:8.) . . . “. . . Abraham had them in his day (Abra. 3:1–4), and Aaron and the priests in Israel had them from generation to generation. (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8, 1 Sam. 28:6; Ezra 2:63; Neh. 7:65.) . . . “. . . Ammon said of these . . . stones: ‘The things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.’ (Mosiah 8:13; 28:13–16.) “The existence and use of the Urim and Thummim as an instrument of revelation will continue among exalted beings in eternity.” (McConkie, *Mormon Doctrine*, pp. 818–19.) The Urim and Thummim of Aaron was not the same as that used by Joseph Smith, for the Prophet received the Urim and Thummim used by the brother of Jared (see McConkie, *Mormon Doctrine*, p. 819).)

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an <sup>a</sup>hole (Heb opening for the head) in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the <sup>b</sup>hole of an habergeon, (or opening in a coat of mail) that it be not rent.

33 ¶ And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron <sup>a</sup>to minister: (or when he ministers) and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a <sup>a</sup>plate *of* pure gold, and grave upon it, *like* the engravings of a signet, <sup>b</sup>HOLINESS (or consecrated) TO THE LORD.

37 And thou shalt <sup>a</sup>put it on a (or attach it with) blue lace, that it may be upon the <sup>b</sup>mitre; (Heb turban, cap) upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron’s forehead, that Aaron may <sup>a</sup>bear the iniquity (or atone for) of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be <sup>b</sup>accepted before the LORD.

39 ¶ And thou shalt embroider the <sup>a</sup>coat of fine <sup>b</sup>linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

40 ¶ And for Aaron's sons thou shalt make <sup>a</sup>coats, and thou shalt make for them girdles, and <sup>b</sup>bonnets (hats or headdresses) shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt <sup>a</sup>anoint them, and <sup>b</sup>consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they <sup>a</sup>come in unto the <sup>b</sup>tabernacle of the congregation, (Heb tent of meeting) or when they come near unto the altar to minister in the holy *place*; that they <sup>c</sup>bear not iniquity (or do not incur guilt), and die: *it shall be* a <sup>d</sup>statute for ever unto him and his seed after him.

## CHAPTER 29

*Aaron and his sons to be washed, anointed, and consecrated—Various sacrificial rites shall be performed—Atonement to be made for sins of people—The Lord promises to dwell among them.*

1 AND this *is* the thing that thou shalt do unto them to <sup>a</sup>hallow (or consecrate or set apart) them, to minister unto me in the <sup>b</sup>priest's office: Take one young <sup>c</sup>bullock (or young bull), and two rams without blemish,

2 And <sup>a</sup>unleavened bread, and cakes unleavened <sup>b</sup>tempered (Heb mingled) with oil, and wafers unleavened <sup>c</sup>anointed (or smeared) with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the <sup>a</sup>door (Heb opening of the tent of meeting) of the tabernacle of the congregation, and shalt <sup>b</sup>wash them with water.

5 And thou shalt take the <sup>a</sup>garments, and put upon Aaron the <sup>b</sup>coat, (or tunic) and the robe of the <sup>c</sup>ephod, and the ephod, and the breastplate, and gird him with the <sup>d</sup>curious (or skillfully woven) girdle of the ephod:

6 And thou shalt put the <sup>a</sup>mitre (Heb turban) upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the <sup>a</sup>anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them. (Today when we go into the temple we wear special clothing.)

9 And thou shalt <sup>a</sup>gird them with girdles, Aaron and his sons, and <sup>b</sup>put the bonnets (Heb bind headdresses) on them: and the <sup>c</sup>priest's office shall be theirs for a perpetual <sup>d</sup>statute: and thou shalt <sup>c</sup>consecrate Aaron and his sons.

10 And thou shalt cause a <sup>a</sup>bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their <sup>b</sup>hands upon the head of the bullock. (To transfer sins to the animal. Taking the animal out of the person. Killing the sins.)

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and <sup>a</sup>pour all the blood beside the bottom of the <sup>b</sup>altar.

13 And thou shalt take all the fat that covereth the inwards, and the <sup>a</sup>caul (Heb lobe) *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the <sup>a</sup>bullock, and his skin, and his dung, shalt thou <sup>b</sup>burn with fire without the camp: *it is* a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them*<sup>a</sup> unto (or by) his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt<sup>a</sup> offering unto the LORD: it is a<sup>b</sup> sweet (or pleasing fragrance)<sup>c</sup> savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other<sup>a</sup> ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. (“The priest put some of [the] blood [from the offering] upon the tip of the right ear, the right thumb, and the great toe of the right foot of the person to be consecrated, in order that the organ of *hearing*, with which he hearkened to the word of the Lord, and those used in *acting* and *walking* according to His commandments, might thereby be sanctified through the power of the atoning blood of the sacrifice” (Keil and Delitzsch, *Commentary*, 1:2:387–88, emphasis added).

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and<sup>a</sup> he shall be hallowed, (or thus he shall be sanctified) and his garments, and his sons, and his sons’ garments with him.

22 Also thou shalt take of the ram the fat and the<sup>a</sup> rump, (Heb fat tail) and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right<sup>b</sup> shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the<sup>a</sup> unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt<sup>a</sup> wave them *for* a wave offering (or lift them up as an offering) before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron’s consecration, and wave it *for* a<sup>a</sup> wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the<sup>a</sup> heave offering, which is<sup>b</sup> waved, (or lifted up) and which is<sup>c</sup> heaved (or elevated) up, of the ram of the consecration, *even of that which is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron’s and his sons’ by a<sup>a</sup> statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 ¶ And the holy<sup>a</sup> garments of Aaron shall be his sons’ after him, to be<sup>b</sup> anointed therein, and to be consecrated in them. (The presidency of the Aaronic Priesthood was to be passed down from father to son. Today, if there is a literal descendant of Aaron in the Church, he has right to the presidency of the Aaronic Priesthood, or to be the Presiding Bishop of the Church.)

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and<sup>a</sup> seethe his flesh (or cook its flesh) in the holy place.

32 And 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 the congregation.

33 And they shall<sup>a</sup> eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a<sup>b</sup> stranger (or alien) shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: <sup>a</sup>seven days shalt thou <sup>b</sup>consecrate them. (or engage in the ordinance of setting them apart)

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt <sup>a</sup>offer upon the altar; two lambs <sup>b</sup>of the first year (Heb a year old) <sup>c</sup>day by day continually.

39 The one lamb thou shalt <sup>a</sup>offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth <sup>a</sup>deal (or measure) of flour mingled with the fourth part of an hin of beaten <sup>b</sup>oil; and the fourth part of an hin of wine *for* a <sup>c</sup>drink offering.

41 And the other lamb thou shalt offer at <sup>a</sup>even, and shalt do thereto according to the <sup>b</sup>meat offering of the morning, (Heb cereal, meal, or flour) and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt <sup>a</sup>offering throughout your generations at the door of the <sup>b</sup>tabernacle of the congregation before the LORD: where I will meet you, to <sup>c</sup>speak there unto thee.

43 And there I will <sup>a</sup>meet with the children of Israel, and *the* <sup>b</sup>tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And <sup>a</sup>I will <sup>b</sup>dwell <sup>c</sup>among the children of Israel, and will be their <sup>d</sup>God. (We may meet the Lord in the Temple.)

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

## CHAPTER 30

*Altar of incense to be placed before the vail—Atonement to be made with blood of sin offering—Atonement money to be paid to ransom each male—Priests to use holy anointing oil and perfume.*

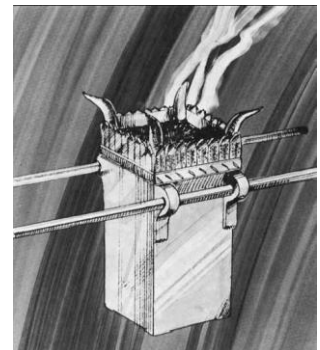
1 AND thou shalt make an <sup>a</sup>altar to burn <sup>b</sup>incense upon: of <sup>c</sup>shittim wood (Heb acacia) shalt thou make it. (The third piece of furniture found in the holy place along with the sacred candlestick and the table of shewbread was the altar of incense. It stood directly in front of the veil (see v. 6). Like the ark of the covenant and the table of shewbread, it was made of shittim wood covered with gold and had rings and staves for carrying. Hot coals were placed on the altar, and each morning and evening (see vv. 7–8) the high priest would burn incense. This ritual seems to signify that one can approach the presence of God only through prayer, for scriptures elsewhere indicate that incense is a symbol of prayer (see Revelation 5:8; 8:3–4; Psalm 141:2). Institute Manual, 153)

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* <sup>a</sup>of the same. (IE of one piece with the altar)

3 And thou shalt <sup>a</sup>overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a <sup>b</sup>crown (Heb border) of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, <sup>a</sup>by the two corners thereof, (Heb on two of its trusses, or supporting frames) upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to <sup>b</sup>bear it withal. (or carry it)

5 And thou shalt make the staves of shittim wood, and overlay them with gold.



6 And thou shalt put it before the veil that *is* by the <sup>a</sup>ark of the testimony, before the <sup>b</sup>mercy seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet <sup>a</sup>incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when <sup>a</sup>Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no <sup>a</sup>strange incense thereon, nor burnt sacrifice, nor <sup>b</sup>meat offering; (or meal offering) neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it <sup>a</sup>once in a year with the <sup>b</sup>blood of the sin offering of <sup>c</sup>atonements: once in the year shall he make atonement upon it throughout your generations: *it is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the <sup>a</sup>sum (or census) of the children of Israel after their number, then shall they give every man a <sup>b</sup>ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 This they shall <sup>a</sup>give, every one that passeth among them that are numbered, half a <sup>b</sup>shekel after the <sup>c</sup>shekel of the sanctuary: (a <sup>d</sup>shekel *is* twenty gerahs:) (24 carat gold would be 8.2 gerahs) and half <sup>c</sup>shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an <sup>a</sup>atonement for your souls.

16 And thou shalt take the atonement <sup>a</sup>money of the children of Israel, and shalt appoint it for the service of the <sup>b</sup>tabernacle of the congregation; (Heb tent of meeting) that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, <sup>a</sup>to wash *withal*: (or for washings) and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal <sup>a</sup>spices, of pure myrrh five hundred *shekels*, (The earliest shekels were a unit of weight, used as other units such as grams and troy ounces for trading before the advent of coins.) and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus (used in medicine) two hundred and fifty *shekels*,

24 And of cassia (similar to cinnamon) five hundred *shekels*, after the shekel of the sanctuary, and of <sup>a</sup>oil olive (or olive oil) and hin: (A unit of liquid measure used by the ancient Hebrews, equal to about five liters.)

25 And thou shalt make it an <sup>a</sup>oil of holy <sup>b</sup>ointment, (or anointing) an ointment compound after the art of the <sup>c</sup>apothecary: (Heb perfumer) it shall be and holy <sup>d</sup>anointing oil. (Pure olive oil was a sacred symbol of the Spirit of the Lord (see D&C 45:56–57), and its use signified the sanctification of the person or object anointed (see Exodus 30:29). The use of the oil can also be an indication of the existing purity of the person, since the Spirit of the Lord will not dwell in an unclean tabernacle. President Joseph Fielding Smith said: “The olive tree from the earliest times has been the emblem of peace and purity. It has, perhaps, been considered more nearly sacred than any other tree or form of vegetation by the inspired

writers of all ages through whom we have received the word of the Lord. In parables in the scriptures the House of Israel, or the people who have made covenant with the Lord, have been compared to the olive tree.”

(*Doctrines of Salvation*, 3:180.) Thus, to anoint even these inanimate objects with oil suggests that the tabernacle and all connected with it were sanctified by the Spirit in preparing them for service to God. Institute Manual, 153,54)

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all <sup>a</sup>his vessels, (or its utensils) and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt <sup>a</sup>sanctify (or consecrate) them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt <sup>a</sup>anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy <sup>a</sup>anointing oil unto me throughout your generations.

32 Upon <sup>a</sup>man's flesh (IE the common man who is not a priest) shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet <sup>a</sup>spices, stacte, (**Stacte** (Greek: στακτή, *staktē*) or **nataph** (Hebrew: נָטָף, *nataf*) are names used for one component of the most sacred temple incense, the HaKetoret, discussed in Exodus 30:34. Various translations to the Greek term (AMP: Exodus 30:34) or to an unspecified "gum resin" or similar (NIV: Exodus 30:34), it was to be mixed in equal parts with *onycha* (prepared from certain vegetable resins or seashells parts), galbanum and mixed with pure frankincense and they were to "beat some of it very small" for burning on the altar of the tabernacle. This incense was considered restricted for sacred purposes honoring Yahweh; the trivial or profane use of it was punishable by exile, as laid out in Exodus 30:34-38 (KJV) The Hebrew word *nataf* means "drop," corresponding to "drops of water (Job 36:27)." The Septuagint translates *nataf* as *stacte*, a Greek word meaning "an oozing substance," which refers to various viscous liquids, including myrrh. Rabban Shimon ben Gamliel explained, "Stacte is simply the sap that drips from the tapping of the wood of the balsam tree (Kerithot 6a)." It is not exactly clear from what plant *nataf* was derived. It might have been myrrh of the highest grade, the resin of *Styrax officinalis*, the benzoin resin of *Styrax Benzoin* (a close relative of and of the same genus as *Styrax Officinalis*), or even storax, the resin of Turkish Sweetgum (*Liquidambar orientalis*) and *onycha*, (**Onycha** (Greek: ονύξ), along with equal parts of *stacte*, galbanum, and frankincense, was one of the components of the HaKetoret (holy incense) which appears in the Old Testament in the book of Exodus (Ex.30:34-36) and was used in the temple in Jerusalem.) and galbanum; (Galbanum is one of the oldest of drugs. In the Book of Exodus 30:34, it is mentioned as being used in the making of a perfume for the Tabernacle.) *these* sweet spices with pure frankincense (**incense**): of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary (**chemist or pharmacist**), tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will <sup>a</sup>meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

## CHAPTER 31

*Artisans inspired in building and furnishing the tabernacle—Israel commanded to keep the Lord's sabbaths—Death penalty decreed for sabbath desecration—Moses receives the stone tablets.*

- 1 AND the LORD spake unto Moses, saying,  
2 See, I have called by name <sup>a</sup>Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:  
3 And I have filled him with the <sup>a</sup>spirit of God, in <sup>b</sup>wisdom, and in understanding, and in <sup>c</sup>knowledge, and in all manner of <sup>d</sup>workmanship,  
4 To devise <sup>a</sup>cunning works (or artistic designs), to work in <sup>b</sup>gold, and in silver, and in brass,  
5 And in <sup>a</sup>cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.  
6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are <sup>a</sup>wise hearted I have put <sup>b</sup>wisdom, that they may make all that I have commanded thee;  
7 The <sup>a</sup>tabernacle of the congregation, (Heb tent of meeting) and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,  
8 And the table and <sup>a</sup>his furniture, (Heb its utensils) and the pure candlestick with all his furniture, and the altar of incense,  
9 And the altar of burnt offering with all his furniture, and the laver and his foot,  
10 And the <sup>a</sup>cloths of service, (Heb officiating garments) and the holy garments for (of) Aaron the priest, and the garments of his sons, to minister in the priest's office,  
11 And the <sup>a</sup>anointing oil, and sweet <sup>b</sup>incense for the holy *place*: according to all that I have commanded thee shall they do.  
12 ¶ And the LORD spake unto Moses, saying,  
13 Speak thou also unto the children of Israel, saying, Verily my <sup>a</sup>sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you.  
14 Ye shall keep the sabbath therefore; for it *is* <sup>a</sup>holy unto you: every one that defileth it shall surely be put to <sup>b</sup>death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.  
15 Six days may work be done; but in the seventh *is* the sabbath of <sup>a</sup>rest, holy to the LORD: whosoever doeth *any* <sup>b</sup>work in the sabbath day, he shall surely be put to death.  
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual <sup>a</sup>covenant.  
17 **It is a sign** between me and the children of Israel for ever: for *in* <sup>a</sup>six days the LORD <sup>b</sup>made heaven and earth, and on the <sup>c</sup>seventh day he <sup>d</sup>rested, and was <sup>c</sup>refreshed.  
18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two <sup>a</sup>tables of <sup>b</sup>testimony, tables of stone, <sup>c</sup>written with the finger of God. (Keep the Sabbath holy.)

## CHAPTER 32

*Aaron makes a golden calf, which Israel worships—Moses serves as a mediator between God and rebellious Israel—Moses breaks the tablets of stone—Levites slay about 3000 rebels—Moses pleads and intercedes for the people.*

- 1 AND when the people saw that Moses <sup>a</sup>delayed to come down out of the mount (While Moses was on the mountain receiving commands about the building of the sanctuary, part of which included asking the people to make a contribution of precious materials for the building of the portable shrine, Aaron was asking for a contribution of precious materials to build the calf. David P. Wright, Studies in Scripture. 3:134-35), the people gathered themselves together unto Aaron, and said unto him, Up, make us <sup>b</sup>gods,



which shall <sup>c</sup>go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we ~~do not~~ (know) not what is become of him.

2 And Aaron said unto them, Break off the <sup>a</sup>golden earrings, which *are* in the ears of your wives, of your sons (boys wore earrings), and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a <sup>a</sup>molten calf: and they said, <sup>b</sup>These *be* thy <sup>c</sup>gods, O Israel, which brought thee up out of the land of Egypt. (What more natural than for those who waited, week after week, in unexplained solitude, within sight of this fire, to imagine that Moses had been devoured by it. Their leader was gone, and the visible symbol of Jehovah was high up on the mountain top, like "a devouring fire." They must have another leader; that would be Aaron. But they must also have another symbol of the Divine Presence. One only occurred to their carnal minds, besides that which had hitherto preceded them. It was the Egyptian Apis, who, under the form of a calf, represented the powers of nature. To his worship they had always been accustomed; indeed, its principal seat was the immediate neighborhood of the district in Egypt where, for centuries, they and their fathers had been settled. Probably, this also was the form under which many of them had, in former days, tried, in a perverted manner, to serve their ancestral God, combining the traditions of the patriarchs with the corruptions around them (compare Joshua 24:14; Ezekiel 20:8; 23:3, 8). It is quite evident that Israel did not mean to forsake Jehovah, but only to serve Him under the symbol of Apis. This appears from the statement of the people themselves on seeing the Golden Calf: (Exodus 32:4) "This is thy God," and from the proclamation of Aaron (32:5): "To-morrow is a feast to Jehovah." Edersheim, Ch 12)

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD. (Their great sin consisted in not realizing the Presence of an unseen God, while the fears of their unbelief led them back to their former idolatrous practices, unmindful that this involved a breach of the second of those commandments so lately proclaimed in their hearing, and of the whole covenant which had so solemnly been ratified. Some expositors have sought to extenuate the guilt of Aaron by supposing that, in asking for their golden ornaments to make "the calf," he had hoped to enlist their vanity and covetousness, and so to turn them from their sinful purpose. The text, however, affords no warrant for this hypothesis. It is true that Aaron was, at the time, not yet in the priesthood, and also that his proclamation of "a feast to Jehovah" may have been intended to bring it out distinctly, that the name of Jehovah was still, as before, acknowledged by Israel. But his culpable weakness - to say the least of it - only adds to his share in the people's sin. Indeed, this appears from Aaron's later confession to Moses, (Exodus 32:21-24) than which nothing more humiliating is recorded, even throughout this sad story. Perhaps, however, it was well that, before his appointment to the priesthood, Aaron, and all after him, should have had this evidence of natural unfitness and unworthiness, that so it might appear more clearly that the character of all was typical, and in no way connected with the worthiness of Aaron or of his house. Edersheim, Ch 12)

6 And they rose up early on the morrow, and offered burnt offerings, and brought <sup>a</sup>peace offerings (It is evident that Aaron intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, the molten calf.); and the <sup>b</sup>people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have <sup>a</sup>corrupted themselves:

8 They have <sup>a</sup>turned aside <sup>b</sup>quickly out of the way which I commanded them: they have made them a <sup>c</sup>molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a <sup>a</sup>stiffnecked people:

10 Now therefore let me alone, that my <sup>a</sup>wrath may wax hot against them, and that I may <sup>b</sup>consume

them: and I will make of thee a great <sup>c</sup>nation.

11 And Moses <sup>a</sup>besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the <sup>a</sup>Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath. (Thy people will) ~~band~~ <sup>c</sup>repent of this evil(; therefore come thou not out) against (them) ~~thy people~~.

13 Remember <sup>a</sup>Abraham, Isaac, and Israel, thy servants, to whom thou <sup>b</sup>swarest by thine own self, and saidst unto them, I will <sup>c</sup>multiply your <sup>d</sup>seed as the stars of heaven, and all this <sup>e</sup>land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. (While Israel indulged in the camp in the usual licentious dances and orgies which accompanied such heathen festivals yet another trial awaited Moses. It had been God Himself Who informed Moses of the "quick" apostasy of His people (32:7, 8), accompanying the announcement by these words: "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them. and I will make of thee a great nation" (ver. 10). One of the fathers has already noticed, that the Divine words, "Now therefore let Me alone," seemed to imply a call to Moses to exercise his office as intercessor for his people. Moreover, it has also been remarked, that the offer to make of Moses a nation even greater than Israel, (Deuteronomy 9:14) was, in a sense, a real temptation, or rather a trial of Moses' singleness of purpose and faithfulness to his mission. We know how entirely Moses stood this trial, and how earnestly, perseveringly, and successfully he pleaded for Israel with the Lord (vers. 11-14). But one point has not been sufficiently noticed by commentators. When, in announcing the apostasy of Israel, God spake of them not as His own but as Moses' people - "thy people, whom thou broughtest out of the land of Egypt" (ver. 7) - He at the same time furnished Moses with the right plea in his intercession, and also indicated the need of that severe punishment which was afterwards executed, lest Moses might, by weak indulgence, be involved in complicity with Israel's sin. The latter point is easily understood. As for the other, we see how Moses, in his intercession, pleaded the argument with which God had furnished him. Most earnestly did he insist that Israel was God's people, since their deliverance from Egypt had been wholly God-wrought. Three special arguments did he use with God, and these three may to all time serve as models in our pleading for forgiveness and restoration after weaknesses and falls. These arguments were: first, that Israel was God's property, and that His past dealings had proved this (ver. 11); secondly, that God's own glory was involved in the deliverance of Israel in the face of the enemy (ver. 12); and, thirdly, that God's gracious promises were pledged for their salvation (ver. 13). And such pleas God never refuses to accept (ver. 14). But, although informed of the state of matters in the camp of Israel, Moses could have been scarcely prepared for the sight which presented itself, when, on suddenly turning an eminence, the riotous multitude, in its licentious merriment, appeared full in view. The contrast was too great, and as 'Moses' wrath waxed hot, he cast the tables out of his hands, and brake them beneath the mount" (ver. 19). It is not necessary to suppose that what follows in the sacred text is related in the strict order of time. Edersheim, Ch 12)

14 <sup>a</sup>And the LORD (said unto Moses, If they repent) ~~brepented~~ of the evil which (they have done, I will spare them, and turn away my fierce wrath; but, behold thou shalt execute judgment upon all that will not repent of this evil this day. Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had) ~~he~~ thought to do unto ~~his~~(my) people

15 ¶ And Moses turned, and went down from the mount, and the two <sup>a</sup>tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the <sup>a</sup>tables *were* the work of God, and the <sup>b</sup>writing *was* the writing of God, graven upon the tables.

17 And when <sup>a</sup>Joshua heard the noise of the people as they <sup>b</sup>shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that* <sup>a</sup>shout (Heb call for courage) *for mastery, neither is it the*

voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he <sup>a</sup>saw the calf, and the dancing: and Moses' <sup>b</sup>anger waxed hot, and he cast the tables out of his hands, and <sup>c</sup>brake them beneath the mount. (When Moses broke the tables this was to show that the people had broken their covenants. The higher law was taken from them. The next set of tables would not contain the fullness of the gospel, but a lesser law which they would covenant to keep. The first tablet and instructions received by Moses contained the temple ordinances and the fullness of the Melchizedek Priesthood, which the people were not willing to accept.)

20 And he took the <sup>a</sup>calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and <sup>b</sup>strawed *it* (or strewed) upon the <sup>c</sup>water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the <sup>a</sup>anger of my lord wax hot: thou knowest the people, that they *are* <sup>b</sup>set on <sup>c</sup>mischief.

23 For they said unto me, <sup>a</sup>Make us <sup>b</sup>gods, which shall go before us(;): for *as for* this Moses, the man that brought us up out of the land of Egypt, we ~~wæt~~ (know) not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* <sup>a</sup>naked; (or riotous, let loose) (for Aaron had made them <sup>b</sup>naked (The Hebrew word used here may mean either 'bare, uncovered' or 'unruly, broken loose.' The expression can also mean 'exposed in guilt before God's wrath.) unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and <sup>a</sup>slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (There is one point here which requires more particular inquiry than it has yet received. As commonly understood, the slaughter of these 3,000 stands out as an unexplained fact. Why just these 3,000? Did they fall simply because they happened to stand by nearest, on the principle, as has been suggested, of decimating an offending host; and why did no one come to their aid? Such indiscriminate punishment seems scarcely in accordance with the Divine dealings. But the text, as it appears to us, furnishes hints for the right explanation. When Moses stood in the camp of Israel and made proclamation for those who were on Jehovah's side, we read that "he saw that the people were naked" (ver. 25), or unreined, licentious (comp. ver. 6; 1 Corinthians 10:7, 8). In short, there stood before him a number of men, fresh from their orgies, in a state of licentious attire, whom even his appearance and words had not yet sobered into quietness, shame, and repentance. These, as we understand it, still thronged the open roadway of the camp, which so lately had resounded with their voices; these were met by the avenging Levites, as, sword in hand, they passed from gate to gate, like the destroying angel through Egypt on the Paschal night; and these were the 3,000 which fell on that day, while the vast multitude had retired to the quietness of their tents in tardy repentance and fear, in view of him whose presence among them betokened the nearness of that holy and jealous God, Whose terrible judgments they had so much cause to dread. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 12.)

29 For Moses had said, <sup>a</sup>Consecrate yourselves to day to the LORD, even every man upon his <sup>b</sup>son, and upon his brother; that he may bestow upon you a <sup>c</sup>blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have <sup>a</sup>sinned a great sin: and now I will go up unto the LORD; <sup>b</sup>peradventure (or perhaps) I shall make an <sup>c</sup>atonement for your

sin. (Moses is the mediator between God and the people. Some have wondered why Aaron, who played a key role in the golden calf episode, came out with no condemnation. Though he did not record it in Exodus, Moses later indicated that Aaron also was nearly destroyed and was saved only through Moses' intercession in his behalf. Deuteronomy 9:20)

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them <sup>a</sup>gods of gold.

32 Yet now, if thou wilt <sup>a</sup>forgive their sin—; and if not, <sup>b</sup>blot me, I pray thee, out of thy <sup>c</sup>book which thou hast <sup>d</sup>written.

33 And the LORD said unto Moses, <sup>a</sup>Whosoever hath <sup>b</sup>sinned against me, him will I <sup>c</sup>blot out of my <sup>d</sup>book.

34 Therefore now go, <sup>a</sup>lead the people unto *the place* of which I have spoken unto thee: behold, mine <sup>b</sup>Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they ~~made~~ (worshipped) the calf, which Aaron made.

## CHAPTER 33

*The Lord promises to be with Israel and drive out the people of the land—Tabernacle of the congregation moved away from the camp—The Lord speaks to Moses face to face in the tabernacle—Later, Moses sees the glory of God, but not his face.*

1 AND the LORD said unto Moses, <sup>a</sup>Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto (a land flowing with milk and honey,) the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy <sup>b</sup>seed will I give it(;):

2 And I will send an <sup>a</sup>angel before thee; and I will drive out the <sup>b</sup>Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land <sup>a</sup>flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they <sup>a</sup>mourned: and no man did put on him his <sup>b</sup>ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a <sup>a</sup>stiffnecked people: <sup>b</sup>I (or if I came up.. I would consume) will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the <sup>a</sup>Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the <sup>b</sup>tabernacle (Heb tent of meeting) of the congregation, which *was* without the camp. (It was outside the camp to show that God had rejected the people because they broke their covenant. Later the Tabernacle would be brought back inside the camp showing that God was again with them.)

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his <sup>a</sup>tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the <sup>a</sup>cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

**SCRIPTURE MASTERY:** 11 And the LORD <sup>a</sup>spake unto Moses <sup>b</sup>face to face, as a man <sup>c</sup>speaketh unto his <sup>d</sup>friend. And he turned again into the camp: but his servant <sup>e</sup>Joshua, the son of <sup>f</sup>Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, <sup>a</sup>Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I <sup>b</sup>know thee by <sup>c</sup>name, and thou hast

also found grace in my sight.

13 Now therefore, I pray thee, if I have found <sup>a</sup>grace in thy sight, <sup>b</sup>shew me now thy <sup>c</sup>way, that I may know thee, that I may find grace in thy sight: and consider that this nation is <sup>d</sup>thy' <sup>e</sup>people.

14 And he said, My <sup>a</sup>presence shall go *with thee*, and I will give thee <sup>b</sup>rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou <sup>a</sup>goest with us? so shall we be <sup>b</sup>separated, (or special distinctive people) I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, <sup>a</sup>I will <sup>b</sup>do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, <sup>a</sup>shew me thy <sup>b</sup>glory.

19 And he said, I will make all my <sup>a</sup>goodness pass before thee, and I will <sup>b</sup>proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew <sup>c</sup>mercy on whom I will shew mercy.

20 <sup>a</sup>And he said (unto Moses), Thou canst not see my face: (at this time, lest mine anger be kindled against thee also, and I destroy thee, and thy people;) for <sup>b</sup>there shall no man (among them) <sup>c</sup>see me (at this time), and live (, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live.). JST John 1:19: And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.) (The JST makes it also sound like those that are wicked will see the face of God in the final judgment, but will then die a spiritual death and be sent from the presence of God for ever.)

21 And the LORD said, Behold, ~~there is a place by me, and thou shalt stand upon a rock~~(, and I will prepare a place by me for thee.):

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cli(e)ft of ~~the~~ (a) rock, and ~~will~~ cover thee with my hand <sup>a</sup>while I pass by: (Heb until I have gone past)

23 And I will take away mine hand, and thou shalt <sup>a</sup>see my <sup>b</sup>back parts(:): but my face shall not be <sup>c</sup>seen(, as at other times; for I am angry with my people Israel). (That the Lord would not go personally with Israel because of their stiffneckedness, was, indeed, felt to be "evil tidings." (Exodus 33:4) The account of the people's repentance and of God's gracious forgiveness (Exodus 33) forms one of the most precious portions of this history. The first manifestation of their godly sorrow was the putting away of their "ornaments," not only temporarily but permanently. Thus we read: "The children of Israel stripped themselves of their ornaments from the mount Horeb onward" (33:6). Israel was, so to speak, in permanent mourning, ever after its great national sin. Next, as the Lord would not personally be in the midst of Israel, Moses removed the tent - probably his own - outside the camp, that there he might receive the Divine communications, when "the cloudy pillar descended," "and Jehovah talked with Moses." Moses called this "the tent of meeting" (rendered in the Authorized Version "the tabernacle of the congregation:" ver. 7). It is scarcely necessary to say, that this was not "the Tabernacle" (as the Authorized Version might lead one to infer), since the latter was not yet constructed. To this "tent of meeting" all who were of the true Israel, and who regarded Jehovah not merely as their national God, but owned Him personally and felt the need of Him, were wont to go out. This must not be looked upon as either a protest or an act of separation on their part, but as evidence of true repentance and of their desire to meet with God, who no longer was in the camp of Israel. Moreover, all the people, when they saw the cloudy pillar descend to Moses, "rose up and worshipped." Altogether, this was perhaps the period of greatest heart-softening during Israel's wanderings in the wilderness. And God graciously had respect to it. He had already assured Moses that he stood in special relationship to Him ("I know thee by name"), and that his prayer for Israel had been heard ("thou hast also found grace in My sight"). But as yet the former sentence stood, to the effect that an angel, not Jehovah Himself, was to be Israel's future guide. Under these circumstances Moses now entreated Jehovah to show him His way, that is, His present purpose in regard to Israel, adding, that if God would bring them into the Land of Promise, He

would "consider that this is Thy people," and hence He their God and King. This plea also prevailed, and the Lord once more promised that His own presence would go with them, and that He Himself would give them the rest of Canaan (ver. 14; comp. Deuteronomy 3:20; Hebrews 4:8). And Moses gave thanks by further prayer, even more earnest than before, for the blessing now again vouchsafed (vers. 15, 16). But one thing had become painfully evident to Moses by what had happened. However faithful in his Master's house, (Hebrews 3:5) he was but a servant; and a servant knoweth not the will of his master. The threat of destruction if Jehovah remained among Israel, and the alternative of sending with them an angel, must have cast a gloom over his future mediatorship. It was, indeed, only that of a servant, however highly favored, not of a son. (Hebrews 3:5, 6) Oh, that he could quite understand the Being and character of the God of Israel - see, not His likeness, but His glory! (Exodus 33:18) Then would all become clear, and, with fuller light, joyous assurance fill his heart. That such was the real meaning of Moses' prayer, "Show me Thy glory" (ver. 18), appears from the mode in which the Lord answered it. "And He said, I will make all My goodness pass before thee, and I will proclaim the Name of Jehovah before thee." Then was Moses taught, that the deepest mystery of Divine grace lay not in God's national, but in His individual dealings, in sovereign mercy, "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (ver. 19). Yet no man could see the face, the full outshining of Jehovah. Neither flesh nor spirit, so long as it dwelt in the flesh, could bear such glory. While that glory passed by, God would hold Moses in a cleft of the rock, perhaps in the same in which a similar vision was afterwards granted to Elijah, (1 Kings 19:9) and there He would support, or "cover" him with His hand. Only "the back parts" - the after-glory, the luminous reflection of what Jehovah really was - could Moses bear to see. But what Moses witnessed, hid in the cleft of the rock, and Elijah, the representative of the prophets, saw more clearly, hiding his face in his mantle, while he worshipped, appears fully revealed to us in the Face of Jesus Christ, in Whom "the whole fullness of the Godhead dwelleth bodily." Edersheim, Ch 12. Elder David A. Bednar of the Quorum of the Twelve Apostles. Invite the class to listen for what we can learn from experiences when we feel the Lord's Spirit withdraw from us. "The promised blessing for honoring [the] covenant [of baptism] is that we may always have His Spirit to be with us (see D&C 20:77). . . . " . . . Precisely because the promised blessing is that we may always have His Spirit to be with us, we should attend to and learn from the choices and influences that separate us from the Holy Spirit. "The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us. Because the Spirit cannot abide that which is vulgar, crude, or immodest, then clearly such things are not for us. Because we estrange the Spirit of the Lord when we engage in activities we know we should shun, then such things definitely are not for us" ("That We May Always Have His Spirit to Be with Us," Ensign or Liahona, May 2006, 29–30.)

## CHAPTER 34

*Moses hews new tables of stone—He goes up into mount Sinai for forty days—The Lord proclaims his name and attributes and reveals his law—He makes another covenant with Israel—The skin of Moses' face shines and he wears a veil.*

1 <sup>a</sup>AND the LORD said unto Moses, <sup>b</sup>Hew thee two <sup>c</sup>tables of stone(,) like unto the first(,); and I will <sup>d</sup>write upon *these* tables the words that were in the first (them also, the words of the law, according as they were written at the first on the) tables, which thou <sup>e</sup>brakest (but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.). (What is the difference between the first tablets and the second tablets? First tablets included the ordinances of the Melchizedek Priesthood. The lesser law was more detailed than what the Lord gave:

Do unto others as you would have them do unto you. (JST 34:1-2) The JST of Deuteronomy 10:2 makes it clear that the two sets of plates contained the same thing, with one exception: And I will write on the tables the words that were on the first tables, which thou brakest, save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark.)

2 (But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee.) And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the <sup>a</sup>top of the mount.

3 And no man shall <sup>a</sup>come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And ~~he~~ (Moses) hewed two <sup>a</sup>tables of stone like unto the first; and Moses (he) rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and <sup>a</sup>proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, <sup>a</sup>merciful and <sup>b</sup>gracious, <sup>c</sup>longsuffering, and abundant in <sup>d</sup>goodness and truth,

7 Keeping mercy for thousands, <sup>a</sup>forgiving iniquity and transgression and <sup>b</sup>sin, <sup>c</sup>and that will (or but who) by no means <sup>d</sup>clear the <sup>e</sup>guilty (rebellious); visiting the <sup>f</sup>iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and <sup>a</sup>bowed his head toward the earth, and worshipped.

9 And he said, If now I have found <sup>a</sup>grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a <sup>b</sup>stiffnecked people; and <sup>c</sup>pardon our iniquity and our sin, and take us for <sup>d</sup>thine <sup>e</sup>inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do <sup>a</sup>marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it is a <sup>b</sup>terrible thing that I will do with thee.

11 <sup>a</sup>Observe thou that which I command thee this day: behold, I <sup>b</sup>drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a <sup>a</sup>covenant with the <sup>b</sup>inhabitants of the land whither thou goest, lest it <sup>c</sup>be for a (or become a) snare in the midst of thee:

13 But ye shall <sup>a</sup>destroy their <sup>b</sup>altars, break their images, and cut down their <sup>c</sup>groves: (Heb *asherim*, or cultic deities)

14 For thou shalt worship <sup>a</sup>no other <sup>b</sup>god:(;) for the LORD, whose name is <sup>e</sup>Jealous (Jehovah), is a <sup>d</sup>jealous God:

15 Lest thou make a <sup>a</sup>covenant with the inhabitants of the land, and they go a <sup>b</sup>whoring after their <sup>c</sup>gods, and do sacrifice unto their gods, and <sup>d</sup>one (or they) <sup>e</sup>call thee, and thou <sup>f</sup>eat of his sacrifice;

16 And thou <sup>a</sup>take of their <sup>b</sup>daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten <sup>a</sup>gods.

18 ¶ The <sup>a</sup>feast of <sup>b</sup>unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the <sup>c</sup>time of the month (or appointed feast) <sup>d</sup>Abib: for in the <sup>e</sup>month Abib thou camest out from Egypt.

19 All that <sup>a</sup>openeth the <sup>b</sup>matrix is mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the <sup>a</sup>firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt <sup>a</sup>rest: in <sup>b</sup>bearing (Heb plowing) time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the <sup>a</sup>feast of weeks, of the firstfruits of wheat harvest, and the feast of

ingathering at the year's end.

23 ¶ <sup>a</sup>Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

24 For I will <sup>a</sup>cast out the nations before thee, and enlarge thy borders: neither shall any man <sup>b</sup>desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the <sup>a</sup>blood of my sacrifice with <sup>b</sup>leaven; neither shall the sacrifice of the feast of the passover be <sup>c</sup>left unto the morning.

26 The first of the <sup>a</sup>firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not <sup>b</sup>seethe (or cook a young goat in its mother's milk – a ritual food of the fertility cults) a kid in his mother's milk.

27 And the LORD said unto Moses, <sup>a</sup>Write thou these words: for <sup>b</sup>after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD <sup>a</sup>forty days and forty nights; he did neither <sup>b</sup>beat bread, nor drink water. And he <sup>c</sup>wrote upon the tables the words of the <sup>d</sup>covenant, the <sup>e</sup>ten <sup>f</sup>commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the <sup>a</sup>two <sup>b</sup>tables of testimony in Moses' hand, when he came down from the mount, that Moses <sup>c</sup>wist (or knew) not that the skin of his face <sup>d</sup>shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the <sup>a</sup>rulers (or leaders) of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a <sup>a</sup>vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone (:) and Moses put the va(e)il upon his face again, until he went in to speak with ~~him~~ (the Lord). (THE covenant relationship between God and Israel having been happily restored, Moses was directed to bring into the mount other two tables -this time of his own preparing - instead of those which he had broken, that God might once more write down the "ten words." (Exodus 34:1-4) Again he passed forty days and forty nights on Sinai without either eating or drinking (34:28). The communications which he received were preceded by that glorious vision of Jehovah's brightness, which had been promised to him. What he saw is nowhere told us; only what he, heard, when Jehovah" proclaimed" before him what Luther aptly designates as "the sermon about the name of God." It unfolded His inmost being, as that of love unspeakable - the cumulation of terms being intended to present that love in all its aspects. And, in the words of a recent German writer "Such as Jehovah here proclaimed, He also manifested it among Israel at all times, from Mount Sinai until He brought them into the land of Canaan; and thence till He cast them out among the heathen. Nay, even now in their banishment, He is 'keeping mercy for thousands, who turn to the Redeemer that has come out of Zion.'" When Moses thus fully understood the character of Jehovah, he could once more plead for Israel, now converting into a plea for forgiveness even the reason which had seemed to make the presence of Jehovah among Israel dangerous - that they were a stiff-necked people (ver. 9). In the same manner had the Lord, in speaking to Noah, made the sin of man, which had erst provoked judgment, the ground for future forbearance. (Genesis 6:5, 6; Genesis 8:21) And the Lord now graciously confirmed once more His covenant with Israel. In so doing He reminded them of its two conditions, the one negative, the other positive, but both strictly connected, and both applying to the time when Moses should be no more, and Israel had entered on possession of the Promised Land. These two conditions were always to be observed, if the covenant was to be maintained. The one was avoidance of all contact with the Canaanites and their idolatry (vers. 11-16); the other, observance of the service of Jehovah in the manner prescribed by Him (vers. 17-26). Another



confirmation of the Divine message which Moses bore from the mount, appeared on his return among Israel. All unknown to himself, the reflection of the Divine glory had been left upon him, and "the skin of his face shone \* (shot out rays) because of His (God's) talking with him." \*\* \* The Hebrew word is derived from a horn, and some versions actually translate; "he wist not that his face was horned." From this the representation of Moses with horns on his forehead has had its origin. \*\* So literally. As Aaron and the children of Israel were afraid of this reflection of the Divine glory, Moses had to use a covering for his face while speaking to them, which he only removed when conversing with the Lord. It is to this that the apostle refers (2 Corinthians 3:7) when he contrasts the Old Testament glory on the face of Moses, which "was to be done away" at any rate at the death of Moses - and which was connected with what, after all, was "the ministration of death," with "the ministration of the Spirit" and its exceeding and enduring glory. Moreover, the veil with which Moses had to cover his face was symbolical of the veil covering the Old Testament, which is only "done away in Christ" (2 Corinthians 3:13, 14). Edersheim, Ch 13)

Now things are ready for the building of the Tabernacle.