

**LESSON 19**  
**Exodus 35-40; Leviticus**

THE SECOND BOOK OF MOSES CALLED  
EXODUS  
CHAPTER 35

*Sabbath observance enjoined upon Israel—Free gifts offered for the tabernacle—Call and inspiration of certain artisans confirmed.*

- 1 AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.
- 2 <sup>a</sup>Six days shall <sup>b</sup>work be done, but on the seventh day there shall be to you <sup>a</sup>holy day, a <sup>c</sup>sabbath of rest to the LORD: whosoever doeth work therein shall be put to <sup>d</sup>death.
- 3 Ye shall <sup>a</sup>kindle no fire throughout your habitations upon the sabbath day.
- 4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD <sup>a</sup>commanded, saying,
- 5 Take ye from among you an offering unto the LORD: whosoever *is* of a <sup>a</sup>willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
- 6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,
- 7 And rams' skins dyed red, and badgers' skins, and <sup>a</sup>shittim wood, (Heb acacia)
- 8 And oil for the light, and spices for anointing oil, and for the sweet incense,
- 9 And onyx stones, and stones to be set for the <sup>a</sup>ephod, and for the breastplate.
- 10 And <sup>a</sup>every wise hearted (IE every one that is talented, or skilled) among you shall come, and make all that the LORD hath commanded;
- 11 The <sup>a</sup>tabernacle, his tent, and his covering, <sup>b</sup>his taches, (or its hooks) and his boards, his bars, his pillars, and his sockets,
- 12 The <sup>a</sup>ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,
- 13 The <sup>a</sup>table, and his staves, and all <sup>b</sup>his vessels, (or its utensils) and the <sup>c</sup>shewbread,
- 14 The <sup>a</sup>candlestick also for the light, and his furniture, and his lamps, with the <sup>b</sup>oil for the light,
- 15 And the <sup>a</sup>incense altar, and his staves, and the <sup>b</sup>anointing oil, and the sweet incense, and the <sup>c</sup>hanging (or screen, or curtain) for the door at the entering in of the tabernacle,
- 16 The <sup>a</sup>altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and <sup>b</sup>his foot, (or its base)
- 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,
- 18 The <sup>a</sup>pins (or pegs) of the tabernacle, and the pins of the court, and their cords,
- 19 The <sup>a</sup>cloths (Heb officiating garments) of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
- 20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.
- 21 And they came, every one whose <sup>a</sup>heart stirred him up, and every one whom his spirit made <sup>b</sup>willing, *and* they brought the LORD's <sup>c</sup>offering <sup>d</sup>to the work of (Or for use in) the <sup>e</sup>tabernacle of the congregation, (Heb tent of meeting) and for all his service, and for the holy garments.
- 22 And they came, both men and women, as many as were willing hearted, *and* brought <sup>a</sup>bracelets, and earrings, and rings, and tablets, all <sup>b</sup>jewels of gold (gold jewelry): and every man that offered *offered* an <sup>c</sup>offering of gold unto the LORD.
- 23 And every man, with whom was found blue, and purple, and scarlet, and fine <sup>a</sup>linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.
- 24 Every one that did offer an offering of silver and brass brought the LORD's <sup>a</sup>offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were <sup>a</sup>wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up <sup>a</sup>in wisdom (IE unto skills) spun goats' hair.

27 And the <sup>a</sup>rulers (or presidents, or presiding officers) brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And <sup>a</sup>spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a <sup>a</sup>willing (or freewill) offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name <sup>a</sup>Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in <sup>a</sup>wisdom, in understanding, and in knowledge, and in all manner of <sup>b</sup>workmanship;

32 And to devise <sup>a</sup>curious works, (or artistic things) to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to <sup>a</sup>make any manner of cunning work. (or do... of skilled craftsmanship.)

34 And he hath put in his heart that he may <sup>a</sup>teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with <sup>a</sup>wisdom of heart, to <sup>b</sup>work all manner of work, of the engraver, and of the <sup>c</sup>cunning workman, (or skilled craftsman) and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

(Everything was now ready for the construction of the Tabernacle and of all requisite for its services. We can understand how, especially in view of the work before them, the Sabbath rest should now be once more enjoined. (Exodus 35:2, 3) Then a proclamation was made for voluntary contributions of all that was needful, to which the people responded with such "willing offerings" (35:29), that soon not only "sufficient" but "too much" "for all the work" was gathered. (Exodus 36:5-7) The amount of gold and silver actually used is expressly mentioned in Exodus 38:24-26. The sum total of the gold amounts in present value to at least 131,595l., and that of the silver to about 75,444l., or both together to 207,039l., And it must be borne in mind, that this sum does not indicate the whole amount offered by Israel - only that actually employed. In regard to the silver, either less of it was offered or none at all may have been required, since the 75,444l. in silver represent the exact amount of the "ransom money" (Exodus 30:12) which every Israelite had to pay on their being first numbered (38:26). Nor was it only gold, silver, and other material which the people brought. All "wise-hearted" men and women "whose heart the Lord stirred up" - that is, all who understood such work, and whose zeal was kindled by love for God's sanctuary - busied themselves, according to their ability, under the direction of Bezaleel, the grandson of Hur, and Aholiab, of the tribe of Daniel But what chiefly impresses us in the sacred narrative is the evidence of spiritual devotion, which appeared alike in the gifts and in the labor of the people. "And Moses did look upon all the work, and, behold, they had done it as Jehovah had commanded, even so had they done it: and Moses blessed them." (Exodus 39:43) Under such willing hands, the whole work was completed within an almost incredibly short period. On comparing Exodus 19:1, which fixes the arrival of Israel at Mount Sinai as in the third month (of the first year), with Exodus 40:2, which informs us that the Tabernacle was ready for setting up "on the first day of the first month" (of the second year), we find that an interval of nine months had elapsed. From this, however, must be deducted twice forty days, during which Moses was on the mount, as well as the days when Israel prepared for the covenant, and those when it was ratified and the law given, and also the interval between Moses' first and second stay on the mountain. Thus the whole of the elaborate work connected with the Tabernacle and its services must have been done within six months. And now that "the Tabernacle was reared up, Moses first placed within the Most Holy Place the Ark holding "the testimony," and covered it with the mercy-seat; next, he ranged in the Holy Place, to the north, the table

of shewbread, setting "the bread in order upon it before the Lord;" then, to the south, "the candlestick," lighting its lamps before the Lord; and finally "the golden altar" "before the veil" of the Most Holy Place, "and he burnt sweet incense thereon." All this being done, and the curtain at the entrance to the Tabernacle hung up, (Exodus 40:28) the altar of burnt-offering was placed "by the door of the Tabernacle," and "the laver" between it and that altar, although probably not in a straight line, but somewhat to the side of the altar of burnt-offering. And on the altar smoked the burnt and the meat-offering, and the laver was filled with water, in which Moses, and Aaron, and his sons washed their hands and their feet. All was now quite in readiness means, ordinances, and appointed channels of blessing, and all was in waiting. One thing only was needed; but upon that the meaning and the efficacy of everything else depended. But God was faithful to His promise. As in believing expectancy Israel looked up, "the cloud covered the tent of the congregation, and the glory of Jehovah filled the Tabernacle." Outside, visible to all, rested "upon the tent" that Cloud and Pillar, in which Jehovah had hitherto guided them, and would continue so to do. For, as the cloud by day and the appearance of fire by night tarried over the Tabernacle, the children of Israel "abode in their tents," "and journeyed not." But "when it was taken up," then Israel's camp was speedily broken up, and, journeying, they followed their Divine Leader (comp. Numbers 9:15-23). A constant, visible, and guiding Presence of Jehovah this among His professing people, resting above the outer tent that covered the Tabernacle. But within that Tabernacle itself there was yet another and unapproachable Presence. For "the glory of Jehovah filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the Tabernacle." (Exodus 40:34, 35) Presently it withdrew within the Most Holy Place, into which none could enter but the high-priest once a year, and that on the day and for the purpose of atonement, and where it rested between the cherubim of glory, above the mercy-seat, that covered the ark with the testimony. For "the way into the holiest of all was not yet made manifest." "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:8, 11, 12) Edersheim, Ch 13)

## CHAPTER 36

*Wise hearted men chosen to work on the tabernacle—Liberality of people is restrained.*

1 THEN wrought <sup>a</sup>Bezaleel and Aholiab, and <sup>b</sup>every wise hearted man, (or all the able men) in whom the LORD put <sup>c</sup>wisdom and understanding to know how to work all manner of work <sup>d</sup>for the service (IE in the construction of) of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose <sup>a</sup>heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the <sup>a</sup>offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him <sup>b</sup>free (or freewill) offerings every morning.

4 And all the <sup>a</sup>wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people <sup>a</sup>bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the <sup>a</sup>stuff (or materials) they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle <sup>a</sup>made ten <sup>b</sup>curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of <sup>a</sup>one (or each) curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain <sup>a</sup>from the selvedge (Heb on the outside of the first set) in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty <sup>a</sup>taches (or clasps) of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of <sup>a</sup>the curtain in the coupling, (or the other connecting curtain) and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ¶ And he made <sup>a</sup>boards for the tabernacle of <sup>b</sup>shittim wood, (Heb acacia) standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, <sup>a</sup>equally distant one from another: (Heb which made them fit one to another) thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty <sup>a</sup>sockets (or bases) of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

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

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the <sup>a</sup>two sides. (IE those adjoining the west side)

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

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

33 And he made the middle bar to <sup>a</sup>shoot (or pass) through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a <sup>a</sup>vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 ¶ And he made <sup>a</sup>an (a) hanging (or a screen, or curtain) for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;  
38 And the five pillars of it with their hooks: and he overlaid their <sup>a</sup>chapiters (or capitals or tops of the pillars) and their fillets with gold: but their five sockets were of brass.

## CHAPTER 37

*Bezaleel makes the ark, the mercy seat, and the cherubims—He makes the table, the vessels, and the candlestick; also, the incense altar, the holy anointing oil, and the sweet incense.*

1 AND Bezaleel <sup>a</sup>made the <sup>b</sup>ark of <sup>c</sup>shittim wood: (Heb acacia) two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:  
2 And he overlaid it with pure gold within and without, and made a <sup>a</sup>crown (or border) of gold to it round about.  
3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.  
4 And he made staves of shittim wood, and overlaid them with gold.  
5 And he put the staves into the rings by the sides of the ark, to bear the ark.  
6 ¶ And he made the <sup>a</sup>mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.  
7 And he made two <sup>a</sup>cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;  
8 One cherub on the end on this side, and another cherub on the other end on that side: <sup>a</sup>out of (or of one piece with the) the mercy seat made he the cherubims on the two ends thereof.  
9 And the <sup>a</sup>cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.  
10 ¶ And he made the <sup>a</sup>table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:  
11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.  
12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.  
13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.  
14 <sup>a</sup>Over against (or next to) the border were the rings, the places for the staves to bear the table.  
15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.  
16 And he made the <sup>a</sup>vessels (or utensils) which were upon the table, his dishes, and his spoons, and his bowls, and <sup>b</sup>his covers to cover withal, (Heb the jugs for pouring libations) of pure gold.  
17 ¶ And he made the <sup>a</sup>candlestick of pure gold: of beaten work made he the candlestick; his shaft, and <sup>b</sup>his branch, (or its branches, its cups, etc.) his bowls, <sup>c</sup>his knops, (or its buds) and his flowers, were of the same:  
18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:  
19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.  
20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:  
21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.  
22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.  
 24 *Of* a talent of pure gold made he it, and all the vessels thereof.  
 25 ¶ And he made the incense <sup>a</sup>altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.  
 26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.  
 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves <sup>a</sup>to bear it withal. (or whereby to carry it)  
 28 And he made the staves *of* shittim wood, and overlaid them with gold.  
 29 ¶ And he made the holy anointing oil, and the pure <sup>a</sup>incense of sweet spices, according to the work of the <sup>b</sup>apothecary. (or perfumer)

## CHAPTER 38

*Bezaleel and others make the altar of burnt offerings and all things pertaining to the tabernacle—  
 603,550 men make their offerings.*

1 AND he <sup>a</sup>made the <sup>b</sup>altar of burnt offering *of* <sup>c</sup>shittim wood: (Heb acacia) five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.  
 2 And he made the horns thereof on the four corners of it; the horns thereof were of <sup>a</sup>the same: (or one piece with it) and he overlaid it with <sup>b</sup>brass. (or bronze)  
 3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.  
 4 And he made for the altar a brasen grate of network under <sup>a</sup>the compass (or its rim, or border) thereof beneath unto the midst of it.  
 5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.  
 6 And he made the staves *of* shittim wood, and overlaid them with brass.  
 7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.  
 8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the <sup>a</sup>lookingglasses (or mirrors) *of the women* assembling, which assembled *at* the door of the tabernacle of the congregation.  
 9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:  
 10 Their <sup>a</sup>pillars *were* twenty, and their brasen <sup>b</sup>sockets (or bases) twenty; the hooks of the pillars and their fillets *were of* silver.  
 11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.  
 12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.  
 13 And for the east side eastward fifty cubits.  
 14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.  
 15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.  
 16 All the hangings of the court round about *were of* fine twined <sup>a</sup>linen.  
 17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their <sup>a</sup>chapiters (or capitals, or headwork) *of* silver; and all the <sup>b</sup>pillars of the court *were* filleted with silver.

18 And the <sup>a</sup>hanging (or screen, or curtain) for the gate of the court *was* needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, <sup>b</sup>answerable (or corresponding) to the hangings of the court.

19 And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, *were* of brass.

21 ¶ This is the <sup>a</sup>sum (IE of the items connected with the tabernacle) of the <sup>b</sup>tabernacle, *even* of the <sup>c</sup>tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the <sup>d</sup>Levites, by the hand of <sup>e</sup>Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was <sup>a</sup>occupied (Heb used) for the work in all the work of the holy *place*, even the gold of the <sup>b</sup>offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for every man, *that is*, half a shekel, after the <sup>a</sup>shekel of the sanctuary, for every one <sup>b</sup>that went to be numbered, (or who was numbered in the census) from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the ~~vail~~ (veil); an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

## CHAPTER 39

*Holy garments made for Aaron and the priests—They make the breastplate—Tabernacle of the congregation finished—Moses blesses the people.*

1 AND of the blue, and purple, and scarlet, they <sup>a</sup>made <sup>b</sup>cloths (Heb officiating garments) of service, to do service in the holy *place*, and made the holy <sup>c</sup>garments for Aaron; as the LORD commanded Moses.

2 And he made the <sup>a</sup>ephod (IE a special apron) of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* <sup>a</sup>wires, (or threads) to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* <sup>b</sup>cunning work. (or skillful design)

4 They made shoulderpieces for it, to couple *it* together: by the two edges *was* it coupled together.

5 And the <sup>a</sup>curious (or skillfully woven band) girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx stones inclosed in <sup>a</sup>ouches (or settings) of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first row was* a <sup>a</sup>sardius, (or ruby) a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a <sup>a</sup>ligure, (Heb opal) an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* <sup>a</sup>wreathen work (or intertwined cords) *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an <sup>a</sup>habergeon, (Heb garment of mail) *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined linen.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats *of* fine <sup>a</sup>linen *of* woven work for Aaron, and for his sons,

28 And a <sup>a</sup>mitre (Heb turban) *of* fine linen, and <sup>b</sup>goodly <sup>c</sup>bonnets (Heb caps) *of* fine linen, and linen <sup>d</sup>breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* <sup>a</sup>needlework; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, <sup>a</sup>HOLINESS (or consecrated) TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD <sup>a</sup>commanded Moses, so did they.



33 ¶ And they brought the <sup>a</sup>tabernacle unto Moses, the tent, and all <sup>b</sup>his furniture, (or its implements) his taches, his boards, his bars, and his pillars, and his sockets,  
 34 And the covering of rams' skins dyed red, and the covering of badgers' skins, (Probably porpoise skin or seal skin, waterproof) and the <sup>a</sup>vail of the covering, (or screening veil)  
 35 The ark of the testimony, and the staves thereof, and the mercy seat,  
 36 The table, *and* all the vessels thereof, and the <sup>a</sup>shewbread, (or bread of the presence)  
 37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,  
 38 And the golden altar, and the anointing oil, and the sweet incense, and the <sup>a</sup>hanging (Heb screen for the opening) for the tabernacle door,  
 39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and <sup>a</sup>his foot, (or its base)  
 40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,  
 41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.  
 42 According to all that the LORD commanded Moses, so the children of Israel made all the work.  
 43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

#### CHAPTER 40

*The tabernacle is reared—Aaron and his sons washed and anointed and given an everlasting priesthood—Glory of the Lord fills the tabernacle—A cloud covers the tabernacle by day, and fire rests on it by night.*

1 AND the LORD spake unto Moses, saying,  
 2 On the first day of the first <sup>a</sup>month shalt thou set up the <sup>b</sup>tabernacle of the tent of the <sup>c</sup>congregation.  
 3 And thou shalt put therein the <sup>a</sup>ark of the testimony, and cover the ark with the <sup>b</sup>vail.  
 4 And thou shalt bring in the table, and <sup>a</sup>set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.  
 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and <sup>a</sup>put the hanging of the door to the tabernacle. (Heb set up the screen for)  
 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.  
 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.  
 8 And thou shalt set up the court round about, and hang up the <sup>a</sup>hanging (or screen or curtain) at the court gate.  
 9 And thou shalt take the anointing oil, and anoint the <sup>a</sup>tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.  
 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.  
 11 And thou shalt anoint the laver and <sup>a</sup>his foot, (or its base) and sanctify it.  
 12 And thou shalt bring Aaron and his sons unto the door of the <sup>a</sup>tabernacle of the congregation, (Heb tent of meeting) and wash them with water.  
 13 And thou shalt put upon Aaron the holy garments, and <sup>a</sup>anoint him, and sanctify him; that he may minister unto me in the priest's office.  
 14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt <sup>a</sup>anoint them, as thou didst anoint their father, that they may minister unto me in the <sup>b</sup>priest's office: for their <sup>c</sup>anointing shall surely be <sup>d</sup>an (or for an) <sup>e</sup>everlasting <sup>f</sup>priesthood throughout their <sup>g</sup>generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was <sup>a</sup>reared up.

18 And Moses reared up the tabernacle, and fastened <sup>a</sup>his sockets, (Heb its bases) and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the <sup>a</sup>testimony into the ark, and set the <sup>b</sup>staves (or poles) on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the <sup>a</sup>vail of the covering, (or screening veil and screened...) and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in <sup>a</sup>order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, <sup>a</sup>over against (or opposite) the table, on the side of the tabernacle southward.

25 And he lighted the <sup>a</sup>lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet <sup>a</sup>incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the <sup>a</sup>meat (or meal or cereal) offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, <sup>a</sup>to wash *withal*. (or for washings)

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then <sup>a</sup>a cloud covered the tent of the congregation, and the <sup>b</sup>glory of the LORD <sup>c</sup>filled the <sup>d</sup>tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the <sup>a</sup>cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they <sup>a</sup>journeyed not till the day that it was taken up.

38 For the <sup>a</sup>cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

D&C 84: 19-27: 19 And this greater <sup>a</sup>priesthood administereth the gospel (The priesthood can exist without the Church, but the Church cannot exist without the priesthood. Revelations of the Restoration, p. 591) and holdeth the <sup>b</sup>key of the <sup>c</sup>mysteries of the kingdom, even the key of the <sup>d</sup>knowledge of God. (It is the purpose of the high or holy priesthood to bring the children of God back into his presence both in this life and in the world to come. The ordinances (rites or rituals) of the priesthood are designed to prepare both men and women to stand in the presence of God. Revelations of the Restoration, p.

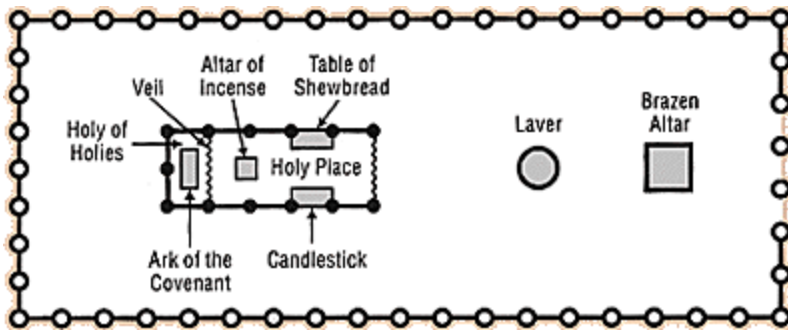
591) 20 Therefore, in the <sup>a</sup>ordinances thereof, the power of <sup>b</sup>godliness is manifest. 21 And without the ordinances thereof, and the <sup>a</sup>authority of the priesthood, the power of godliness is <sup>b</sup>not manifest unto men in the flesh; 22 For without this no <sup>a</sup>man can see the face of God, even the Father, and live. 23 Now this <sup>a</sup>Moses plainly taught to the children of Israel in the wilderness, and sought diligently to <sup>b</sup>sanctify his people that they might <sup>c</sup>behold the face of God; 24 But they <sup>a</sup>hardened their hearts and could not endure his <sup>b</sup>presence; (Moses did not seek to establish an Aaronic order of things, for that order would not bring his people into the presence of God. The Aaronic order came only after the children of Israel had rejected the invitation to stand in God's presence. The "kingdom of priests," to which reference is made, is clearly a kingdom of high priests. What the Lord sought to institute through Moses was a nation of men who had been ordained both "priests and kings" (D&C 76:56). Revelations of the Restoration, p. 593-94) therefore, the Lord in his <sup>c</sup>wrath, for his <sup>d</sup>anger was kindled against them, swore that they should not <sup>e</sup>enter into his rest while in the wilderness, which rest is the fulness of his glory. 25 Therefore, he took <sup>a</sup>Moses out of their midst, and the Holy <sup>b</sup>Priesthood also; (Although the higher or holy priesthood was taken from the children of Israel, Joseph Smith told us that "all the prophets had the Melchizedek Priesthood and were ordained by God himself" (Teachings of the Prophet Joseph Smith, 181). Revelations of the Restoration, p. 594) 26 And the lesser <sup>a</sup>priesthood continued, which priesthood holdeth the <sup>b</sup>key of the <sup>c</sup>ministering of angels (The Melchizedek Priesthood is empowered to bring us into the presence of God. The Aaronic Priesthood possesses the authority by which we may receive the ministering of angels. Thus, it is the right of those holding this priesthood to be instructed and blessed by angels. It is also their right to perform those ordinances that entitle those who do not hold the priesthood to also enjoy the ministering of angels. Revelations of the Restoration, p. 594) and the <sup>d</sup>preparatory gospel; 27 Which <sup>a</sup>gospel is the gospel of <sup>b</sup>repentance and of <sup>c</sup>baptism, and the <sup>d</sup>remission of sins, and the <sup>e</sup>law of <sup>f</sup>carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until <sup>g</sup>John, whom God raised up, being <sup>h</sup>filled with the Holy Ghost from his mother's womb.

Exodus as a type of the Plan of Salvation:

Israel in Canaan	Pre-existence
Egypt	In the world
Bondage to the Egyptians	Sin
Deliverance (Moses)	Repentance and shunning of the world
Red Sea crossing	Baptism
Mt. Sinai	Covenants with God
Wandering in the wilderness	Testing and trials – endure to the end
Promised land (Joshua)	Back in God's presence because of Jesus

The Tabernacle as a type:

When man was sent out of the Garden of Eden, he went to the east of Eden.



The Tabernacle and temple of today is trying to help us do the reverse of the Garden of Eden. We come from the east and go into the Temple and return to the presence of God. The main entrance of the Salt Lake Temple faces east. Not all temples, however, face east.

Today we can go to the temple ourselves and do this. The Israelites could not do it themselves, they had to have someone do it for them. This is what was taken from them on Sinai.

#### OUTER COURT - Telestial

The altar is obedience and sacrifice (broken heart and contrite spirit)

The laver is baptism and the remission of sins

#### HOLY PLACE – Terrestrial

Menorah – Tree of Life – Live by the light of the Holy Ghost

Table of showbread – Sacrament (the table also included wine with the bread)

Altar of incense – Prayers to heaven directly in front of the veil.

Go through the veil – angels on the veil – we must pass by the angels who stand as sentinels guarding the Celestial kingdom

#### HOLY OF HOLIES – Celestial

Ark of the Covenant – Where Christ sits and meets with Moses. He will meet with each of us. Presence of God.

### THE BOOK OF LEVITICUS

The book of Leviticus gets its name from the tribe of Levi, the priesthood tribe of ancient Israel. It can be called Israel's priesthood handbook, for in it are contained the laws and ordinances that governed the duties of the ancient Aaronic Priesthood.

(To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access. Edersheim, Vol 2, Ch 14)

(The book of Leviticus contains direct revelation from God through Moses to Israel. It was the priesthood handbook of that generation. This fact makes the book of great interest, for whenever God

speaks to man He reveals Himself. Through the pages of Leviticus one can come to understand Him and His purpose better. The modern reader may feel the contents of the book are outdated, especially those that deal with blood sacrifice, yet all were designed, as Amulek said, to point to the infinite Atonement of Christ (see Alma 34:14). One scholar noted the following about the various sacrifices and offerings: “The first point, then, which requires our notice is this:—In each offering there are at least *three distinct objects* presented to us. There is the *offering*, the *priest*, the *offerer*. A definite knowledge of the precise import of each of these is absolutely requisite if we would understand the offerings. “What, then, is *the offering*? what *the priest*? What *the offerer*? Christ is the offering, Christ is the priest, Christ is the offerer. Such and so manifold are the relations in which Christ has stood for man and to man, that no one type or set of types can adequately represent the fulness of them. Thus we have many distinct classes of types, and further variations in these distinct classes, each of which gives us one particular view of Christ, either in His character, or in His work, or person. But see Him as we may for sinners, He fills more than one relation. This causes the necessity of many emblems. First He comes as offerer, but we cannot see the offerer without the offering, and the offerer is Himself the offering, and He who is both offerer and offering is also the priest. As man under the law, our substitute, Christ, stood for us towards God as offerer. He took ‘the body prepared for Him’ as His offering, that in it and by it He might reconcile us to God. Thus, when sacrifice and offering had wholly failed,—when at man’s hand God would no more accept them,—‘then said He, Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O God: yea, Thy law is within my heart.’ Thus His body was His offering: He willingly offered it; and then as priest He took the blood into the holiest. As *offerer*, we see Him *man under the law*, standing our substitute, for us to fulfil all righteousness. As *priest*, we have Him presented as *the mediator*, God’s messenger between Himself and Israel. While as *the offering* He is seen *the innocent victim*, a sweet savour to God, yet bearing the sin and dying for it. “Thus in the selfsame type *the offerer* sets forth Christ *in His person*, as the One who became man to meet God’s requirements: *the offering* presents Him *in His character and work*, as the victim by which the atonement was ratified; while the *priest* gives us a third picture of Him, *in His official relation*, as the appointed mediator and intercessor. Accordingly, when we have a type in which the *offering* is most prominent, the leading thought will be Christ the victim. On the other hand, when the *offerer* or *priest* predominates, it will respectively be Christ as man or Christ as mediator.” (Jukes, *Law of the Offerings*, pp. 44–45.))

(The Apostle Paul taught that the law of Moses was a “schoolmaster to bring us unto Christ” (Galatians 3:24). In other words, the purpose of the law of Moses was to help the Israelites focus their attention on principles that would point them to Jesus Christ (see Jacob 4:4–5; Jarom 1:11; Alma 34:13–14). The law of Moses was very strict and required many specific performances designed to help the children of Israel continually remember God and their duty toward Him. For example, killing an animal as a sacrifice for sin reminded an individual that the consequences of sin are “deadly.” On the other hand, the innocent animal who died in the place of the person who sinned also served as a symbol of what would occur when the sinless Savior would come to earth and have His blood shed for us, saving us from sin. Leviticus 1 gives instructions for a burnt offering. The priests made this offering twice a day. Individuals could also make a burnt offering to show their devotion and commitment to God. Many of the instructions concerning the burnt offering are the same as for other offerings explained in Leviticus. The biggest difference between the burnt offering and other offerings is that to make a burnt offering the entire animal was burned on the altar, symbolizing total commitment or surrender to God. As you read, think about different ways the burnt offering can teach us about the Atonement of Jesus Christ and how it reminded the Israelites of their duty to God. Leviticus 2–7 describes in detail the different sacrifices the Israelites were to offer. Leviticus 2 describes the meat, or meal, offering. Leviticus 3 describes the peace offering. Leviticus 4–5 describes the different kinds of sin and trespass offerings. Leviticus 6–7 contains additional instructions concerning all of the various offerings. Student Guide, 56-57)

## SCRIPTURES:

### THE THIRD BOOK OF MOSES CALLED LEVITICUS CHAPTER 1

*Sacrifices of animals without blemish made as an atonement for sins—Burnt offerings are a sweet savour unto the Lord.*

1 AND the LORD <sup>a</sup>called unto <sup>b</sup>Moses, and spake unto him out of the <sup>c</sup>tabernacle of the congregation, (Heb tent of meeting) saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a <sup>a</sup>burnt <sup>b</sup>sacrifice of the herd, let him offer a male <sup>c</sup>without <sup>d</sup>blemish: (Heb whole, sound) he shall offer it of his own <sup>e</sup>voluntary will at the door of the tabernacle of the congregation before the LORD. (The Hebrew word translated “without blemish” means to be sound or whole. In addition to this requirement, all sacrificial animals had to meet two other requirements. They had to be of the category that the Lord declared clean (see Leviticus 11), and they also had to be from domesticated herds and flocks (see Leviticus 1:2). “In the clean animals, which he had obtained by his own training and care, and which constituted his ordinary live-stock, and in the produce obtained through the labour of his hands in the field and vineyard, from which he derived his ordinary support, the Israelite offered . . . the food which he procured in the exercise of his God-appointed calling, as a symbol of the spiritual food which endureth unto everlasting life [see John 6:27; 4:34], and which nourishes both soul and body for imperishable life in fellowship with God. . . . In this way the sacrificial gifts acquire a representative character, and denote the self-surrender of a man, with all his labour and productions, to God.” (Keil and Delitzsch, *Commentary*, 1:2:275–76.) This offering was to be “voluntary” (Leviticus 1:3). It was not forced, but served as a free expression of gratitude on the part of the individual. Anything less would violate a basic principle of free will offerings (see Moroni 7:6–10).)

4 And he shall put his <sup>a</sup>hand upon the head of the burnt offering; and it shall be <sup>b</sup>accepted for him to make <sup>c</sup>atonement for him. (The laying on of hands was an important part of every sacrifice. “This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin and prayer. It was thus done. The sacrifice was so turned that the person confessing looked towards the west, while he laid his hands between the horns of the sacrifice, and if the sacrifice was brought by more than one, each had to lay on his hands. It is not quite a settled point whether one or both hands were laid on; but all are agreed that it was to be done ‘with one’s whole force’—as it were, to lay one’s whole weight upon the substitute.” (Edersheim, *The Temple*, pp. 113–14.) This practice shows that the sacrifice had a dual symbolism. First and foremost, it represented the only sacrifice that could ultimately bring peace and remission of sins, namely that of Jesus Christ. But the laying on of hands showed a transfer of identity; that is, the offerer put his own identity upon the sacrificial animal. Thus, the slaying of the animal implied symbolically one of two things, depending on the kind of offering. First, it implied that the sinful self, the “natural man,” as King Benjamin called it (see Mosiah 3:19), was put to death in order that the spiritual person could be reborn. Paul used this terminology in Romans 6:1–6, and the baptismal font is compared to a grave in Doctrine and Covenants 128:13. Why? Because the “old man” of sin is buried there (Romans 6:6). Second, if it was not a sin offering, the death of the animal would imply a giving up of one’s life, that is, a total sacrifice of one’s self to God. The word translated “atonement” comes from a Hebrew word meaning “to cover over or hide.” The connotation is not that the sin no longer exists but that the sin has been covered over, or, more scripturally, blotted out before God

through His grace or loving kindness (see Alma 7:13). That is to say, the power of sin to separate man from God has been taken away (see Keil and Delitzsch, *Commentary*, 1:2:276). Thus, the word *at-one-ment* was used to show that man becomes one with God again. Institute Manual, 164)

5 And he shall kill the <sup>a</sup>bullock (Heb offspring of the cattle, or calf) before the LORD: and the priests, Aaron's sons, shall bring the blood, and <sup>b</sup>sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation. (Of all the elements of the ordinance of sacrifice, nothing played a more prominent part than the administration of the blood of the offering. The manner of its offering was minutely specified by the Lord. Depending on the offering, the blood was dabbed upon the horns of the altar, sprinkled or splashed upon all four sides of the altar, or dumped out at the base of the altar. The Lord chose blood to dramatize the consequences of sin and what was involved in the process of forgiveness and reconciliation. Therefore, blood symbolized both life (see Leviticus 17:11) and the giving of one's life. Death is the consequence of sin and so the animal was slain to show what happens when man sins. Also, the animal was a type of Christ. Through the giving of His life for man, by the shedding of His blood, one who is spiritually dead because of sin can find new life. Out of this truth grows a spiritual parallel: "As in Adam, or by nature, all men fall and are subject to spiritual death, so in Christ and his atoning sacrifice all men have power to gain eternal life" (McConkie, *The Promised Messiah*, p. 259). The purpose of the shedding of blood was to bring expiation, or atonement (see Leviticus 17:11; Hebrews 9:22). As noted in Reading 14-5, the Hebrew verb which is translated by the English word *atonement* means "to cover." Thus, the smearing, splashing, or daubing of blood "covered" sins and thus brought about atonement. There is a beautiful paradox in the idea that the righteous are those "whose garments are white through the blood of the Lamb" (Ether 13:10; see Alma 5:21). It is the blood of Christ that covers sins and makes us pure so that we can receive at-one-ment with God. Thus, the blood was a symbol for the whole process by which we become reconciled with God. "From all of this it is apparent that those in Israel who were spiritually enlightened knew and understood that their sacrificial ordinances were in similitude of the coming death of Him whose name they used to worship the Father, and that it was not the blood on their altars that brought remission of sins, but the blood that would be shed in Gethsemane and on Calvary" (McConkie, *The Promised Messiah*, p. 258). Institute Manual, 164)

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of <sup>a</sup>Aaron the priest shall put fire upon the altar, and lay the wood in <sup>b</sup>order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the <sup>a</sup>priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a <sup>b</sup>sweet savour unto the LORD. (The unique aspect of the burnt offering was the dividing of the animal into various parts and the washing of the inwards and legs of the bullock in water. Yet it is this very thing which gave this sacrifice its own significance apart from the others. One author described the symbolism thus: "Man's duty to God is not the giving up of one faculty, but the entire surrender of all. So Christ sums up the First Commandment,—all the mind, all the soul, all the affections. 'Thou shalt love the Lord thy God with *all thy heart*, and with *all thy soul*, and with *all thy mind*.' I cannot doubt that the type refers to this in speaking so particularly of the parts of the Burnt-offering; for 'the head,' 'the fat,' 'the legs,' 'the inwards,' are all distinctly enumerated. 'The head' is the well-known emblem of *the thoughts*; 'the legs' the emblem of *the walk*; and 'the inwards' the constant and familiar symbol of *the feelings and affections of the heart*. The meaning of 'the fat' may not be quite so obvious, though here also Scripture helps us to the solution. It represents the energy not of one limb or faculty, but *the general health and vigour of the whole*. In Jesus these were all surrendered, and all without spot or blemish. Had there been but one thought in the mind of Jesus which was not perfectly given to God;—had there been but one affection in the heart of Jesus which was not yielded to His Father's will;—had there been one step in the walk of Jesus which was taken not for God, but for His own pleasure;—then He could not have offered Himself or been accepted as 'a whole burnt-

offering to Jehovah.’ But Jesus gave up all: He reserved nothing. All was burnt, all consumed upon the altar.” (Jukes, *Law of the Offerings*, pp. 63–64.) The washing of the inwards and legs suggests the need for one to be spiritually pure not only in what he does but also in what he desires (see Ephesians 5:26; Jukes, *Law of the Offerings*, p. 71). Taken together, these things reveal the quality of the life the Lord lives. His feelings, thoughts, activities, and whole life were placed in submission to God. At the same time, the sacrifice stressed the idea that only when the offerer yields himself to God is his life sweet or satisfying to the Lord. Institute Manual, 164-65)

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male <sup>a</sup>without blemish. (Heb whole, sound)

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a <sup>a</sup>burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of <sup>a</sup>turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. (Acceptable sacrifices were from these groups: a male ox or bull, a male sheep or goat, a turtle dove or pigeon. The economic situation of the individual determined which animal was sacrificed. That each of these animals was totally acceptable to God is indicative of His mercy. With Him it is not the gift that counts but the intent of the giver’s heart. Institute Manual, 165)

## CHAPTER 2

*How offerings of flour with oil and incense are made.*

1 AND when any will offer <sup>a</sup>a meat offering (or the evening sacrifice) unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put <sup>b</sup>frankincense thereon: (The word translated “meat offering” is a Hebrew word meaning “a gift” (Wilson, *Old Testament Word Studies*, s.v. “meat,” p. 271). Used in a sacrificial sense, the word refers to a gift of grain, flour, or breads. (One meaning of the word *meat* is “food.”) Through this offering the individual acknowledged God as the giver of all things and surrendered what had been designated (that is, the fruit of the field) in supplication for power to fulfill his duty. Wheat, or products made from wheat, with the addition of oil, frankincense, and salt constituted each offering (see vv. 1, 13). In each case the wheat had to be prepared in some way. “Fine flour” (vv. 4, 5, 14) required the greatest effort in an age when grain was ground mostly by hand. Thus, the offerer’s time, symbolic of his whole life, was invested in the offering. The bringing together of the oil, frankincense, and grain in this offering is instructive (see v. 1). Oil was used in the scriptures to symbolize the Holy Ghost (see D&C 45:56–57), grain to symbolize the word of God (see Mark 4:14), and frankincense to symbolize prayer (see Revelation 8:3). As man was meant to live physically by eating bread, so too was he meant to live spiritually in Christ by partaking of the word and Spirit of the Lord through prayer. Only a portion of the offering was burned (see Leviticus 2:2, 9). This requirement was true of all the offerings except the sin offering and burnt offering. The remaining portion became the property of the priests, and they were allowed to share it with members of their families (see vv. 3,



10). In this way the priesthood was supported by the Lord during their time of service. Those portions of the sacrifice that were burned were designated as “holy,” whereas those portions to be eaten were designated as “most holy” (vv. 3, 10). The distinction appears to be a safeguard. Little could happen to the portion of the sacrifice that was burned, but the portion that was left, if not carefully guarded, could be desecrated. The oblation of first fruits was not a sacrifice but rather a gift of thanks and praise to the Lord for the harvest (see v. 12). If the offerer wanted to use a portion of this oblation as a meat offering, the Lord designated how it was to be done (see vv. 14–16). Institute Manual, 165)

2 And he shall bring it to Aaron’s sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the <sup>a</sup>meat offering *shall be* <sup>b</sup>Aaron’s and his sons’: *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering <sup>a</sup>baken in the oven, *it shall be* <sup>b</sup>unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron’s and his sons’: *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with <sup>a</sup>leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. (The prohibition against leaven also extended to honey. The ability of these elements to produce fermentation and spoilage made them excellent symbols of corruption, something which had no place in the refining and purifying effects of the law which the sacrifices symbolized (see Reading 10-7). “Whilst leaven and honey were forbidden to be used with any kind of [meat] because of their producing fermentation and corruption, salt on the other hand was not to be omitted from any sacrificial offering. ‘*Thou shalt not let the salt of the covenant of thy God cease from thy meat-offering,*’ *i.e.* thou shalt never offer a meat-offering without salt. The meaning which the salt, with its power to strengthen food and preserve it from putrefaction and corruption, imparted to the sacrifice, was the unbending truthfulness of that self-surrender to the Lord embodied in the sacrifice, by which all impurity and hypocrisy were repelled. The salt of the sacrifice is called the salt of the covenant, because in common life salt was the symbol of the covenant; treaties being concluded and rendered firm and inviolable, according to a well-known custom of the ancient Greeks . . . which is still retained among the Arabs, by the parties to an alliance eating bread and salt together, as a sign of the treaty which they had made. As a covenant of this kind was called a ‘covenant of salt,’ equivalent to an indissoluble covenant [Numbers 18:19; 2 Chronicles 13:5], so here the salt added to the sacrifice is designated as salt of the covenant of God, because of its imparting strength and purity to the sacrifice, by which Israel was strengthened and fortified in covenant fellowship with Jehovah.” (Keil and Delitzsch, *Commentary*, 1:2:295.)

12 ¶ As for the oblation of the <sup>a</sup>firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer <sup>a</sup>salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

### CHAPTER 3

*Peace offerings made with animals without blemish, whose blood is sprinkled on altar—Israel forbidden to eat fat or blood.*

1 AND if his oblation *be* a <sup>a</sup>sacrifice of peace <sup>b</sup>offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it <sup>c</sup>without blemish (Heb whole, sound) before the LORD. (The name of this sacrifice in Hebrew is *shelamim*, a plural form of *shalom*, or “peace.” “The plural denotes the entire round of blessings and powers, by which the salvation or integrity of man in his relation to God is established and secured. The object of the *shelamim* was invariably salvation: sometimes they were offered as an embodiment of thanksgiving for salvation already received, sometimes as a prayer for the salvation desired; so that they embraced both supplicatory offerings and thank-offerings, and were offered even in times of misfortune, or on the day on which supplication was offered for the help of God.” (Keil and Delitzsch, *Commentary*, 1:2:299.) Female animals were allowed to be used as peace offerings (see vv. 1, 6), but they still had to be without blemish. No birds could be used. Only the fat and kidneys of this offering were burned. This action fulfilled the purpose of the sacrifice since the fat (as noted in Reading 14-7) was indicative of the well-being of the whole animal. It came to represent the consecration of the whole life of the individual to God. A species of sheep common in the Near East has a very fat tail. This fact seems to explain the Lord’s instructions about the “rump” (v. 9) and implies that the whole tail was to be offered up (see Wilson, *Old Testament Word Studies*, s.v. “rump,” p. 363). InSTITUTE Manual, 166)

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and <sup>a</sup>Aaron’s sons the priests shall <sup>b</sup>sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without <sup>a</sup>blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron’s sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the <sup>a</sup>food of the offering made by <sup>b</sup>fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,  
 15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.  
 16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's.  
 17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither <sup>a</sup>fat nor <sup>b</sup>blood.

## CHAPTER 4

*Sinners are forgiven through sin offerings of animals without blemish—Priests thereby make an atonement for sins of the people.*

1 AND the LORD spake unto Moses, saying,  
 2 Speak unto the children of Israel, saying, If a soul shall sin <sup>a</sup>through <sup>b</sup>ignorance (IE in error, or inadvertently) against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them: (The Hebrew word *chata't*, used for this sacrifice, comes from a root meaning “to miss, not to hit the mark” or “to stumble and fall” (Wilson, *Old Testament Word Studies*, s.v. “sin,” p. 395). The word interpreted “ignorance” means “to err” (s.v “ignorance,” p. 225). Thus, the sins which were expiated by this offering were those committed by mistake, error, or oversight; that is, sins committed unintentionally. In other words, this offering covered those sins which came from weakness of the flesh as opposed to those committed deliberately while in a state of rebellion. This sacrifice illustrates the fact that sin, even when not deliberately committed, places one under the demands of justice. The prophet-king Benjamin explained, “For behold, and also [Christ’s] blood atoneth for the sins of those . . . who have died not knowing the will of God concerning them, or who have ignorantly sinned” (Mosiah 3:11). For this offering, the offerer was allowed to bring many different kinds of offerings (see Leviticus 4:3, 13–14, 22–23, 27–28; 5:6–7, 11–12). From your understanding of the law of Moses, why do you think the Lord allowed so many acceptable offerings to expiate sins of ignorance? Institute Manual, 166)  
 3 If the priest that is anointed do <sup>a</sup>sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a <sup>b</sup>young bullock (or male calf) without blemish unto the LORD for a <sup>c</sup>sin <sup>d</sup>offering.  
 4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD.  
 5 And the priest that is anointed shall take of the bullock’s <sup>a</sup>blood, and bring it to the tabernacle of the congregation:  
 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.  
 7 And the priest shall put *some* of the blood upon the <sup>a</sup>horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall <sup>b</sup>pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. (The blood of all offerings was the direct symbol of expiation or atonement (see Reading 14-6). The number seven was a symbol of perfection (the number coming from the Hebrew root meaning “whole” or “complete”, and also, probably, from the idea of the Creation being completed in seven days). Thus seven became a symbol of the covenant. (See, for example, Douglas, *New Bible Dictionary*, s.v. “numbers,” p. 898.) Through sin, Israel stood in danger of losing their covenant relationship with Jehovah. Indeed, they were sinners and those sins were ever before the Lord. Though Israel might forget them, God could not. Nevertheless, just as unforgettable was the fact that Christ had atoned for those

sins which resulted, not from rebellion, but from weaknesses of the flesh. The blood of the sin offering (symbolic of the Atonement of the Lord), when taken within the veil by the high priest, remained there where it was ever present before the eye of God (see Jukes, *Law of the Offerings*, pp. 153–54). The horns on the altar of sacrifice and the altar of incense were a symbol of power (perhaps because many animals with horns have greater power; see Fallows, *Bible Encyclopedia*, s.v. “horn,” 2:827; see also Psalm 75:4, 10; Jeremiah 48:25; Habakkuk 3:4 for examples of the use of horns as symbols of power). Thus, the horns on the altars suggested symbolically that in these two altars there was power to save. (In Luke 1:69 Christ is called the “horn of salvation.”) To put the blood of the sin offering on the horns of the altar of incense signified that the atoning blood had power to make Israel’s prayers to God more effectual. Institute Manual, 166-67)

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the <sup>a</sup>bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth <sup>a</sup>without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. (The offering of the fat and inwards upon the altar demonstrated that the offering itself was acceptable to God. Because this sacrifice represented the effects of sin, however, the offering itself could not come upon the altar. It may be puzzling at first that Christ could be typified as a sin offering. Again, Jukes offered valuable insight into how the sin offering differed from the sweet savor offering (the burnt offering, meat offering, and peace offering). “Hitherto we have met no thought of Sin in the offerings. The Burnt-offering, the Meat-offering, and the Peace-offering, much as they differed, were yet alike in this, that in each of them the offering was the presentation of something which was sweet to Jehovah, an oblation to satisfy His holy requirements, and in the acceptance of which He found grateful satisfaction. But here, in the Sin and Trespassofferings, we read of Sin in connexion with the offering. Here is confessed sin, judged sin, sin requiring sacrifice and blood-shedding; yet sin atoned for, blotted out, and pardoned. . . . “ . . . The Sin-offering shews that sin has been judged, and that therefore the sense of sin, if we believe, need not shake our sense of safety. Sin is indeed here pre-eminently shewn to be exceeding sinful, exceeding hateful, exceeding evil before God: yet it is also shewn to have been perfectly met by sacrifice, perfectly borne, perfectly judged, perfectly atoned for. . . . “ . . . The sweet-savour offerings are, as we know, Christ in perfectness offering Himself for us to God *without sin*: the others, on the contrary, as we shall see, represent Him as offering Himself as our representative for *sin*.” (Jukes, *Law of the Offerings*, pp. 137–39.) The atoning sacrifice which began in Gethsemane and ended on Golgotha the next day could be thought of as an offering for sin, for that was its purpose. Elder James E. Talmage wrote: “Christ’s agony in the garden is unfathomable by the finite mind, both as to intensity and cause. . . . He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. . . . “In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world.” (*Jesus the Christ*, p. 613.) In other words, to pay the demands of justice, Christ stood before the law as though He were guilty of all sins, even though He was guilty of none. He became a sin offering for all mankind. This sacrifice involved more than the suffering in the Garden of Gethsemane. The completion of the sacrifice took place on the cross outside the city walls. Thus, Paul saw in Christ’s sacrifice a fulfillment of the typology of the sin offering being burned outside the camp: “For the bodies

of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” (Hebrews 13:11–13.) Institute Manual, 167)

13 ¶ And if the whole congregation of Israel sin through <sup>a</sup>ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are <sup>b</sup>guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall <sup>a</sup>offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the <sup>a</sup>congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock’s blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an <sup>a</sup>atonement for them, and it shall be <sup>b</sup>forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is a sin offering for the congregation.*

22 ¶ When a <sup>a</sup>ruler (or president, or prince) hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his <sup>a</sup>sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: *it is a sin offering.*

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. (The blood of the sin offering for the ruler and common people was not sprinkled upon the sides of the brazen altar but, rather, dabbed upon its horns. The horns symbolized the might and power of Jehovah (see Reading 14-13). Placing the expiating blood upon them suggested that forgiveness could come only through the power of God. Institute Manual, 167)

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an <sup>a</sup>atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people sin through <sup>a</sup>ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an <sup>a</sup>atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

## CHAPTER 5

*People to confess and make amends for their sins—Forgiveness comes through a trespass offering—Priests thereby make an atonement for sin.*

1 AND if a soul sin, and hear the voice of <sup>a</sup>swearing, (IE an oath, or curse) and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall <sup>b</sup>bear his iniquity. (These verses are a continuation of the requirements for a sin offering. The sins specified here as needing expiation are those of omission (failure to report a crime one has witnessed), oversight (unconscious defilement), and rashness (thoughtless oath making). Though referred to as trespass offerings (see v. 6), this sacrifice should not be confused with the trespass offering proper discussed in Leviticus 5:14–19. The trespass offering here is to atone for those acts which came under the sin offering (ignorance, minor offenses, and ceremonial uncleanness). Institute Manual, 167)

2 Or if a soul touch any <sup>a</sup>unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if it be* hidden from him; he also shall be unclean, and <sup>b</sup>guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul <sup>a</sup>swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall <sup>a</sup>confess that he hath sinned in that *thing*:

6 And he shall bring his <sup>a</sup>trespass offering (Heb guilt sacrifice) unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not <sup>a</sup>able to bring a lamb, then he shall bring for his trespass, which he hath committed, two <sup>b</sup>turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin offering.

10 And he shall offer the second *for* a burnt offering, according to <sup>a</sup>the manner: (Heb the statute) and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: *it is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a <sup>a</sup>meat offering. (IE evening sacrifice)

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his <sup>a</sup>trespass unto the LORD a ram without blemish out of the flocks, <sup>b</sup>with thy estimation by shekels of silver, (IE by your valuation in weights of silver) after the shekel of the sanctuary, for a trespass offering:

16 And he shall make <sup>a</sup>amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the <sup>b</sup>trespass offering, and it shall be forgiven him. (“In the case of sin—that is, our sinful nature, where no actual robbery or wrong had been committed against any one—justice would be fully satisfied by the death and suffering of the sinner. But the mere suffering and death of the sinner would not make satisfaction for the wrong of trespass. For the victim merely to die for trespass, would leave the injured party a loser still. The trespasser indeed might be punished, but the wrong and injury would still remain. The trespasser's death would not repair the trespass, nor restore those rights which another had been robbed of. Yet, till this was done, atonement or satisfaction could scarcely be considered perfect. Accordingly, to make satisfaction in the Trespass offering, there is not only judgment on the victim, but restitution also: the right of which another had been defrauded is satisfied; the wrong fully repaid.” (Jukes, *Law of the Offerings*, p. 179.)

17 ¶ And if a soul <sup>a</sup>sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall <sup>b</sup>bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD. (The Book of Mormon prophets taught that those who have not been “born of the Spirit” or “changed from their carnal and fallen state” (Mosiah 27:24–25) are in “rebellion against God” and indeed are “an enemy to God” (Mosiah 16:5; see also 3:19). This fallen or sinful nature, termed the “natural man” (Mosiah 3:19) is a serious state. This “natural man” must be considered in an attempt to distinguish between the sin offering and the trespass offering. “With our shortsightedness, our inability to see beyond the surface, we naturally look *at what man does* rather than *at what he is*; and while we are willing to allow that *he does* evil, we perhaps scarcely think that *he is* evil. But God judges *what we are* as well as *what we do*; *our sin*, the sin in us, as much as *our trespasses*. In His sight sin in us, *our evil nature*, is as clearly seen as our trespasses, which are but *the fruit* of that nature. . . . “Now the distinction between the Sin and Trespass offerings is just this:—the one is for sin in our nature [i.e., the “natural man”] the other for the fruits of it. And a careful examination of the particulars of the offerings is all that is needed to make this manifest. Thus in the Sin-offering *no particular act* of sin is mentioned, but *a certain person* is seen standing confessedly as a sinner: in the Trespass-offering *certain acts* are enumerated, and *the person* never appears. In the Sin-offering I see a person who needs atonement, offering an oblation *for himself* as a sinner: in the Trespass-offering I see certain acts which need atonement, and the offering offered *for these particular offences*.” (Jukes, *Law of the Offerings*, pp. 148–49.) Institute Manual, 167-68)

## CHAPTER 6

*People first make restitution for sin, then offer a trespass offering, and thereby gain forgiveness, through atonement made by priests.*

1 AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and <sup>a</sup>lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is <sup>a</sup>guilty, that he shall <sup>b</sup>restore that which he took violently away, or the thing which he hath <sup>c</sup>deceitfully gotten, or that which was delivered him to keep, or the <sup>d</sup>lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

**(Restore that which was taken wrongfully plus more for interest or suffering.)**

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the <sup>a</sup>law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen <sup>a</sup>garment, and his linen <sup>b</sup>breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other <sup>a</sup>garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace <sup>a</sup>offerings. **(Somebody had to keep the fires burning always.)**

13 The fire shall ever be burning upon the altar; it shall never go out. **(The first fire on the first altar made under Moses' direction was kindled by direct action of Jehovah (see Leviticus 9:23–24). It was the duty of the priest to keep this fire burning, symbolizing the continuation of the covenant which made the ordinance of sacrifice everlastingly valid. Also, as explained in Reading D-5, the fire symbolized the cleansing power of the Holy Spirit, which is never extinguished. Institute Manual, 168)**

14 ¶ And this *is* the law of the <sup>a</sup>meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall <sup>a</sup>Aaron and his sons eat: with unleavened bread shall it be eaten in the holy <sup>b</sup>place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with <sup>a</sup>leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for <sup>a</sup>a meat offering **(IE a continual meal offering)** perpetual, half of it in the morning, and half thereof at night.



21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the <sup>a</sup>sin offering be killed before the LORD: *it is* most holy.

26 The priest that offereth it for sin shall <sup>a</sup>eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be <sup>a</sup>broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: *it is* most holy.

30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to <sup>a</sup>reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

## CHAPTER 7

*Laws governing various sacrifices set forth—Israel forbidden to eat fat or blood—They worship by sacrifice—Through sacrifice they gain forgiveness, make vows, consecrate their property, render thanks, and are reconciled to God.*

1 LIKEWISE this *is* the <sup>a</sup>law of (Heb teaching concerning) the trespass offering: *it is* most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: *it is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten <sup>a</sup>in the holy place: (Heb in a holy place) *it is* most holy.

7 As the <sup>a</sup>sin offering *is*, so *is* the <sup>b</sup>trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the <sup>a</sup>sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a <sup>a</sup>thanksgiving, then he shall offer with the sacrifice of <sup>b</sup>thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 <sup>a</sup>And of it he shall offer one out of the whole oblation *for an* heave offering unto the LORD, (Heb And of it he shall sacrifice one for every sacrifice that is due to the Lord.) *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be <sup>a</sup>eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a <sup>a</sup>voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be <sup>a</sup>accepted, neither shall it be imputed unto him that offereth it: it shall be an <sup>b</sup>abomination, and the soul that eateth of it shall <sup>c</sup>bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be <sup>a</sup>cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be <sup>a</sup>cut off from his people.

22 ¶ And the LORD <sup>a</sup>spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that <sup>a</sup>dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the <sup>a</sup>fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people. (Once the fat, kidneys, breast, and upper part of the back leg were removed, the rest of the animal was returned to the offerer. Upon returning home, he used it in preparing a feast to which his family, friends, and the poor were invited. Since the sacrifice served as a major part of this feast, birds were not acceptable because they provided too little meat. This feast became a holy covenant meal participated in with joy and thanksgiving because it represented fellowship with the Lord. The earthly food symbolized the spiritual power through which the Lord satisfied and refreshed His Saints and led them to victory over all their enemies. All participants shared in this offering. The Lord specified His portion, that which was given to the priest, and that shared by the family. Therefore, all enjoyed the spirit of the fellowship meal just as all partake of the work of Christ in bringing about salvation to the faithful and victory over death and hell. To knowingly partake of the peace offering while in a condition of uncleanness was grounds for excommunication (see v. 21). One cannot be in a state of sin and be at peace with God at the same time. Institute Manual, 169)

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be <sup>a</sup>Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for an* (a) heave offering of the sacrifices of your peace offerings. (IE a contribution)

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right <sup>a</sup>shoulder <sup>b</sup>for *his* part. (Heb as a present)

34 For the wave breast and the <sup>a</sup>heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. (The Lord declared that two portions of the animal would be the priest's. The first was the heave offering, which was the upper portion of the back leg. The term *heave* means, in Hebrew, "to lift off or remove." This portion was given by the offerer to the priest in payment for his assistance. The "wave breast" (v. 34) was the brisket or lower chest. This choice piece of meat, along with the fat and kidneys, was the Lord's. The brisket was presented to the Lord through the act of waving. To do this the priest placed the offering in the hands of the offerer and then placed his own hands beneath it. They then moved the brisket in a horizontal motion toward the altar (symbolically transferring to the Lord) and then back again, representing God's acceptance of the offering and its transference to his servant the priest. (See Keil and Delitzsch, *Commentary*, 1:2:330.)

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the <sup>a</sup>priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he <sup>a</sup>anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

(Elder M. Russell Ballard said: "Reflecting upon our Church history has focused my mind on the eternal nature of the law of sacrifice, which is a vital part of the gospel of Jesus Christ. "There are two major, eternal purposes for the law of sacrifice that we need to understand. These purposes applied to Adam, Abraham, Moses, and the New Testament Apostles, and they apply to us today as we accept and live the law of sacrifice. The two major purposes are to test and prove us and to assist us in coming unto Christ. . . . "While the primary purpose of the law of sacrifice continued to be that of testing and assisting us to come unto Christ, two adjustments were made after Christ's ultimate sacrifice. First, the ordinance of the sacrament replaced the ordinance of sacrifice; and second, this change moved the focus of the sacrifice from a person's animal to the person himself. In a sense, the sacrifice changed from the offering to the offerer. . . . " . . . After his mortal ministry, Christ elevated the law of sacrifice to a new level. In describing how the law of sacrifice would continue, Jesus told his Nephite Apostles that he would no longer accept burnt offerings, but that his disciples should offer 'a broken heart and a contrite spirit' (3 Nephi 9:19–20; see also D&C 59:8, 12). Instead of the Lord requiring a person's animal or grain, now the Lord wants us to give up all that is ungodly. This is a higher practice of the law of sacrifice; it reaches into the inner soul of a person. Elder Neal A. Maxwell described it this way: 'Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!' (in Conference Report, Apr. 1995, 91; or *Ensign*, May 1995, 68). "How is it that we show the Lord that we have symbolically put ourselves upon today's sacrificial altar? We show the Lord we are willing to live the law of sacrifice today by living the first great commandment. Jesus said: "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. "'This is the first and great commandment' (Matthew 22:37–38). "When we overcome our own selfish desires and put God first in our lives and covenant to serve him regardless of the cost, then we are living the law of sacrifice. One of the best ways to keep the first great commandment is to keep the second great commandment. The Master himself taught that 'inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' (Matthew 25:40) and that 'when ye are in the service of your fellow beings ye are only in the service of your God' (Mosiah 2:17). Sacrifice is a demonstration of pure love. The degree of our love for the Lord and for our

fellowman can be measured by what we are willing to sacrifice for them” (*The Law of Sacrifice* [address to religious educators, 13 Aug. 1996], 1, 5–6.)

## THE DOCTRINE AND COVENANTS SECTION 13

*Ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood along the bank of the Susquehanna River, near Harmony, Pennsylvania, May 15, 1829. HC 1: 39–42. The ordination was done by the hands of an angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angel explained that he was acting under the direction of Peter, James, and John, the ancient apostles, who held the keys of the higher priesthood, which was called the Priesthood of Melchizedek. The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. See also Section 27: 7, 8, 12. (This is an extract from the Prophet’s history as recorded in Joseph Smith – History 1:66-75)*

*Keys and powers of Aaronic Priesthood are set forth.*

1 UPON you my fellow servants, in the name of Messiah I <sup>a</sup>confer the <sup>b</sup>Priesthood of Aaron, which holds the <sup>c</sup>keys of the ministering of <sup>d</sup>angels, and of the gospel of <sup>e</sup>repentance, and of <sup>f</sup>baptism by immersion for the remission of sins; (In stating that the Aaronic Priesthood "holds the keys" of the gospel of repentance, etc., reference is being made to the rights and privileges associated with the authority of the Aaronic Priesthood and not to the directing keys of the priesthood. This is a second and more general usage of the word "key" as used in the scriptures. It is with this broader sense of the word "key" in mind that, in response to the question "What is a key?" Joseph F. Smith explained, "It is the right or privilege which belongs to and comes with the Priesthood. . . . It is the right to enjoy the blessing of communication with the heavens, and the privilege and authority to administer in the ordinances of the gospel of Jesus Christ, to preach the gospel of repentance, and of baptism by immersion for the remission of sins. That is a key. . . . We ordain boys . . . to that Priesthood which holds the keys of the ministering of angels and of the gospel of repentance and baptism by immersion for the remission of sin." Thus every holder of the Aaronic Priesthood has certain rights and privileges (i.e., keys) according to his calling in that priesthood. Studies in Scripture, 1:89-90.) and this shall never be taken again from the earth, until (Oliver used the word "that" instead of "until.") the sons of <sup>g</sup>Levi do offer again an offering unto the Lord in <sup>h</sup>righteousness. (Were Joseph and Oliver ordained to a specific office in the Aaronic Priesthood? Although John is loosely mentioned as having conferred "the Aaronic Priesthood," Joseph was specific in outlining the twofold nature of this confirmation saying, "he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood." Differentiating between the authority and the keys conferred on this occasion, Elder Bruce R. McConkie noted, "When John came, he did two things: He conferred upon Joseph and Oliver the Aaronic Priesthood—he gave them authority. The second thing that he did was to give them the keys of the priesthood, the keys of presidency, the right to preside in the Aaronic Priesthood, and the right to authorize either themselves or someone else to use the priesthood, within the field and scope that people are entitled to use that particular priesthood." As keys are not always conveyed when priesthood is conferred, President Joseph F. Smith emphasized that, "a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority [i.e., keys]." Studies in Scripture, 1:88-89)

Joseph Smith History 1: 68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting <sup>a</sup>baptism for the <sup>b</sup>remission of sins, that we found mentioned in the translation of the plates. (From this

statement and from Oliver Cowdery's account of the restoration of the Aaronic Priesthood, it can be reasonably deduced where Joseph and Oliver were in the process of translation when they went into the woods to inquire of the Lord relative to the necessity of baptism. Oliver said that it took place "after writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent" (note following the end of Joseph Smith-History, 59). This would place the work of translation in 3 Nephi 11. It will be remembered that Nephi's discourse on baptism (2 Nephi 31) was recorded on the small plates of Nephi, which were not translated until after the account of the ministry of the Savior and the books that followed it had been translated. Revelations of the Restoration, p. 117) While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a <sup>c</sup>cloud of light, and having laid his <sup>d</sup>hands upon us, (There could be little surprise that when the priesthood was lost the knowledge of how it was properly obtained was lost also. Here we learn that the way the priesthood is conferred is by the laying on of hands. This symbolizes the placing of God's hands upon those who are being commissioned to act in his stead (D&C 36:1-2). The same Hebrew word for hand means "power." Thus, symbolically, the laying on of hands represents the conferring of power. Revelations of the Restoration, p. 117-18) he <sup>e</sup>ordained us, saying:

69 *Upon you my fellow servants, in the name of Messiah, I confer the <sup>a</sup>Priesthood of <sup>b</sup>Aaron, which holds the keys (The bishop of the ward holds the keys of the Aaronic Priesthood for directing the work of the Aaronic Priesthood in a ward.) of the ministering of angels, (As the Melchizedek Priesthood holds the keys or authority to perform the ordinances by which men come into the presence of God, so the Aaronic Priesthood holds the authority to perform the ordinances by which we are prepared to receive the ministration of angels. For instance, Joseph Smith said, "All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained" (Teachings of the Prophet Joseph Smith, 180-81). Elder Dallin H. Oaks explained: "In general, the blessings of spiritual companionship and communication are only available to those who are clean. . . . Through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for 'angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ' (2 Nephi 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels" (Conference Report, October 1998, 51). It becomes the right of all who are of the household of faith to enjoy this blessing. We need not suppose that the ministering of angels is always known or seen by those to whom they have ministered. It was the apostle Paul who said that "some have entertained angels unawares" (Hebrews 13:2). "Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind. President John Taylor described 'the action of the angels or messengers of God, upon our minds, so that the heart can conceive . . . revelations from the eternal world'" (Oaks, Conference Report, October 1998, 51). Revelations of the Restoration, p. 118-19) and of the gospel of repentance, and of <sup>c</sup>baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of <sup>d</sup>Levi (Charles W. Penrose: Now as to the "sons of Levi," spoken of by John the Baptist in his ordination of Joseph Smith and Oliver Cowdery. (D&C 13.) They are, or will be, descendants of Levi, holding the Priesthood of Aaron, who will make the offerings predicted by the prophets to be presented to the Lord in latter days in Zion and in Jerusalem. (See Malachi 3:2-4; D&C 124:38, and 128:24.) In Zion, men chosen of the Lord for the special work mentioned will be persons sanctified by the spirit unto "the renewing of their bodies." (D&C 84:32-34.) At Jerusalem they will be Levites by lineal descent, offering the sacrifices that will be required after the restoration spoken of in Zechariah 14:16-21, and many others of the prophets of old concerning "the restitution of all things." (Acts 3:19-21.) (IE, August 1912, 15:952.)) do offer again an offering unto the Lord in <sup>e</sup>righteousness. (The Aaronic Priesthood is a preparatory priesthood. As it was intended to prepare the nation of Israel for the coming of Christ in the*

meridian of time, so it is to prepare the covenant people of the Lord for the return of their King and the establishment of the millennial kingdom. What Malachi is telling us is that as the sons of Levi were to do a labor to prepare their people for the coming of Christ, in like manner they are to do a special labor in the last days to prepare those of the house of faith to receive that same Christ. Thus, John restores to Joseph and Oliver the very authority by which the sons of Levi will be purified and by which they will perform the same ordinances performed by their ancient counterparts. Amplifying what is involved here, Joseph Smith explained: "It is generally supposed that sacrifice was entirely done away when the Great Sacrifice [i.e.,] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. "The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings. . . . These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued. It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations" (Teachings of the Prophet Joseph Smith, 172-73; see also Smith, History of the Church, 4:207-12). Revelations of the Restoration, p. 119-120. Joseph Fielding Smith: It should be remembered that the great temple, which is yet to be built in the city of Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood. [History of the Church, vol. 1, pp. 357-59.] When those temples are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored. There were ordinances performed in ancient Israel in the tabernacle when in the wilderness, and after it was established at Shiloh in the land of Canaan, and later in the temple built by Solomon. The Lord has informed us that this was the case and has said that in those edifices ordinances for the people were performed. [D&C 124:28-29.] D&C 13 1These temples that we now have, however, the Lord commanded to be built for the purpose of giving to the saints the blessings which belong to their exaltation, blessings which are to prepare those who receive them to "enter into his rest,. . . which rest is the fulness of his glory," and these ordinances have to be performed by authority of the Melchizedek Priesthood, which the sons of Levi did not hold. [D&C 84:24.] The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character. [3 Nephi 9:10-20.] (Doctrines of Salvation, 1956, 3:93-94.)

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; (The Holy Ghost was first conferred upon men in this dispensation in the meeting at which the Church was organized which took place 6 April 1830.) and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I <sup>a</sup>baptized him first, and afterwards he baptized me—after

which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.\* (Immediately after they had baptized each other Joseph and Oliver were directed by John to reordain each other. Though no explanation is given it would appear that the Baptist was establishing the order of the kingdom— that is, that baptism must precede receipt of the priesthood. Their so doing also reaffirms the principle that angels do not do for us what we can do for ourselves. Revelations of the Restoration, p. 121)

72 The <sup>a</sup>messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called <sup>b</sup>John the Baptist in the New Testament, and that he acted under the direction of <sup>c</sup>Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first <sup>d</sup>Elder of the Church, and he (Oliver Cowdery) the second. (Oliver was assistant President to Joseph. Later, after Oliver is excommunicated, Hyrum Smith becomes the assistant President.) It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

73 Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and <sup>a</sup>prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

D&C 84: 26 And the lesser <sup>a</sup>priesthood (Aaronic Priesthood) continued, which priesthood holdeth the <sup>b</sup>key of the <sup>c</sup>ministering of angels (The Melchizedek Priesthood is empowered to bring us into the presence of God. The Aaronic Priesthood possesses the authority by which we may receive the ministering of angels. Thus, it is the right of those holding this priesthood to be instructed and blessed by angels. It is also their right to perform those ordinances that entitle those who do not hold the priesthood to also enjoy the ministering of angels. Revelations of the Restoration, p. 594) and the <sup>d</sup>preparatory gospel;

27 Which <sup>a</sup>gospel is the gospel of <sup>b</sup>repentance and of <sup>c</sup>baptism, and the <sup>d</sup>remission of sins, and the <sup>e</sup>law of <sup>f</sup>carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until <sup>g</sup>John, whom God raised up, being <sup>h</sup>filled with the Holy Ghost from his mother's womb.

28 For he was baptized while he was yet in his childhood (At age 8), and was <sup>a</sup>ordained by the angel of God (It would appear that the giving of such a blessing required the higher priesthood, which Zacharias did not hold. Having, as did his son, the companionship of the Holy Ghost, Zacharias could and did prophesy relative to his ministry (Luke 1:67-80), but he did not seek to bless him. If what was taking place was a matter of conferring the Aaronic Priesthood, Zacharias could have done that. Indeed, as the rightful heir of the office of Aaron, it would have been his right and responsibility to do so. Suffice it to say, angels simply don't come to do what the Lord has already commissioned someone else to do. It should also be noted that the Aaronic Priesthood in that day was not conferred upon a man until he was thirty years of age (Numbers 4:1-3.) Revelations of the Restoration, p. 596. Did John receive the Aaronic Priesthood when 8 days old? No. Luke says: "The word of God came unto John the son of Zacharias in the wilderness." Later John is to say: "He that sent me to baptize with water, the same said unto me," such and such things. (John 1:33.) Who sent him we do not know. We do know that "he was baptized while he was yet in his childhood [meaning, when he was eight years of age], and was ordained by the angel of God at the time he was eight days old unto this power [note it well, not to the Aaronic Priesthood, but] to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power."

(D&C 84:24.) We do not know when he received the Aaronic Priesthood, but obviously it came to him after his baptism, at whatever age was proper, and before he was sent by one whom he does not name to preach and baptize with water. Bruce R. McConkie, *Mortal Messiah* 1:384-85. President Joseph Fielding Smith said: "The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father, Zacharias, did not possess. Therefore this special authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John's ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and to make straight the way of the Lord. Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.) at the time he was <sup>b</sup>eight days old unto this power, to overthrow the kingdom of the Jews, and to <sup>c</sup>make straight the way of the Lord before the face of his people, to prepare them for the <sup>d</sup>coming of the Lord, in whose hand is given <sup>e</sup>all power. (For John to have conferred the authority and keys of the Aaronic Priesthood on Joseph and Oliver, he had to have possessed them himself. These powers he received in mortality, being the firstborn son in the lineage of Aaron (see D&C 84:27-28). While the tribe of Levi had a hereditary right to the Aaronic Priesthood, only the firstborn of the sons of Aaron had a legal right to the presidency or the keys of this priesthood. In speaking of the presidency of this priesthood a revelation in our day states: "No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron" (D&C 68:18; cf. 107:16). In reference to John's authority, President Joseph Fielding Smith observed that "by divine right of descent, he was the rightful presiding priest of the Aaronic order in Israel. This authority had come to him by lineage. . . . Had the Church of God been in existence with the Jews in that day, instead of the Jews being in a dreadful state of apostasy, then John the Baptist would have taken his proper place as the presiding priest of the Aaronic order." 11 With the coming of John the Baptist, Joseph and Oliver received all of the rights of the Aaronic Priesthood that were vested in Aaron and were thus literally "called and ordained even as Aaron" (D&C 27:8). *Studies in Scripture*, 1:89)

D&C 107:1 THERE are, in the church, two <sup>a</sup>priesthoods, namely, the Melchizedek and <sup>b</sup>Aaronic, including the Levitical Priesthood. (Aaronic and Levitical are synonymous. Aaron and his sons after him held the keys of the Aaronic Priesthood and acted in the full majesty and power of this Levitical order; many of their functions were comparable to those of bishops and priests in this dispensation. Though the rest of the ordained Levites held the fulness of the Aaronic Priesthood (Heb. 7:5) and participated in the offering of sacrifices, they did not hold the keys of the Aaronic ministry; many of their functions were comparable to those of teachers and deacons in this dispensation. (Num. 3; 4; 2 Chron. 29; Mal. 3:3; D. & C. 13; *Doctrines of Salvation*, vol. 3, pp. 111-114.) *Mormon Doctrine*, p. 9-10. )

13 The second priesthood is called the Priesthood of <sup>a</sup>Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. (From the days of Aaron to the time of Christ, the only priesthood known generally among the house of Israel in the Old World was the Aaronic, or Levitical, Priesthood. The right to hold this priesthood was limited to those who were of the tribe of Levi. With the coming of the gospel in the meridian day came the restoration of the Melchizedek Priesthood. The Aaronic Priesthood was retained, with the right to hold it again extended to all the tribes of Israel. Following the same pattern, both priesthoods have been restored in our day. Notwithstanding the fact that both priesthoods can be held by all worthy males, regardless of the tribe of Israel from which they descend, the promises given to those of the tribe of Levi "throughout all their generations" are still remembered and will be honored as a part of the restoration of all things. See *Doctrine and Covenants* 68:13-21; 84:31; 107:69-71. *Revelations of the Restoration*, p. 788)

14 Why it is called the lesser priesthood is because it is an <sup>a</sup>appendage to the greater, or the Melchizedek



Priesthood, (In all things the Aaronic Priesthood acts under the direction of the Melchizedek Priesthood. Those holding the higher priesthood can function in all the offices and capacities of the lesser priesthood; it is unnecessary to have received the Aaronic Priesthood before receiving the higher priesthood. Revelations of the Restoration, p. 788) and has power in administering outward ordinances.

15 The <sup>a</sup>bishopric is the presidency of this priesthood, and holds the <sup>b</sup>keys or authority of the same. (This refers to the presiding bishop of the Church and his counselors. Ward bishoprics did not function as we now know them until after the Saints had moved west. This is a specialized usage of the word bishopric peculiar to Latter- day Saints. More generally the word simply refers to an office or calling (see Acts 1:20; D&C 114:2). According to this revelation, the presiding bishop and his counselors hold the keys restored by John the Baptist to Joseph Smith and Oliver Cowdery and thus give direction and leadership to all who hold the Aaronic Priesthood. Revelations of the Restoration, p. 789)

16 No man has a legal right to this office, to hold the keys of this priesthood, (Presiding Bishop) except he be a <sup>a</sup>literal descendant of <sup>b</sup>Aaron. (According to section 68, should a person qualify as a literal descendant of Aaron he must also meet the qualifications of being called by the First Presidency, be worthy to be a bishop, and be ordained by proper authority (D&C 68:20). All bishops serving in the Church today are High Priests, as none have yet qualified to be a bishop due to their lineage. Further, President Joseph Fielding Smith has written regarding the priesthood office that a literal descendant of Aaron might claim: The office of Presiding Bishop of the Church is the same as the office which was held by Aaron. It is the highest office, holding the Presidency in the Aaronic Priesthood. It was this office which came to John the Baptist, and it was by virtue of the fact that he held the keys of this power and ministry that he was sent to Joseph Smith and Oliver Cowdery to restore that Priesthood, May 15, 1829. The person who has the legal right to this presiding office has not been discovered; perhaps he is not in the Church, but should it be shown by revelation that there is one who is the firstborn among the sons of Aaron, and thus entitled by birthright to this Presidency, he could "claim" his "anointing" and the right to that office in the Church. Studies in Scripture, Vol 1.)

17 But as a high priest of the <sup>a</sup>Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of <sup>b</sup>bishop when no literal descendant of Aaron can be found, provided he is called and <sup>c</sup>set apart and ordained unto this power by the hands of the <sup>d</sup>Presidency of the Melchizedek Priesthood.

Leviticus 8–9: These chapters record the actual setting apart of Aaron and his sons and the sanctification of the tabernacle that were commanded in Exodus 28–29.

## LEVITICUS CHAPTER 8

*Aaron and his sons are washed, anointed, clothed in their priesthood robes, and consecrated before all Israel—Moses and Aaron offer sacrifices to make reconciliation and atonement with the Lord.*

1 AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a <sup>a</sup>bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the <sup>a</sup>congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and <sup>a</sup>washed them with water.

7 And he put upon him the <sup>a</sup>coat, and girded him with the girdle, and clothed him with the <sup>b</sup>robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the <sup>a</sup>breastplate upon him: also he put in the breastplate the <sup>b</sup>Urim and the Thummim.

9 And he put <sup>a</sup>the mitre (Heb the cap (or turban) upon his head, and he put the golden diadem, the holy crown, upon the front face of the cap (or turban)) upon his head; also upon the mitre, *even* upon his forefront, did he put the golden <sup>b</sup>plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and <sup>a</sup>anointed the tabernacle and all that *was* therein, and <sup>b</sup>sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the <sup>a</sup>anointing oil upon <sup>b</sup>Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's <sup>a</sup>sons, <sup>b</sup>and put coats (Heb and dressed them in shirts) upon them, and <sup>c</sup>girded them with girdles, and put <sup>d</sup>bonnets (Heb caps) upon them; as the LORD commanded Moses.

14 And he brought the bullock for the <sup>a</sup>sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the <sup>a</sup>horns of the altar round about with his finger, and purified the <sup>b</sup>altar, and <sup>c</sup>poured the blood at the bottom of the altar, and sanctified it, <sup>d</sup>to make reconciliation upon it. (Heb to atone for it)

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other <sup>a</sup>ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses <sup>a</sup>sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and <sup>a</sup>sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and <sup>b</sup>sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, <sup>a</sup>Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven <sup>a</sup>days, until the days of your consecration be at an end: for <sup>b</sup>seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore <sup>a</sup>shall ye abide *at* the door of the tabernacle of the congregation (**Heb by the opening of the tent of meeting you shall sit**) day and night seven days, and keep the <sup>b</sup>charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

## CHAPTER 9

*Aaron makes an atonement by sacrifice for himself and all Israel—He and his sons offer sacrifices—Glory of the Lord appears to all—Fire from the Lord consumes offerings on altar.*

1 AND it came to pass on the <sup>a</sup>eighth day, *that* Moses called Aaron and his sons, and the <sup>b</sup>elders of Israel;  
2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the <sup>a</sup>goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will <sup>a</sup>appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew <sup>a</sup>near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the <sup>a</sup>glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the <sup>a</sup>horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin <sup>a</sup>offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the <sup>a</sup>manner. (**Heb statute**)

17 And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the <sup>a</sup>glory of the LORD appeared unto all the people.

24 And there came a <sup>a</sup>fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

## CHAPTER 10

*Nadab and Abihu perform unauthorized sacrifices and are slain by a fire from the Lord—Aaron and his other sons forbidden to mourn for them—Aaron and his sons to abstain from wine and strong drink—They are to teach all that the Lord revealed to Moses.*

1 AND Nadab and Abihu, the <sup>a</sup>sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered <sup>b</sup>strange fire before the LORD, which he commanded them not. (The Hebrew word translated “strange” means “to be alien . . . as opposed to that which is holy and legitimate” (Wilson, *Old Testament Word Studies*, s.v. “strange,” p. 422). Thus, the idea is not that the fire was strange or unusual, but that these two sons of Aaron engaged in an unauthorized form of worship. Whether they took fire (actually hot coals) from another source than the great altar which God Himself had kindled (see Leviticus 9:24), or whether they used an incense not prepared as specified (see Exodus 30:34–37) is not clear from the account. But after revealing the proper preparation of the incense, the Lord warned, “Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people” (Exodus 30:38). Aaron's other sons were forbidden to officially mourn the death of their brothers, for this action would imply that the Lord had been unjust in the punishment (see Leviticus 10:6). Institute Manual, 169)

2 And there went out <sup>a</sup>fire from the LORD, and <sup>b</sup>devoured them, and they <sup>c</sup>died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron <sup>a</sup>held his peace.

4 And Moses called Mishael and Elzaphan, the sons of <sup>a</sup>Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your <sup>a</sup>heads, neither <sup>b</sup>rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the <sup>a</sup>anointing oil of the LORD *is* upon you. And they did according to the word of Moses. (It now only remains to describe the two illustrative instances already referred to - the one connected with the priesthood, the other with the people. Aaron and his sons had just been solemnly consecrated to their holy office, and the offering, which they had brought, consumed in view of the whole people by fire from before Jehovah, to betoken His acceptance thereof. (Leviticus 9) All the more did any

transgression of the Lord's ordinance, especially if committed by His priests, call for signal and public punishment. But, Nadab and Abihu, the two eldest sons of Aaron, attempted to offer "strange fire before Jehovah, which He commanded them not." (Leviticus 10:1) Some writers have inferred from the prohibition of wine or of any strong drink to the priests during the time of their ministry, which immediately follows upon the record of this event (10:8-11), that these two had been under some such influence at the time of their daring attempt. The point is of small importance, comparatively speaking. It is not easy to say what the expression "strange fire" exactly implies. Clearly, the two were going to offer incense on the golden altar (ver. 1), and as clearly this service was about to be done at a time not prescribed by the Lord. For a comparison of vers. 12 and 16 shows that it took place between the sacrifice offered by Aaron (Leviticus 9) and the festive meal following that sacrifice; whereas incense was only to be burnt at the morning and evening sacrifices. Besides, it may be, that they also took "strange fire" in the sense of taking the burning coals otherwise than from the altar of burnt-offering. In the ceremonial for the Day of Atonement the latter is expressly prescribed, (Leviticus 16:12) and it is a fair inference that the same direction applied to every time of incensing. At any rate, we know that such was the invariable rule in the Temple at the time of Christ. But Nadab and Abihu were not allowed to accomplish their purpose. The same fire, which a little ago had consumed the accepted sacrifice, (Leviticus 9:24) now struck them, "and they died before Jehovah," that is, in front of His dwelling-place, most probably in the court (comp. Leviticus 1:5), just as they were about to enter the Holy Place. Thus, on the very day of their consecration to the priesthood, did the oldest sons of Aaron perish, because they had not sanctified the Lord in their hearts, but had offered Him a worship of their own devising, instead of that holy incense consumed by fire from off the altar, which symbolized prayer, offered up on the ground of accepted sacrifice. And this twofold lesson did the Lord Himself teach in explanation of this judgment (10:3). So far as the priesthood was concerned - "I will sanctify Myself in those who stand near to Me,<sup>2</sup> and" (so far as all the people were concerned) "before all the people I will glorify Myself." In other words, if those who had been consecrated to Him would not sanctify Him in heart and life, He would sanctify Himself in them by judgments (comp. also Ezekiel 38:16), and thus glorify His Name before all, as the Holy One, Who cannot with impunity be provoked to anger. So deeply was Aaron solemnized, that, in the language of Scripture, he "held his peace." Not a word of complaint escaped his lips; nor yet was a token of mourning on his part, or on that of his sons, allowed to cast the shadow of personal feelings, or of latent regret, upon this signal vindication of Divine holiness (10:6). Only their "brethren, the whole house of Israel" were permitted to "bemoan this burning (of His anger) which Jehovah hath kindled." Edersheim, Vol 2, Ch 14)

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink <sup>a</sup>wine nor <sup>b</sup>strong <sup>c</sup>drink, (Heb intoxicating drink) thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And <sup>a</sup>that ye may put difference between <sup>b</sup>holy and unholy, and between <sup>c</sup>unclean and <sup>d</sup>clean; (Heb to distinguish between the holy and the profane, and between the impure and the pure)

11 And that ye may <sup>a</sup>teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat <sup>a</sup>offering that remaineth of the offerings of the LORD made by fire, and <sup>b</sup>eat it without leaven (Heb eat it with unleavened bread) beside the altar: for it *is* most holy:

13 And ye shall <sup>a</sup>eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the <sup>a</sup>wave breast and heave shoulder shall ye <sup>b</sup>eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 <sup>a</sup>The heave shoulder and the wave breast (Heb the shoulder for a contribution and the breast for a present) shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, <sup>b</sup>by a statute for ever; (Heb for a perpetual law) as the LORD hath commanded.

16 ¶ And Moses <sup>a</sup>diligently sought the <sup>b</sup>goat (Heb demanded the goat) of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying, 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to <sup>a</sup>bear the iniquity of the congregation, to make atonement for them before the LORD? 18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have <sup>a</sup>befallen me: and *if* I had eaten the sin offering to day, should it have been <sup>b</sup>accepted in the sight of the LORD? (Part of the sin offering was specified for the use of the priest who administered the offering, thus “bearing the iniquity of the congregation” (v. 17); however, Eleazar and Ithamar had burned all of it rather than eating their portion. This was the second time the sons of Aaron had not followed the law. Moses rebuked them, but Aaron withstood the rebuke. “The excuse which Aaron makes for not feasting on the sin-offering according to the law is at once appropriate and dignified; as if he had said: ‘God certainly has commanded me to eat of the sin offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a *father* under such afflicting circumstances?’ With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the *irregularity* which had taken place in the solemn service. To human nature God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained that *tears*, which are only external evidences of our grief, shall be the *outlets* to our sorrows, and tend to exhaust the cause from which they flow.” (Clarke, *Bible Commentary*, 1:539.) Institute Manual, 169)

20 And when Moses heard *that*, he was content.

## CHAPTER 11

*The Lord reveals which living things may and may not be eaten; also, those things that are clean and unclean—He commands Israel: Be holy, for I am holy.*

1 AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall <sup>a</sup>eat among all the beasts that *are* on the earth. (Two conditions determined the cleanliness of animals. They had to be cloven-footed (that is, the hooves had to be separated into two parts), and they had to chew their cud (see v. 3). Seafood was limited to those that had scales and fins. This requirement eliminated all shellfish, such as lobster and shrimp, and fish such as sharks and dolphins, as well as other sea creatures such as the eel (see vv. 9–12). Birds forbidden were generally birds of prey that lived on carrion, or, as in the case of the stork and heron, those that may have eaten other unclean creatures (see vv. 13–20). The ossifrage is thought to be a species of vulture, as is the gier eagle. Most flying insects were also forbidden. The phrase “going upon all four” (see v. 21) indicates insects that have four short legs and two long legs used for hopping. Of these, four are suitable for food. All are members of the locust family. Institute Manual, 173-74)

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, (rabbit) because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the <sup>a</sup>locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be <sup>a</sup>unclean until the even. (The law specified that contact with the carcass of an unclean animal (or a clean animal that had died in some way other than by proper slaughter) caused one to be unclean. “The human corpse was the most defiling according to Old Testament regulations. In all probability it epitomized for the people of God the full gravity and ultimate consequences of sin.” (Douglas, *New Bible Dictionary*, s.v. “clean and unclean,” p. 239.) That the unclean person was barred from temple service and fellowship with other Israelites seems to bear out this assumption. The symbolism suggests that contact with sin leaves one tainted, and from this taint there had to be a period of cleansing. This period was symbolized by the restrictions placed on the individual “until the even” (v. 24), at which time the new Israelite day began. Institute Manual, 174)

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* <sup>a</sup>unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall <sup>a</sup>break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* <sup>a</sup>oven, (Heb stove, and cooking ovens) or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless <sup>a</sup>a fountain (Heb a spring, and a well) or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. (Elder Boyd K. Packer: “Our physical body is the instrument of our spirit. In that marvelous revelation, the Word of Wisdom, we are told how to keep our bodies free from impurities which might dull, even destroy, those delicate physical senses which have to do with spiritual communication. . . . “. . . [The Word of Wisdom] is [our] armor and will protect [us] from habits which obstruct the channels of personal revelation” (“Revelation in a Changing World,” Ensign, Nov. 1989, 14).)

40 And he that eateth of the <sup>a</sup>carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be an abomination*; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or <sup>a</sup>whatsoever hath more feet among all creeping things that creep upon the earth, (Or every millipede (or that which has numerous legs) them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves <sup>a</sup>abominable (Heb detestable) with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore <sup>a</sup>sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* <sup>a</sup>the law of the beasts, and of the fowl, (Heb the teaching concerning the beast and the fowl) and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 <sup>a</sup>To make a difference (Heb to differentiate) between the <sup>b</sup>unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

(This section of the Levitical law deals with aspects of what could be called uncleanness in the flesh due to infections or secretions of the body, including the expulsion of fluids associated with birth (see 12:1–8), sores or skin infections found with such maladies as leprosy and boils (see 13), running infections (see 15:1–15), the “seed of copulation” (15:16–18), and menstrual fluids (see 15:19–33). This part of the law raises some questions in the minds of many readers. The most obvious question is, Why should natural bodily functions render one unclean? First, *unclean* in the Mosaic sense did not suggest something disgusting or filthy, nor did it imply that the body or the natural functions of the body, such as childbirth or sexual relations, were inherently evil. “The term *unclean* in this and the following cases, is generally understood in a mere *legal* sense, the rendering a person *unfit for sacred ordinances*” (Clarke, *Bible Commentary*, 1:559). This point is very important to understanding the Lord’s revelations



on these matters. The ordinances of the Mosaic law were all designed to symbolize spiritual truths. The more nearly one approached perfection in the performance of the law, the more closely one approached the true symbolic meaning of the ordinance. The physical body and its natural functions remind one that he is of the earth, of the physical. Therefore, to say that a man or woman was unclean (that is, not to perform sacred ordinances) at certain times was to suggest to the mind that the natural man must be put aside in order to approach God. There was a similar teaching in the requirements for the high priest (see Reading 16-9). Any person with a physical handicap was barred from being the high priest (see Leviticus 21:17–21). God does not view such persons as spiritually inferior. Rather, this requirement was a teaching device. The high priest was a type of Christ, the Great High Priest (see Hebrews 4:14), and the requirement for physical wholeness was to typify Christ's perfection. The laws of natural uncleanness should be viewed in a similar light. There were certain practical or sanitary aspects of these laws as well. The strict rules about contact with an infected person or objects with which he had come in contact have modern hygienic parallels. One commentator summed up both aspects in this way: "In Canaan, prostitution and fertility rites were all mixed up with worship. In Israel, by sharp contrast, anything suggesting the sexual or sensual is strictly banned from the worship of God. . . . The intention is not to write off this side of life as 'dirty', as is plain elsewhere in Scripture. The purpose is to ensure its separation from the worship of God. The rule of strict cleanliness in all sexual matters was also a positive safeguard to health." (Alexander and Alexander, *Eerdmans' Handbook to the Bible*, p. 176.) Institute Manual, 174)

## CHAPTER 12

*The Lord reveals law of purification of women after childbirth, including a sin offering.*

(Ask students to think of a time when they were physically very dirty. Invite them to ponder that experience as you read the following account by President Boyd K. Packer of the Quorum of the Twelve Apostles, in which he and other soldiers during World War II were transported across the United States in boxcars on a freight train: "We had no change of clothing during the six-day trip. It was very hot. . . . Smoke and cinders from the engine made it very uncomfortable. There was no way to bathe or wash our uniforms. We rolled into Los Angeles one morning. . . . "We thought first of food. The 10 of us in our crew pooled our money and headed for the best restaurant we could find. "It was crowded, and so we joined a long line waiting to be seated. I was first, just behind some well-dressed women. Even without turning around, the stately woman in front of me soon became aware that we were there. "She turned and looked at us. Then she turned and looked me over from head to toe. There I stood in that sweaty, dirty, sooty, wrinkled uniform. She said in a tone of disgust, 'My, what untidy men!' All eyes turned to us. "No doubt she wished we were not there; I shared her wish. I felt as dirty as I was, uncomfortable, and ashamed" ("Washed Clean," *Ensign*, May 1997, 9).)

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the ~~flesh of his foreskin~~ (man child) shall be <sup>a</sup>circumcised.

4 And she shall then continue in the ~~blood~~ (time) of her purifying (which shall be) three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, ~~then~~ she shall be unclean two weeks, as in her separation: and she shall continue in the ~~blood~~ (time) of her purifying threescore and six days. (Why was the time for purification longer if a girl is born than for a boy? Many things in the Mosaic law are puzzling at first but become

clear and understandable upon further investigation. This question, however, is one that seems to have no key at present for its correct interpretation. An obvious implication, quickly taken up by some modern critics, is that this rule is a reflection of the inferior status of women anciently, a status which they regard as supported by the law. This conclusion is fallacious for two reasons. First, elsewhere in the law and the Old Testament, there is evidence that women had high status and their rights were protected. In fact, “women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in western Asia” (Fallows, *Bible Encyclopedia*, s.v. “woman,” 3:1733; this reference includes numerous scriptural references in support of this statement; see also Hastings, ed., *Dictionary of the Bible*, s.v. “woman,” pp. 976–77). Second, these laws were not the product of men’s attitudes but were direct revelation from the Lord. God does not view women as inferior in any way, although the roles of men and women are different. Speculation on why the Lord revealed different requirements for ceremonial purifying after the birth of male and female children is pointless until further revelation is received on the matter. Institute Manual, 174-75)

6 And when the days of her <sup>a</sup>purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 And if she be not <sup>a</sup>able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an <sup>b</sup>atonement for her, and she shall be clean.

## CHAPTER 13

*Laws and tokens revealed for discerning and controlling leprosy—Leprous garments burnt.*

(The Hebrew root *tzarah*, which is translated into the English words *leper* and *leprosy*, means “to smite heavily, to strike,” because a leprous person was thought to have been “smitten, scourged of God” (see Wilson, *Old Testament Word Studies*, s.v. “leper,” pp. 248–49). Although it included modern leprosy (Hansen’s disease), leprosy also seems to have designated a wide range of diseases and even such physical decay as mildew or dry rot. The common characteristic seems to be decay and putrefaction, and thus leprosy became a type or a symbol of sin or the sinful man. Classical leprosy was a dreaded disease that required exile from society and isolation (see Leviticus 13:45). “When a man has the mark of leprosy, he must go about like a mourner, i.e., he must tear his clothes, leave his hair unkempt, and cover his mustache; and he must be segregated from ordinary human society. “The disease popularly known as ‘leprosy’ may have two forms known respectively as ‘tubercular’ and ‘anesthetic.’ The tubercular form manifests itself first by reddish patches in which dark tubercles are later found; as the disease develops there occurs a swelling and distortion of the face and limbs. Anesthetic leprosy affects primarily the nerve trunks, particularly of the extremities. They become numb and ultimately lose their vitality. We may ask whether the various forms of leprosy are covered and intended in this chapter of Leviticus. A certain answer cannot be offered. A modern doctor would not diagnose leprosy on the symptoms given here. It seems probable that many skin diseases, some of them of relatively little importance, were called leprosy. It may be argued, on the other side, that we are here given only the very earliest symptoms for which the priest must be on the alert, and further, that since leprosy (in our sense) was almost certainly known in Palestine in biblical times and was pre-eminently a disease that would render a man ‘unclean,’ it must have been meant here, though other skin diseases are also included under the same name.

“Certainly the priests were using sound scientific measures in isolating adults who developed chronic skin diseases that might be transmitted to others. Isolation was the very best method for prevention of the spread of contagion. Furthermore, it is clear that if the individual recovered later—and thus had had

some mild recoverable skin disease—then he could be declared cured, and in due time could return to his family and friends.” (Buttrick, *Interpreter’s Bible*, 2:66–67.) Institute Manual, 175)

1 AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh <sup>a</sup>a rising, (Heb swelling) a scab, or bright spot, and it be in the skin of his flesh *like* the plague of <sup>b</sup>leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the <sup>a</sup>priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest <sup>a</sup>shall shut up (or shall quarantine) *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, (If the disease has stopped spreading) *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his <sup>a</sup>cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall <sup>a</sup>consider: (Heb look) and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean. (When the ten lepers were healed by Jesus, they appeared before the priest to be pronounced clean.)

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, <sup>a</sup>it *be* in sight lower than the skin, (Heb its appearance is of a depression in the skin) and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, <sup>a</sup>and *if* it *be* not lower (Heb and there is no depression in the skin) than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be* in sight deeper than the skin; it *is* a leprosy broken out of <sup>a</sup>the burning: (Heb the burn) wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* <sup>a</sup>a rising of the burning, (Heb a swelling of the burn) and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But <sup>a</sup>if the scall be in his sight at a stay, (IE if in his observation the symptom remains as it was) and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a <sup>a</sup>freckled spot (Heb white) *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be <sup>a</sup>rent, and his head bare, and <sup>b</sup>he shall put a covering upon his upper lip, (Heb he shall cover his mouth) and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell <sup>a</sup>alone; without the camp *shall* his habitation *be*. (To help students understand this truth, invite a student to read aloud the following statement by President Boyd K. Packer, in which he likens his experience of being in a nice restaurant while wearing filthy clothes to the experience of feeling the shame of sin: “When I began a serious study of the scriptures, I noticed references to being spiritually clean. One verse says, ‘Ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell’ [Mormon 9:4]. “I could understand that. I remembered how I felt that day in Los Angeles. I reasoned that to be spiritually unclean would bring shame and humiliation immeasurably more intense than I felt then” (“Washed Clean,” 9).)

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; (warp and woof are different types of fabric) of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be shewed unto the <sup>a</sup>priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* a <sup>a</sup>fretting leprosy; (Heb malignant leprosy) it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall <sup>a</sup>shut it up seven days more: (Heb quarantine it seven days the second time)

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; <sup>a</sup>it *is* fret inward, *whether it be* bare within or without. (Heb it is a decay, whether it be bald in the head thereof, or in the forehead thereof.)

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be <sup>a</sup>washed the second time, and shall be clean.

59 This *is* the law of the plague of <sup>a</sup>leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

## CHAPTER 14

*Laws, rites, and sacrifices revealed for cleansing lepers, and their garments, and leprous houses.*

(“In Leviticus 14 we have a detailed description of the ritual that was to take place when a person’s leprosy had been healed. Because of the nature of the ritual, many people have seen it as a primitive, superstitious, and abhorrent rite which supports the notion that the Israelites were primitive and superstitious pagans. However, when one applies the guidelines for interpreting symbols as given above, he finds that the ritual is a beautiful representation of gospel truths. But one must first understand the true meaning of the various symbolisms used in the rite. These include the following: “1. *The leper.*

Leprosy in its various forms was a disease that involved decay and putrefaction of the living body; also, because of its loathsomeness, it required the person to be ostracized and cut off from any fellowship with the rest of the house of Israel. Because of these characteristics, leprosy was seen as an appropriate type or symbol of what happens to a man spiritually when he sins. Sin introduces decay and corruption into the spiritual realm similar to what leprosy does in the physical realm. Also, a sinful person was cut off from a fellowship with spiritual Israel and could not be a part of the Lord's true covenant people. So the leper himself provided a type or similitude of what King Benjamin called the 'natural man.' (See Mosiah 3:19.) "2. *The priest.* The priest served as the official representative of the Lord, and he was authorized to cleanse the leper and bring him back into full fellowship. "3. *The birds.* As the only living objects used in the ritual, the birds symbolized the candidate. Because of the two truths to be taught, two birds were required. The first bird was killed by the shedding of its blood, signifying that the leper (the natural man) had to give up his life. The second bird, after being bound together with other symbols, was released. This signified that the man had been freed from the bondage of sin. "4. *The cedar wood.* The wood from cedar trees is still used today because of its ability to preserve surrounding objects from decay and corruption. So the cedar tree symbolized preservation from decay. "5. *The scarlet wool.* The word *scarlet* (Leviticus 14:4) really meant a piece of wool dyed a bright red. Red reminds us of blood, which is the symbol of life and also of atonement. (See Leviticus 17:11.) "6. *The hyssop.* Though we are not sure exactly why, we do know that in the Old Testament times the herb hyssop carried with it the symbolism of purification. (See Exodus 12:22; Psalm 51:7; Hebrews 9:19.) "7. *The basin of water.* Notice that the blood of the bird was mixed with the water. In Moses 6:59 we learn that blood and water are the symbols of birth, both physical and spiritual. Also, we know that the place of spiritual rebirth, the baptismal font, is a symbol of the place where the natural man is put to death. (See Romans 6:1–6; D&C 128:12–13.) Over the basin of water the first bird was killed, symbolizing the death of the natural man and the eventual rebirth of the spiritually innocent person. "8. *The washing of the leper.* This clearly was a symbol of cleansing. "9. *The shaving of the hair.* One cannot help but note that the shaving of the hair of the body (even to include the eyebrows) would bring a person into a state of appearance very much like that of a newborn infant, who is typically virtually without hair. Thus, after going through the process of rebirth symbolically, the candidate graphically demonstrated on his own person that he was newborn spiritually. "10. *The sacrifice of the lamb.* The typology is clear, since the lamb offered had to be the firstborn male without spot or blemish. It symbolized the offering of the Son of God. "11. *The smearing of the blood on the parts of the body.* In Hebrew the word which is usually translated 'atonement' literally means 'to cover.' Thus, when the priest touched something with the blood, his action suggested the sanctification of or atonement made for that thing. In this case we find the blood of the lamb sanctifying the organ of hearing or obedience (the ear), the organ of action (the hand), and the organ of following or walking in the proper way (the foot). Thus, every aspect of the person's life was touched and affected by the atonement of Christ. "12. *The oil.* 'The olive tree from the earliest times has been the emblem of peace and purity' (Joseph Fielding Smith, *Doctrines of Salvation*, 3 vols., comp. Bruce R. McConkie [1954–56], 3:180). For this reason, and also because the olive oil was a symbol of the Holy Ghost (for example, see D&C 45:55–57) the oil has deep symbolic significance. To touch with oil suggested the effect of the Spirit on the same organs of living and acting. Thus, the blood of Christ cleansed every aspect of the candidate's life, and then the process was repeated with the oil to show that the Spirit too affected everything he did. In this manner, the person received peace and purity (symbolized by the olive tree and its fruit)." (Lund, "Old Testament Types and Symbols," *Symposium*, 184–86.) Institute Manual, 175-76)

1 AND the LORD spake unto Moses, saying,

2 This shall be the law of the <sup>a</sup>leper in the day of his cleansing: He shall be brought unto the <sup>b</sup>priest: (Consider that leprosy is symbolic of sin. Who would the priest represent? The Bishop.)

3 And the priest shall go forth out of the camp; (When we sin we are outside the fellowship of the Holy Ghost) and the priest shall look, and, behold, if the plague of leprosy be <sup>a</sup>healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood (cedar wood is known as something that helps preserve other things from decay and corruption; ), and <sup>a</sup>scarlet, (IE scarlet dyed cloth) (the color scarlet is red, reminding us of blood, which is the symbol of life and the Atonement;) and hyssop: (hyssop was used in the Old Testament as a purifying plant)

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood (blood and water are symbols of birth) of the bird *that was* killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and <sup>a</sup>shave off all his hair, and wash himself in water, that he may be clean: (Baptism or partaking of the sacrament) and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. (To become like a newborn child, reborn spiritually)

10 And on the eighth day he shall take two he lambs without blemish, and <sup>a</sup>one ewe lamb of the first year (Heb a ewe, a year old) without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb (The Savior atones for our sins) in the place where he shall kill the sin <sup>a</sup>offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. (The olive tree is an emblem of peace and purity, and the olive oil became a symbol of the Holy Ghost and doing righteous deeds and acts of service)

19 And the priest shall offer the <sup>a</sup>sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* <sup>a</sup>poor, and cannot get so much; then he shall take <sup>b</sup>one lamb *for* a trespass offering to be waved, to make an atonement for him, (Heb a sheep, a sin sacrifice for presentation, to atone for him) and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the <sup>a</sup>oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an <sup>a</sup>atonement for him that is to be cleansed before the LORD.

32 This *is* the <sup>a</sup>law (Heb teaching, instruction) of him in whom *is* the plague of leprosy, whose hand is not <sup>b</sup>able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of <sup>a</sup>leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with <sup>a</sup>hollow strakes, (Heb sunken areas) greenish or reddish, <sup>b</sup>which in sight *are* lower than the wall; (Heb whose appearance is depressed from (the rest of) the wall)

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath <sup>a</sup>taken away (Heb extracted) the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a <sup>a</sup>fretting (Heb malignant) leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.



48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to <sup>a</sup>cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and <sup>a</sup>scall, (Heb tinea, or other scaly symptoms)

55 And for the <sup>a</sup>leprosy of a garment, and of a <sup>b</sup>house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

## CHAPTER 15

*Laws, rites, and sacrifices revealed for cleansing those who have an issue and other types of uncleanness.*

1 AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a running <sup>a</sup>issue out of his flesh, *because of his issue he is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, *it is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of those things* shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the vessel of earth, that he toucheth which hath the issue, shall be <sup>a</sup>broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an <sup>a</sup>atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out ~~from~~ (of) him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her <sup>a</sup>blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their <sup>a</sup>uncleanness; that they die not in their uncleanness, when they defile my <sup>b</sup>tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

## CHAPTER 16

*How and when holy place must be entered by Aaron—Sacrifices offered to reconcile Israel to God—Scapegoat carries away sins of the people—Sins of all Israel forgiven on day of atonement.*

(“**The Day of Atonement**, which took place in the fall of the year, was the most sacred and solemn of all the Israelite festivals. In it we most clearly see the typology or symbolism of Christ’s work for Israel. It was a day of national fasting and one that signified that the sins of Israel had been atoned for and that the nation and its people were restored to a state of fellowship with God. The feast included the

following major items (see Leviticus 16 where the details are given): “1. The high priest had to go through meticulous preparation to be worthy to act as the officiator for the rest of the house of Israel. This included sacrifices for himself and his house, as well as washing and purification through the sprinkling of sacrificial blood on various objects in the tabernacle. “2. The high priest put off the official robes he normally wore and clothed himself in simple, white linen garments. (See Revelation 19:8 for the significance of white linen garments.) “3. Two goats were chosen by lot. One was designated as the goat of the Lord, and one was designated as the scapegoat, or in Hebrew, the goat of *Azazel*. The goat of Jehovah was offered as a sin offering, and the high priest took its blood into the holy of holies of the tabernacle and sprinkled it on the lid of the ark of the covenant (called the ‘mercy seat’), thus making atonement for the sins of Israel. “4. The other goat, *Azazel*, was brought before the high priest, who laid his hands upon its head and symbolically transferred all of the sins of Israel to it. Then it was taken out into the wilderness and released where it would never be seen again. One commentator explained the significance of *Azazel* by saying that it represented ‘the devil himself, the head of the fallen angels, who was afterwards called Satan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as *Azazel* is here, but only the ruler or head of the kingdom of demons.’ (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, bk. 1: The Pentateuch, ‘The Third Book of Moses,’ 10 bks. [n.d.], p. 398.) “. . . The book of Hebrews [draws] heavily on the typology of the Day of Atonement to teach the mission of Christ. In that epistle he made the following points: “a. Christ is the great high priest (Hebrews 3:1) who, unlike the high priest of the Aaronic Priesthood, was holy and without spot and did not need to make atonement for his own sins before he could be worthy to officiate for Israel and enter the holy of holies (Hebrews 7:26–27). His perfect life was the ultimate fulfillment of the symbol of wearing white garments. “b. The true tabernacle (or temple, or house of the Lord) is in heaven, and the earthly tabernacle made by Moses was to serve as a shadow or type of the heavenly one. (See Hebrews 8:2–5; 9:1–9.) “c. Christ is the Lamb of Jehovah as well as the High Priest. Through the shedding of his blood he became capable of entering the heavenly Holy of Holies where he offered his own blood as payment for the sins of those who would believe in him and obey his commandments. (See Hebrews 9:11–14, 24–28; 10:11–22; D&C 45:3–5.)” (Lund, “Old Testament Types and Symbols,” *Symposium*, 187–88.) Notwithstanding the symbolic significance of the ritual of this holy day, the ritual did have the power to bring about a forgiveness of Israel’s sins. Elder James E. Talmage said: “The sacred writings of ancient times, the inspired utterances of latter-day prophets, the traditions of mankind, the rites of sacrifice, and even the sacrileges of heathen idolatries, all involve the idea of vicarious atonement. God has never refused to accept an offering made by one who is authorized on behalf of those who are in any way incapable of doing the required service themselves. The scapegoat and the altar victim of ancient Israel, *if offered with repentance and contrition*, were accepted by the Lord in mitigation of the sins of the people.” (*Articles of Faith*, p. 77; emphasis added.) Institute Manual, 176–77. Student Manual: While the rites described in Leviticus 1–15 were individual in application, the Day of Atonement described in Leviticus 16 symbolized atonement for the sins of the whole Israelite nation and was a day when the entire house of Israel fasted and rested.)

1 AND the LORD spake unto Moses after the death of the two <sup>a</sup>sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the <sup>a</sup>holy place within the <sup>b</sup>vail before the mercy seat, which *is* upon the ark; that he die not: for I will <sup>c</sup>appear in the cloud upon the mercy seat. (Elder Bruce R. McConkie: “Deity rent the veil of the temple ‘from the top to the bottom.’ The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation” (*Doctrinal New Testament Commentary*, 1:830).

3 Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen <sup>a</sup>mitre (Heb cap) shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin <sup>a</sup>offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

12 And he shall take a <sup>a</sup>censer (Heb shovel) full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

13 And he shall put the <sup>a</sup>incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* <sup>b</sup>upon the testimony, (IE upon the ark containing the stone tablets and other written revelations) that he die not:

14 And he shall take of the <sup>a</sup>blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their <sup>a</sup>transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the <sup>a</sup>horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his <sup>a</sup>hands upon the head of the live goat, and <sup>b</sup>confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a <sup>c</sup>fit (Heb appointed) man into the wilderness:

22 And the goat shall <sup>a</sup>bear upon him all their <sup>b</sup>iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy <sup>a</sup>place, and shall leave them there:

24 And he shall wash his flesh with water <sup>a</sup>in the holy place, (Heb in a holy place) and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall <sup>a</sup>afflict (or humble) your souls, and do no work at all, *whether it be* one of your own <sup>b</sup>country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a <sup>a</sup>sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the <sup>a</sup>priest, whom he shall <sup>b</sup>anoint, and whom he shall <sup>c</sup>consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the <sup>a</sup>congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

## CHAPTER 17

*Sacrifices to be offered only to the Lord, and at the tabernacle of the congregation—Israel forbidden to sacrifice to devils—All eating of blood forbidden—Shedding of blood required for an atonement for sins.*

1 AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; *This is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not ~~unto~~ (into) the door of the <sup>a</sup>tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace <sup>a</sup>offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone <sup>a</sup>whoring. This shall be a statute for ever unto them throughout their generations. (*“As sacrifice was ever deemed essential to true religion, it was necessary that it should be performed in such a way as to secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight, and therefore he has given the most plain and particular directions concerning it. The Israelites,*

from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the Divine worship. “That no blood should be offered to idols, God commands every animal used for food or sacrifice to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God* [1 Corinthians 10:31]; and, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him* [Colossians 3:17]. “While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this Divine institution; and therefore they were all commanded to bring the *oxen, sheep, and goats* to the door of the tabernacle of the congregation, that they might be slain there, and *their blood sprinkled upon the altar of the Lord*. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses to the temple, they were permitted to pour out the blood in a sacrificial way unto God at their respective dwellings, and to cover it with the dust [see Leviticus 17:13; Deuteronomy 12:20–21].” (Clarke, *Bible Commentary*, 1:566–67.)

- 8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that <sup>a</sup>offereth a burnt offering or sacrifice,
- 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.
- 10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my <sup>a</sup>face against that soul that eateth <sup>b</sup>blood, and will cut him off from among his people.
- 11 For the <sup>a</sup>life of the <sup>b</sup>flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the <sup>c</sup>blood *that* maketh an <sup>d</sup>atonement for the soul.
- 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and <sup>a</sup>cover it with dust.
- 14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the <sup>a</sup>blood of no manner of flesh: for the life of all flesh *is* the <sup>b</sup>blood thereof: whosoever eateth it shall be cut off.
- 15 And every soul that eateth that which <sup>a</sup>died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.
- 16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

## CHAPTER 18

*Israel shall not live as the Egyptians and the Canaanites—Marriages to many close relatives and others forbidden—Homosexuality and other sex perversions are an abomination—Land spues out those nations which practice sexual abominations.*

(“The prohibition of incest and similar sensual abominations is introduced with a general warning as to the licentious customs of the Egyptians and Canaanites, and an exhortation to walk in the judgments and ordinances of Jehovah [Leviticus 18:2–5], and is brought to a close with a threatening allusion to the consequences of all such defilements [vv. 24–30].” (Keil and Delitzsch, *Commentary*, 1:2:411–12.) The phrase “to uncover their nakedness” (v. 6; see also vv. 7–19) was a Hebrew euphemism for sexual

intercourse, and thus all kinds of incestuous relationships were forbidden, including “(1) with a mother, (2) with a step-mother, (3) with a sister or half-sister, (4) with a granddaughter, the daughter of either son or daughter, (5) with the daughter of a step-mother, (6) with an aunt, the sister of either father or mother, (7) with the wife of an uncle on the father’s side, (8) with a daughter-in-law, (9) with a sister-in-law, or brother’s wife, (10) with a woman and her daughter, or a woman and her granddaughter, and (11) with two sisters at the same time” (Keil and Delitzsch, *Commentary*, 1:2:412). The injunction against letting any children “pass through the fire to Molech” (v. 21) is explained: “The name of this idol is mentioned for the first time in this place. As the word *molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others [Psalm 100:38; Jeremiah 7:31; Ezekiel 23:37–39]. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah*, (though it is probable he had others, see [2 Chronicles 28:3]) he is said to have *passed through the fire to Molech* [2 Kings 16:3], yet he succeeded his father in the kingdom [2 Kings 18:1], therefore this could only be a *consecration*, his idolatrous father intending thereby to initiate him early into the service of this demon.” (Clarke, *Bible Commentary*, 1:570–71.) Other abominations involving sexual perversions such as homosexuality (Leviticus 18:22) and bestiality (Leviticus 18:23) were forbidden with equal severity. These very abominations of the Canaanites caused them to be cast out of the promised land Israel was about to inherit (see Leviticus 18:24–25; 1 Nephi 17:32–35). Institute Manual, 178)

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the <sup>a</sup>doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye <sup>b</sup>walk in their ordinances.

4 Ye shall do my <sup>a</sup>judgments, and keep mine <sup>b</sup>ordinances, to <sup>c</sup>walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my <sup>a</sup>statutes, and my judgments: which if a man do, he shall <sup>b</sup>live <sup>c</sup>in them: (or by them) I *am* the LORD.

6 ¶ None of you shall approach to any that is near of kin to him, to uncover *their* <sup>a</sup>nakedness: I *am* the LORD.

7 The <sup>a</sup>nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The <sup>a</sup>nakedness of thy father’s wife shalt thou not uncover: it *is* thy father’s nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not <sup>a</sup>uncover.

10 The nakedness of thy son’s daughter, or of thy daughter’s daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father’s wife’s daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy father’s sister: she *is* thy father’s near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother’s sister: for she *is* thy mother’s near kinswoman.

14 Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son’s wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy brother's <sup>a</sup>wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a <sup>a</sup>woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 Also thou shalt not approach unto a <sup>a</sup>woman to uncover her nakedness, as long as she is put <sup>b</sup>apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed pass through *the* <sup>a</sup>fire to <sup>b</sup>Molech, neither shalt thou <sup>c</sup>profane the <sup>d</sup>name of thy God: I *am* the LORD.

22 <sup>a</sup>Thou shalt not lie with mankind, as with womankind: (or with the male you shall not lie as one lies with the woman) it *is* <sup>b</sup>abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 <sup>a</sup>Defile not ye yourselves in any of these things: for in all these the nations are <sup>b</sup>defiled which I <sup>c</sup>cast out before you:

25 And the <sup>a</sup>land is <sup>b</sup>defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore <sup>a</sup>keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these <sup>a</sup>abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the <sup>a</sup>land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be <sup>a</sup>cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable <sup>a</sup>customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

In this assignment you will read what has been termed “the heart of the ethics of the book of Leviticus” (Rasmussen, *Introduction to the Old Testament*, 1:105). These ethics are the heart not only of Leviticus, but also of the entire Old and New Testaments. Recorded here for the first time is the revelation of the one principle that governed all the laws dealing with proper social relationships: “Thou shalt love thy neighbour as thyself” (Leviticus 19:18). Thus viewed, it is easy to see that all the other laws were merely the application of the law of love under various circumstances. This law, being both timeless and of universal application, is the seamless fabric on which not only the Old and New Testaments are richly embroidered but our own modern scriptures as well. *Institute Manual*, 185)

## CHAPTER 19

*Israel commanded: Be holy, live righteously, love thy neighbor, and keep the commandments—The Lord reveals and reaffirms sundry laws and commandments—Enchantments, wizardry, prostitution, and all evil practices forbidden.*

1 AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be <sup>a</sup>holy: (or saints, or holy ones) for I the LORD your God *am* holy. (The last chapter examined in some detail the laws of cleanliness and uncleanness in both their physical and spiritual senses. The closing chapters of



Leviticus focus on laws that defined how one under the Mosaic law lived righteously and in a manner pleasing to God. Leviticus ends with essentially the same message with which it began, namely, the all-important admonition that men are to be holy, even as God is holy. The laws that follow this commandment may seem at first to be without logical arrangement or interconnection, but they are unified when one considers them in light of the injunction to be holy given in verse 2. Note also the strong relationship to the Ten Commandments in what immediately follows (see vv. 3–12). The fifth commandment (honoring parents) and the fourth commandment (keeping the Sabbath day holy) are joined in verse 3, followed immediately by the second commandment (no graven images). In verse 11 the eighth commandment (stealing) is joined with the ninth (bearing false witness), and then again is immediately connected to the third commandment (taking God’s name in vain) in verse 12. By this means the Lord seems to indicate that what follows the commandment to be holy is directly related to these fundamental principles of righteousness. The specific laws that follow the commandments define principles of righteousness that follow naturally from the Ten Commandments. For example, the commandment is not to steal, but these laws show that the commandment means far more than not robbing a man or burglarizing his home. One can steal through fraud or by withholding wages from a laborer (v. 13). The commandment is to honor one’s parents, but here the Lord used the word “fear” (v. 3), which connotes a deep respect, reverence, and awe, the same feelings one should have for God Himself. The example of the gossiping “talebearer” (v. 16) shows that there are ways to bear false witness other than under oath in court. And the concluding principle summarizes the whole purpose of the law. If one is truly holy, as God is holy, then he will love his neighbor as himself (see v. 18).  
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3 ¶ Ye shall fear every man his mother, and his father, and keep my <sup>a</sup>sabbaths: I *am* the <sup>b</sup>LORD your God.

4 ¶ Turn ye not unto <sup>a</sup>idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall <sup>a</sup>offer it at your own <sup>b</sup>will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* <sup>a</sup>abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall <sup>a</sup>bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And when ye reap the <sup>a</sup>harvest of your land, thou shalt not wholly <sup>b</sup>reap the corners of thy field, neither shalt thou gather the <sup>c</sup>gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the <sup>a</sup>poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not <sup>a</sup>steal, neither <sup>b</sup>deal falsely, neither <sup>c</sup>lie one to another.

12 ¶ And ye shall not <sup>a</sup>swear by my name <sup>b</sup>falsely, neither shalt thou <sup>c</sup>profane the name of thy God: I *am* the LORD.

13 ¶ Thou shalt not <sup>a</sup>defraud thy <sup>b</sup>neighbour, neither rob *him*: the <sup>c</sup>wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not <sup>a</sup>curse the <sup>b</sup>deaf, nor put a <sup>c</sup>stumblingblock before the <sup>d</sup>blind, but shalt fear thy God: I *am* <sup>e</sup>the LORD. (Heb Jehovah. Note that this phrase occurs fourteen times like a seal of authority upon each of these statutes.)

15 ¶ Ye shall do no <sup>a</sup>unrighteousness (Heb injustice) in <sup>b</sup>judgment: thou shalt not <sup>c</sup>respect the person of the poor, nor honour the person of the mighty: (IE show unjust favoritism either to the humble of the mighty) *but* in <sup>d</sup>righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as* a <sup>a</sup>talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou shalt not hate thy brother in thine <sup>a</sup>heart: thou shalt in any wise <sup>b</sup>rebuke thy neighbour, and not suffer sin upon him. (IE though you may reprove a neighbor and not tolerate his sin, do not hate him)

**SCRIPTURE MASTERY:** 18 ¶ Thou shalt not <sup>a</sup>avenge, nor bear any <sup>b</sup>grudge against the children of thy people, but thou shalt <sup>c</sup>love thy <sup>d</sup>neighbour as thyself: I *am* the LORD. (During His earthly ministry, the Master was asked by a scribe which of all the commandments was the greatest. The Savior’s reply is well known: Love God and love your neighbor. Then He said: “On these two commandments hang all the law and the prophets” (Matthew 22:40; see also vv. 35–39). Or, to put it another way, those two principles are the foundation for all the writings of the Old Testament. All principles and commandments stem either from the need to love God or to love our neighbor. Both of the laws cited by Jesus are found in the Old Testament, but not together. The first is found in Deuteronomy 6:5 and the second in Leviticus 19:18. The wording of the second commandment is instructive. The statement that one is to love his neighbor as himself moves the idea of love in this case from a state of emotion to one of will. Love is that emotion which one naturally feels for oneself. Simply expressed, it is a desire one has for his own good. To love or care for oneself is natural and good, but in addition, one must feel this same emotion for others. Each must desire the good of others as well as his own. This desire is not innate but comes through a conscious act of will or agency. The commandment thus implies that one should work both for his own good and the good of others. He should not aggrandize himself at another’s expense. This commandment is at the heart of all social interaction and becomes the standard by which every act can be judged. Any person who truly understands the implications for daily living that are part of the commandment to love God with all his heart, might, mind, and strength, and to love his neighbor as himself, can function well with no additional laws. One does not need to warn a person who loves God properly about idolatry, for any act of worship not devoted to God would be naturally offensive to him. The prohibitions against stealing, adultery, murder, and so on are not required if a person truly loves his neighbor as himself, for to injure his neighbor in such ways would be unthinkable. But, of course, the vast majority of men fail to understand and keep these two commandments, and so the Lord has revealed many additional laws and rules to show specifically what the commandments require. But truly, all such commandments do nothing more than define and support the two basic principles: all the law and the prophets are summarized in the two great commandments. Institute Manual, 186)

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a <sup>a</sup>diverse kind: (Note that these laws are in harmony with the other admonitions to keep things pure and in proper use.) thou shalt not sow thy field with <sup>b</sup>mingled seed: neither shall a garment <sup>c</sup>mingled of linen and woollen come upon thee. 20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, betrothed to <sup>a</sup>an (a) husband, (Heb a man) and not at all redeemed, nor freedom given her; <sup>b</sup>she shall be scourged; (Heb there shall be an investigation, or inquisition) they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be <sup>a</sup>forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. (“The metaphorical use of circumcision is thus explained by the text itself: it denotes the fruit as disqualified or unfit. In [Leviticus 26:41] the same metaphor is used for the heart which is stubborn or not ripe to listen to the Divine admonitions. And in other passages of Scripture it is used with reference to lips [Exodus 6:12, 30] and ears [Jeremiah 6:10] which do not perform their proper functions.” (C. D. Ginsburg, in Rushdoony, *Institutes of Biblical Law*, pp. 147–48.) Exactly why the fruit produced for the first three years of the tree was to be treated as unfit is not clear, but in this context of laws of righteousness and sanctification, this prohibition could suggest that until the first-fruits of the tree were dedicated to God, just as the firstborn of animals and men were (see Exodus 13:1–2), the tree was not viewed as sanctified, or set apart, for use by God’s people. Because the ground had been cursed for man’s sake when Adam fell (see Genesis 3:17), this law could have served as a simple reminder that

until dedicated to God and His purposes, all things remained unfit for use by God's holy people. Institute Manual, 186)

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the <sup>a</sup>blood: <sup>b</sup>neither shall ye use <sup>c</sup>enchantment, (Heb you shall not divine, or use sorcery) nor <sup>d</sup>observe times. (At first, the laws found in these verses may seem to have little application for the modern Saint, and may even seem puzzling as requirements for ancient Israel. What, for example, would the cutting of one's hair and beard have to do with righteousness? But in the cultural surroundings of ancient Israel, these specific prohibitions taught a powerful lesson related to the practices of Israel's heathen neighbors. For example, the Hebrew word *nachash*, translated as "enchantment" (v. 26), meant "to practice divination," and the phrase "observe times" (v. 26) comes from the Hebrew word meaning "to observe clouds" (Wilson, *Old Testament Word Studies*, s.v. "enchantment," p. 144). In the ancient world, sorcerers and necromancers often claimed to read the future through various omens or objects. Their methods included watching the stars (astrology), observing the movements of clouds and certain animals, tying knots, casting lots, tossing arrows into the air and then reading the pattern of how they fell, and so on. (See Hastings, *Dictionary of the Bible*, s.v. "magic, divination, and sorcery," pp. 566–70.) Thus, verse 26 forbade any use of the occult to read the future. Another Bible scholar gave an important insight about why cutting the hair and beard was forbidden. "[Leviticus 19:27] and the following verse evidently refer to customs which must have existed among the Egyptians when the Israelites sojourned in Egypt; and what they were it is now difficult, even with any probability, to conjecture. *Herodotus* observes that the Arabs *shave* or *cut their hair round*, in honour of Bacchus [the god of wine] who, they say, had his hair cut in this way. . . . He says also that the *Macians*, a people of Libya, *cut their hair round*, so as to leave a *tuft* on the top of the head. . . . In this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and therefore forbidden to the Israelites. "The *hair* was much used in divination among the ancients, and for purposes of religious superstition among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from Homer that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. *Achilles*, at the funeral of Patroclus, cut off his golden locks which his father had dedicated to the river god *Sperchius*, and threw them into the flood. . . . "If the hair was *rounded*, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse." (Clarke, *Bible Commentary*, 1:575.) In forbidding the cutting of the flesh and the tattooing of marks in the flesh, the Lord again clearly signaled that Israel was to be different from their heathen neighbors. Wounds were self-inflicted in times of grief for the dead and during worship (see 1 Kings 18:28). Also, "it was a very ancient and a very general custom to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos bear on their foreheads or elsewhere what are called the *sectarian marks*, which distinguish them, not only in a civil but also in a religious point of view, from each other. "Most of the barbarous nations lately discovered have their faces, arms, breasts, &c., curiously carved or *tatoed*, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c., in honour of different idols; and to this the inspired penman alludes [Revelation 13:16–17; 14:9, 11; 15:2; 16:2; 19:20; 20:4], where false worshippers are represented as receiving in their hands and in their forehead the marks of the beast." (Clarke, *Bible Commentary*, 1:575.) Sacred prostitution was a common practice among heathen worshipers, and often priestesses in the temples to such goddesses of love as Venus or Aphrodite were there only to satisfy and give religious sanction to immoral sexual desires. God strictly forbade these practices. "Familiar spirits" (Leviticus 19:31) connoted those who today would be called spiritualists, or spirit mediums. They supposedly had the power to communicate through a seance with departed spirits. The Hebrew word for *familiar spirit* means "ventriloquist," suggesting in the very name itself the

fraudulent character of such people (see Wilson, *Old Testament Word Studies*, s.v. “ventriloquist,” p. 157). Clearly, the laws prohibiting such idolatrous practices were designed to set Israel apart from the world and its false worship. And therein is an important lesson for modern Saints. The world has not changed, although the specific practices of evil and debauchery may be different. Today the Lord still directs His people through living prophets to avoid the customs and practices of the world. It should be no surprise, then, that prophets speak out against certain hair styles, fashions in clothing, passing fads, or such practices as sensitivity groups, gambling, couples living together without marriage, and so on. (Institute Manual 186-87)

27 Ye shall not <sup>a</sup>round the corners of your heads, (IE by cutting the forelocks of the hair of the head) neither shalt thou mar the corners of thy beard.

28 Ye shall not make any <sup>a</sup>cuttings in your <sup>b</sup>flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not <sup>a</sup>prostitute thy daughter, to cause her to be a whore; lest the land fall to <sup>b</sup>whoredom, and the land become full of <sup>c</sup>wickedness. (Heb lewdness)

30 ¶ Ye shall keep my <sup>a</sup>sabbaths, and <sup>b</sup>reverence my sanctuary: I *am* the LORD.

31 ¶ <sup>a</sup>Regard not them that have <sup>b</sup>familiar <sup>c</sup>spirits, (Heb do not turn to magic, or necromancy) neither seek after <sup>d</sup>wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou shalt <sup>a</sup>rise up before the <sup>b</sup>hoary head, (Heb rise before the face of old age) and <sup>c</sup>honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not <sup>a</sup>vex him. (Heb oppress)

34 *But* the <sup>a</sup>stranger that dwelleth with you shall be unto you <sup>b</sup>as one born among you, (Heb as a citizen of yours) and thou shalt <sup>c</sup>love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no <sup>a</sup>unrighteousness in judgment, (Heb injustice) in meteyard, in weight, or in measure.

36 Just balances, just <sup>a</sup>weights, a just <sup>b</sup>ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt. (A meteyard signified such Hebrew measures of length as the reed, the span, and the cubit, while the ephah and the hin were measures of volume. By specifying both kinds of measures, the Lord clearly taught that honesty in all transactions was required. (See Bible Dictionary, s.v. “weights and measures.”) Institute Manual, 187)

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

## CHAPTER 20

*Death penalty prescribed for sacrificing children to Molech, cursing father and mother, adultery, homosexuality, bestiality, spiritualism, and other abominations—Divers laws and ordinances set forth.*

1 AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto <sup>a</sup>Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to <sup>a</sup>defile my sanctuary, and to <sup>b</sup>profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and <sup>a</sup>kill him not:

5 Then I will set my <sup>a</sup>face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit <sup>b</sup>whoredom with Molech, from among their people.

6 ¶ And the soul that turneth <sup>a</sup>after such as have <sup>b</sup>familiar <sup>c</sup>spirits, (Heb to magic, or necromancy) and after <sup>d</sup>wizards, to go a whoring after them, I will even set my face against that soul, and will <sup>c</sup>cut him off from among his people.

7 ¶ <sup>a</sup>Sanctify yourselves therefore, and be ye <sup>b</sup>holy: (or saints) for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the <sup>a</sup>LORD which sanctify you.

9 ¶ For every one that <sup>a</sup>curseth his <sup>b</sup>father or his mother shall be surely put to death: he hath cursed his father or his mother; his <sup>c</sup>blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his <sup>a</sup>neighbour's wife, the <sup>b</sup>adulterer and the <sup>c</sup>adulteress shall surely be put to <sup>d</sup>death.

11 And the man that lieth with his <sup>a</sup>father's wife hath uncovered his father's <sup>b</sup>nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have <sup>a</sup>wrought confusion; (or done lewdness) their blood *shall be* upon them.

13 If a man <sup>a</sup>also lie with mankind, (Heb lies with a male) as he lieth with a <sup>b</sup>woman, both of them have committed an <sup>c</sup>abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And if a man take a wife and her mother, it *is* <sup>a</sup>wickedness: (or lewdness, or an evil device) they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a <sup>a</sup>beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her <sup>a</sup>nakedness, and she see his nakedness; it *is* a <sup>b</sup>wicked thing; (or disgrace (Aramaism)) and they shall be <sup>c</sup>cut off in the sight of their people: (IE publicly excommunicated) he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it *is* <sup>a</sup>an unclean thing: (Heb impurity; i.e. repulsive) he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, <sup>a</sup>spue you not out.

23 And ye shall not <sup>a</sup>walk in the manners of the <sup>b</sup>nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with <sup>a</sup>milk and honey: I *am* the LORD your God, which have <sup>b</sup>separated you from *other* people. (When the Jaredites were brought to the land of promise, the Lord warned them that if they did not worship the God of the land, who is Jesus Christ, they would be "swept off" (Ether 2:10). Lehi's colony was also warned that they would occupy the promised land only on condition of obedience; otherwise, they too would be "cut off" (1 Nephi 2:21; see also v. 20). The Israelites were warned that if they were not willing to separate themselves from the world, the land would "spue" them out (Leviticus 20:22). Nephi told his brothers that the only reason Israel was given the land and the Canaanites driven out was that the Canaanites "had rejected every word of God, and they were ripe in iniquity" (1 Nephi 17:35). Because of their extreme wickedness God required Israel to "utterly destroy them" (Deuteronomy 7:2; for further discussion about why God required the Canaanites to be destroyed, see Reading 19-15). Nephi asked, "Do you suppose that our fathers [the Israelites] would have been more choice than they [the Canaanites] if they had been righteous? I say unto you, Nay." (1 Nephi 17:34.) The same message was clearly revealed to Israel. The Canaanites were cast out because of their wickedness.

Either Israel would remain separated from that wickedness, or they would suffer the same consequence. Institute Manual, 187)

25 Ye shall therefore <sup>a</sup>put difference between (Heb distinguish between) clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have <sup>b</sup>separated from you as <sup>c</sup>unclean. (Heb distinguished for you as impure)

26 And ye shall be <sup>a</sup>holy unto me: for I the LORD *am* <sup>b</sup>holy, and have <sup>c</sup>severed you from *other* people, (Heb distinguished you from the nations) that ye should be <sup>d</sup>mine.

27 ¶ A man also or woman that hath a <sup>a</sup>familiar spirit, (This is in Heb, *ov*, a skin bottle used as an instrument of necromancy.) or that is a wizard, shall surely be put to death: they shall stone them with stones: their <sup>b</sup>blood *shall be* upon them.

## CHAPTER 21

*The priests shall be holy—The high priest shall not marry a widow, nor a divorced person, nor an harlot—Seed of Aaron with physical blemishes shall not offer the bread of God upon the altar.*

(In these two chapters [Chapters 21 and 22] are special rules and requirements for the Levitical Priesthood, especially the high priest. Here, for the first time, the title “high priest” was used (Leviticus 21:10). The Hebrew literally means “the Priest, the great one.” As the chief priest, he was the representative of Jehovah among the people. As such, he was required to guard against all defilement of his holy office. (The Old Testament high priest was an office in the Aaronic Priesthood, not an office in the Melchizedek Priesthood as it is today. The high priest was the presiding priest, or head, of the Aaronic Priesthood. Today the presiding bishop holds that position.) All members of the priesthood had to marry virgins of their own people. Prostitutes, adulterous women, or even divorced women, were excluded, thus avoiding the least doubt about personal purity. The priests could not marry “profane” women (non-Israelites; v. 7), be defiled by contact with a dead person other than close relatives (see vv. 1–3), or allow a daughter to be a prostitute (see v. 9). In other words, all of Israel was called to a special life of separation and holiness, but the priests who served as God’s authorized representatives to the people had to maintain an even higher level of separation and sanctification. The high priest, who was a symbol or type of Jesus, “the great high priest,” had to meet a still stricter code (Hebrews 4:14). In addition to meeting the requirements of the regular priesthood for marriage and defilement, he had to be without any physical defects (see Leviticus 21:16–21). Such strictness was to remind the people that Christ, the true Mediator between God and His children, was perfect in every respect. Institute Manual, 187-88)

1 AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled ~~for~~ (with) the <sup>a</sup>dead <sup>b</sup>among his people: (IE among the family of Aaron)

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 They shall not make <sup>a</sup>baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their <sup>b</sup>flesh.

6 They shall be <sup>a</sup>holy unto their God, and not <sup>b</sup>profane the name of their God: for the offerings of the LORD made by <sup>c</sup>fire, *and* the bread of their God, they do offer: therefore they shall be holy.

7 They shall not take a wife *that is* a <sup>a</sup>whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which <sup>a</sup>sanctify you, *am* holy. (Invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Ask the class to listen for what priesthood holders should do if they are not worthy to participate in priesthood ordinances: “If someone officiating in this sacred ordinance [the sacrament] is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately” (“The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, 40).)

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be <sup>a</sup>burnt with fire.

10 And *he that is* the <sup>a</sup>high priest among his brethren, upon whose head the <sup>b</sup>anointing oil was poured, and <sup>c</sup>that is consecrated to put on the garments, (Heb (literally) whose hand is filled; i.e. who is equipped, or authorized) shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to (touch) any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the <sup>a</sup>sanctuary, (or temple) nor profane the sanctuary of his God; for the <sup>b</sup>crown (or consecration) of the <sup>c</sup>anointing oil of his God *is* upon him: I *am* the LORD.

13 And he shall take a wife in her virginity.

14 A <sup>a</sup>widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* <sup>a</sup>blemish, let him not approach to offer the bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing <sup>a</sup>superfluous, (Heb too long; i.e. deformed)

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the <sup>a</sup>vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

## CHAPTER 22

*Those of the priest and their families who may eat of the holy things are set forth—Sacrificial animals are to be perfect and without blemish.*

1 AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the <sup>a</sup>holy things of the children of Israel, and that they <sup>b</sup>profane not my holy name *in those things* <sup>c</sup>which they hallow unto me: (Heb which they sanctify for me) I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, <sup>a</sup>having his <sup>b</sup>uncleanness upon him, (Heb and any impurity is upon him) that soul shall be <sup>c</sup>cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron is <sup>a</sup>leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man <sup>a</sup>of whom he may take uncleanness, (Heb by whom he may become unclean) whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 That which <sup>a</sup>dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane  $\#$  (not mine ordinances,) I the LORD do sanctify them.

10 <sup>a</sup>There shall no stranger eat *of* the holy thing: (Heb any alien shall not eat a sacred thing) a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But <sup>a</sup>if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his <sup>b</sup>meat (Heb bread or food). (IE if he purchase a servant, the servant may partake of the sacred food)

12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 <sup>a</sup>Or suffer them to bear the iniquity of trespass, when they eat their holy things: (Heb and cause them to bear the iniquity of guilt in their eating of their holy things) for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will <sup>a</sup>offer his oblation for all his vows, (Heb sacrifice his sacrifice) and for all his <sup>b</sup>freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall* <sup>a</sup>offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But* whatsoever hath a <sup>a</sup>blemish, *that* shall ye not offer: for it shall not be <sup>b</sup>acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* <sup>a</sup>vow, or a freewill offering in beeves or sheep, <sup>b</sup>it shall be perfect to be accepted; (IE it must be whole, or without blemish, to be acceptable) there shall be no blemish therein.

22 <sup>a</sup>Blind, or <sup>b</sup>broken, or maimed, or having a <sup>c</sup>wen, (Heb wart) or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a <sup>a</sup>freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is <sup>a</sup>brought forth, (Heb born) then it shall be <sup>b</sup>seven days under <sup>c</sup>the dam (Heb its mother); and from the eighth day and thenceforth it shall be <sup>d</sup>accepted for an offering made by fire unto the LORD.



28 And *whether it be* cow or ewe, ye shall not kill <sup>a</sup>it and her young both in one day.  
 29 And when ye will offer a sacrifice of <sup>a</sup>thanksgiving unto the LORD, offer *it* at your own will.  
 30 On the same day it shall be <sup>a</sup>eaten up; ye shall leave none of it until the morrow: I *am* the LORD.  
 31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.  
 32 Neither shall ye profane my holy name; but I will be <sup>a</sup>hallowed (Heb sanctified) among the children of Israel: I *am* the LORD which <sup>b</sup>hallow you,  
 33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

## CHAPTER 23

*Israel to hold an holy convocation on each weekly sabbath—Israel to keep feast of the passover, of unleavened bread, of pentecost or firstfruits, of trumpets, of the day of atonement, and of tabernacles.*

(In this chapter the Lord indicated five holy days or feasts that were to be observed by all Israel. These were the Sabbath (see vv. 1–3), the Passover and the feast of Unleavened Bread (see vv. 4–14), the feast of Weeks, or Pentecost, as it was called in the New Testament (see vv. 15–23), the day of Atonement (see vv. 26–32), and the feast of Tabernacles (see vv. 33–44). The sabbaths, of course, were weekly; the others are listed in the order in which they occurred. Passover was in late March or early April (corresponding to Easter), and Pentecost followed seven weeks later in May. The day of Atonement, which occurred in late September or early October, was followed five days later by the feast of Tabernacles, or feast of Booths. Institute Manual, 188)

1 AND the LORD spake unto Moses, saying,  
 2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.  
 3 Six days shall work be done: but the <sup>a</sup>seventh day *is* the <sup>b</sup>sabbath of rest, a<sup>n</sup> holy <sup>c</sup>convocation; ye shall do no work *therein*: it *is* the <sup>d</sup>sabbath of the LORD in all your dwellings.  
 4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.  
 5 In the <sup>a</sup>fourteenth *day* of the first month <sup>b</sup>at even *is* the LORD's <sup>c</sup>passover. (IE between day-time and night-time)  
 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat <sup>a</sup>unleavened bread.  
 7 In the first day ye shall have a<sup>n</sup> holy <sup>a</sup>convocation: ye shall do no servile work therein.  
 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a<sup>n</sup> holy convocation: ye shall do no servile work *therein*.  
 9 ¶ And the LORD spake unto Moses, saying,  
 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the <sup>a</sup>firstfruits of your harvest unto the priest:  
 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.  
 12 And ye shall offer that day when ye wave the sheaf a<sup>n</sup> he <sup>a</sup>lamb without blemish of the first year for a burnt offering unto the LORD.  
 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of a<sup>n</sup> hin.  
 14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; <sup>a</sup>seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number <sup>a</sup>fifty days; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave <sup>a</sup>loaves of two tenth deals: they shall be of fine flour; they shall be baked with <sup>b</sup>leaven; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven <sup>a</sup>lambs without blemish (Heb sheep, whole, a year old) of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the <sup>a</sup>poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of <sup>a</sup>blowing of <sup>b</sup>trumpets, (IE a blast, or a trill, of the ram's horn) an holy <sup>c</sup>convocation.

25 Ye shall do no servile <sup>a</sup>work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy <sup>a</sup>convocation unto you; and ye shall <sup>b</sup>afflict (IE humble) your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye <sup>a</sup>celebrate (or observe) your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this <sup>a</sup>seventh month *shall be* the <sup>b</sup>feast of <sup>c</sup>tabernacles (or booths) *for* seven days unto the LORD.

35 On the first day *shall be* an holy <sup>a</sup>convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a <sup>a</sup>solemn assembly; and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, <sup>a</sup>every thing upon his day: (or every one according to its day)

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a <sup>a</sup>feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in <sup>a</sup>booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

## CHAPTER 24

*Perpetual fire to burn without the vail in the tabernacle—A blasphemer is put to death by stoning—Israel's law is one of an eye for an eye and a tooth for a tooth.*

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the <sup>a</sup>lamps to burn continually.

3 Without the vail of the testimony, <sup>a</sup>in the tabernacle of the congregation, shall Aaron <sup>b</sup>order it from the evening unto the morning before the LORD continually: **(Heb in the tent of meeting shall Aaron set it in order)** *it shall be* a statute for ever in your generations.

4 He shall order the <sup>a</sup>lamps upon the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve <sup>a</sup>cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt <sup>a</sup>set them in two rows, six on a row, upon the pure <sup>b</sup>table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall <sup>a</sup>eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son <sup>a</sup>blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him <sup>a</sup>in ward, **(Heb under guard)** that the <sup>b</sup>mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever <sup>a</sup>curseth his God shall bear his sin.

16 And he that <sup>a</sup>blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And he that <sup>a</sup>killesh any man shall surely be put to <sup>b</sup>death.

18 And he that killeth a beast shall make it good; <sup>a</sup>beast for beast. (Heb a soul for a soul; ie life for life)

19 And if a man cause a <sup>a</sup>blemish (Heb defect; i.e. maims him) in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, <sup>a</sup>eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall <sup>a</sup>restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of <sup>a</sup>law, (Heb judging, or judgment) as well for the stranger, as for one of your own country: for I *am* the LORD your God. (This passage has come to be regarded by many as the substance and summary of the Mosaic law: “eye for eye, tooth for tooth” (v. 20). This misunderstanding is unfortunate because it makes the law appear cold, unbending, and revengeful. This misconception has resulted from a failure to distinguish between the social law and the criminal law. The social law was based on love and concern for one’s neighbor (see Leviticus 19:18). The criminal law was not outside that love, but was made to stress absolute justice. Even then, however, three things must be noted about this eye-for-an-eye application: “First, it was intended to be a law of exact justice, not of revenge. Secondly, it was not private vengeance, but public justice. Thirdly, by excluding murder from the crimes for which ransom is permissible (Nu. 35:31f.) it makes it probable that compensation for injuries was often or usually allowed to take the form of a fine.” (Guthrie and Motyer, *Bible Commentary: Revised*, p. 164.) The same law that required just retribution and payment also required a farmer to leave portions of his field unharvested so the poor could glean therein (see Leviticus 19:9–10; 23:22), demanded that the employer pay his hired labor at nightfall rather than wait even until the next day (see 19:13), commanded men, “Thou shalt not hate thy brother in thine heart” (19:17), and summarized the ideal by saying, “Be ye holy” (20:7). Institute Manual, 188)

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

## CHAPTER 25

*Each seventh year to be kept as a sabbath year—Each fiftieth year to be one of jubilee, in which liberty is proclaimed throughout the land—Laws revealed for sale and redemption of lands, houses, and servants—The land is the Lord’s, as are the servants—Usury forbidden.*

(Many today look upon the law of Moses as a primitive, lesser law designed for a spiritually illiterate and immature people. This chapter illustrates the commitment of faith and trust in God that was required of one who truly followed the law. The Israelite was told that once in every seven years he was to trust wholly in God rather than in the fruits of his own labor for sustenance. The land, too, was to have its sabbath rest, and no plowing, sowing, reaping, or harvesting was to take place. Further, once each fifty years the land would have a double rest. The seventh sabbatical year (the forty-ninth year) was to be followed by a jubilee year. God had delivered Israel from the bondage of Egypt, forgiven their numerous debts to Him, and given them an inheritance in the land of promise. To demonstrate their love of God and fellow men, Israel was to follow that example during the jubilee year. Slaves or servants were to be freed, the land returned to its original owner, and debts forgiven (see vv. 10, 13, 35–36). Modern followers of the higher gospel law would do well to assess their own commitment to God and their own love of neighbor by asking themselves if they could live such a law. Is their faith sufficient to trust in the Lord for three years’ sustenance as was asked of Israel? (Note vv. 18–22.) One Bible scholar suggested two important ideas symbolized in the requirements of the jubilee year: “The jubilee seems to have been typical, 1. Of the great time of release, the Gospel dispensation, when all who believe in Christ Jesus are redeemed from the bondage of sin—repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the *right* of inheritance restored. To this the prophet Isaiah seems to allude [Isaiah 26:13], and particularly [61:1–3]. 2. Of the general resurrection. ‘It is,’ says Mr.

Parkhurst, ‘a lively prefiguration of the grand consummation of time, which will be introduced in like manner by the *trump of God* [1 Corinthians 15:52], when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal *inheritance* allotted to them by their Father; and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply.’ “It is worthy of remark that the jubilee was not proclaimed till the tenth day of the seventh month, *on the very day* when the great *annual atonement* was made for the sins of the people; and does not this prove that the great *liberty* or *redemption* from thralldom, published under the Gospel, could not take place till the great *Atonement*, the sacrifice of the Lord Jesus, had been offered up?” (Clarke, *Bible Commentary*, p. 1:592.) Or, as C. D. Ginsburg put it: “On the close of the great Day of Atonement, when the Hebrews realized that they had peace of mind, that their heavenly Father had annulled their sins, and that they had become re-united to Him through His forgiving mercy, every Israelite was called upon to proclaim throughout the land, by nine blasts of the cornet, that he too had given the soil rest, that he had freed every encumbered family estate, and that he had given liberty to every slave, who was now to rejoin his kindred. Inasmuch as God has forgiven his debts, he also is to forgive his debtors.” (In Rushdoony, *Institutes of Biblical Law*, p. 141.) Institute Manual, 188-89)

- 1 AND the LORD spake unto Moses in mount Sinai, saying,
- 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a <sup>a</sup>sabbath unto the LORD.
- 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
- 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
- 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes <sup>a</sup>of thy vine undressed: (Heb of thy separation; i.e. of the time set apart as a sabbatical year) for it is a year of rest unto the land.
- 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
- 7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be <sup>a</sup>meat. (Heb to eat)
- 8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
- 9 Then shalt thou <sup>a</sup>cause the trumpet (Heb sound the trill of the ram’s horn) of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
- 10 And ye shall <sup>a</sup>hallow (Heb sanctify) the fiftieth year, and proclaim <sup>b</sup>liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his <sup>c</sup>family.
- 11 A <sup>a</sup>jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of <sup>b</sup>thy vine undressed. (Heb (the time of) its separation, or consecration)
- 12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.
- 13 In the year of this jubile ye shall return every man unto his possession.
- 14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour’s hand, ye shall not <sup>a</sup>oppress <sup>b</sup>one another:
- 15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the <sup>a</sup>multitude (or amount, number) of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore <sup>a</sup>oppress <sup>b</sup>one another; but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye shall <sup>a</sup>do my statutes, and keep my <sup>b</sup>judgments, (Heb decrees, or laws) and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the <sup>a</sup>seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my <sup>a</sup>blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold for ever: for the land *is* mine; for ye *are* <sup>a</sup>strangers (or proselytes) and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to <sup>a</sup>redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall <sup>a</sup>go out, (Heb release; i.e. be released) and he shall <sup>b</sup>return unto his possession.

29 And if a man sell a <sup>a</sup>(his) dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the <sup>a</sup>field of the <sup>b</sup>suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and <sup>a</sup>fallen in decay with thee; (Heb his hand slips, or fails) then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no <sup>a</sup>usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon <sup>a</sup>usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be <sup>a</sup>sold unto thee; thou shalt not compel him to serve as a <sup>b</sup>bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee<sup>(e)</sup>:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt <sup>a</sup>fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the <sup>a</sup>heathen (Heb nations, or gentiles) that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an <sup>a</sup>inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen <sup>b</sup>for ever: (Heb perpetually) but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* <sup>a</sup>servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

## CHAPTER 26

*Temporal and spiritual blessings to abound in Israel if they keep the commandments—Cursing, scourging, and desolation shall be theirs if they disobey the Lord—When his people repent, the Lord will show mercy unto them.*

(Leviticus 26 is one of the most powerful chapters in the Old Testament. The Lord put the options facing Israel so clearly that they could not be misunderstood. If Israel was obedient, they would be blessed with the bounties of the earth, safety and security, peace and protection from enemies. Even more important, the Lord promised: "My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." (Vv. 11–12.) Those promises could be summarized in one word: Zion. If Israel was obedient, she would achieve a Zion condition. If Israel refused "to hearken unto me, and will not do all these commandments" (v. 14), however, then the blessings would be withdrawn, and sorrow, hunger, war, disease, exile, tragedy, and abandonment would result. Modern Israel has been given the same options. In the winter of 1976–77, the western United States faced a serious drought. A living prophet saw in that and other natural phenomena a warning related to that given in the Old Testament. "Early this year when drouth conditions seemed to be developing in the West, the cold and hardships in the East, with varying weather situations all over the world, we felt to ask the members of the Church to join in fasting and prayer, asking the Lord for moisture where it was so vital and for a cessation of the difficult conditions elsewhere. "Perhaps we may have been unworthy in asking for these

greatest blessings, but we do not wish to frantically approach the matter but merely call it to the attention of our Lord and then spend our energy to put our lives in harmony. “One prophet said: “When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: “Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.’ (1 Kings 8:35–36.) “The Lord uses the weather sometimes to discipline his people for the violation of his laws. He said to the children of Israel: [Leviticus 26:3–6.] “With the great worry and suffering in the East and threats of drouth here in the West and elsewhere, we asked the people to join in a solemn prayer circle for moisture where needed. Quite immediately our prayers were answered, and we were grateful beyond expression. We are still in need and hope that the Lord may see fit to answer our continued prayers in this matter. . . . “Perhaps the day has come when we should take stock of ourselves and see if we are worthy to ask or if we have been breaking the commandments, making ourselves unworthy of receiving the blessings. “The Lord gave strict commandments: ‘Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.’ (Lev. 19:30.) “Innumerable times we have quoted this, asking our people not to profane the Sabbath; and yet we see numerous cars lined up at merchandise stores on the Sabbath day, and places of amusement crowded, and we wonder. . . . “The Lord makes definite promises. He says: “Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.’ (Lev. 26:4.) “God does what *he* promises, and many of us continue to defile the Sabbath day. He then continues: “And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.’ (Lev. 26:5.) “These promises are dependable. . . . “The Lord . . . warns: [Leviticus 26:14–17, 19–20.] “The Lord goes further and says: “I will . . . destroy your cattle, and make you few in number; and your high ways shall be desolate.’ (Lev. 26:22.) “Can you think how the highways could be made desolate? When fuel and power are limited, when there is none to use, when men will walk instead of ride? “Have you ever thought, my good folks, that the matter of peace is in the hands of the Lord who says: “And I will bring a sword upon you . . .’ (Lev. 26:25.) “Would that be difficult? Do you read the papers? Are you acquainted with the hatreds in the world? What guarantee have you for permanent peace? “. . . and ye shall be delivered into the hand of the enemy.’ (Lev. 26:25.) “Are there enemies who could and would afflict us? Have you thought of that? “And I will make your cities waste,’ he says, ‘and bring your sanctuaries unto desolation. . . . “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. “As long as it lieth desolate it shall rest; because it did not rest [when it could] in your sabbaths, when ye dwelt upon it.’ (Lev. 26:31, 34–35.) “Those are difficult and very serious situations, but they are possible. “And the Lord concludes: “These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses.’ (Lev. 26:46.) “This applies to you and me. “Would this be a good time to deeply concern ourselves with these matters? Is this a time when we should return to our homes, our families, our children? Is this the time we should remember our tithes and our offerings, a time when we should desist from our abortions, our divorces, our Sabbath breaking, our eagerness to make the holy day a holiday? “Is this a time to repent of our sins, our immoralities, our doctrines of devils? “Is this a time for all of us to make holy our marriages, live in joy and happiness, rear our families in righteousness? “Certainly many of us *know* better than we *do*. Is this a time to terminate adultery and homosexual and lesbian activities, and return to faith and worthiness? Is this a time to end our heedless pornographies? “Is this the time to set our face firmly against unholy and profane things, and whoredoms, irregularities, and related matters? “Is this the time to enter new life?” (Spencer W. Kimball, “The Lord Expects His People to Follow the Commandments,” *Ensign*, May 1977, pp. 4–6.)



1 YE shall make you no <sup>a</sup>idols nor <sup>b</sup>graven image, neither rear you up a <sup>c</sup>standing image, (or pillar) neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 ¶ Ye shall keep my sabbaths, and <sup>a</sup>reverence my sanctuary: I *am* the LORD.

3 ¶ If ye <sup>a</sup>walk in my statutes, and <sup>b</sup>keep my commandments, and do them;

4 Then I will <sup>a</sup>give you <sup>b</sup>rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will <sup>a</sup>give <sup>b</sup>peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your <sup>a</sup>enemies, and they shall fall before you by the sword.

8 And five of you shall chase ~~a~~ hundred, and ~~a~~ hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will <sup>a</sup>have respect unto you, (Heb turn unto you) and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and <sup>a</sup>bring forth (Heb put out) the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will <sup>a</sup>walk <sup>b</sup>among you, and will be your <sup>c</sup>God, and ye shall be my <sup>d</sup>people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your <sup>a</sup>yoke, and made you go upright.

14 ¶ But if ye will not <sup>a</sup>hearken unto me, and will not do all these <sup>b</sup>commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye <sup>a</sup>break my covenant:

16 I also will <sup>a</sup>do this unto you; I will even appoint over you terror, <sup>b</sup>consumption, and <sup>c</sup>the burning ague, (IE fever) that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be <sup>a</sup>slain before your <sup>b</sup>enemies: they that hate you shall <sup>c</sup>reign over you; and ye shall <sup>d</sup>flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will <sup>a</sup>punish (or chastise) you seven times more for your sins.

19 And I will break the <sup>a</sup>pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be <sup>a</sup>spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 ¶ And if ye walk <sup>a</sup>contrary unto me, and will not hearken unto me; I will bring seven times more <sup>b</sup>plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your <sup>a</sup>high ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet <sup>a</sup>seven times for your sins.

25 And I will bring a <sup>a</sup>sword upon you, that shall <sup>b</sup>avenge the quarrel of *my* covenant: (Heb execute the vengeance of the covenant) and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the <sup>c</sup>enemy.

26 And when I have <sup>a</sup>broken the <sup>b</sup>staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be <sup>c</sup>satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will <sup>a</sup>chastise you seven times for your sins.

29 And ye shall <sup>a</sup>eat the <sup>b</sup>flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities <sup>a</sup>waste, and bring your sanctuaries unto desolation, and <sup>b</sup>I will not smell the savour of your sweet odours. (IE I will not accept your burnt offerings)

32 And I will bring the <sup>a</sup>land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will <sup>a</sup>scatter you among the heathen, and will draw out a sword after you: and your land shall be <sup>b</sup>desolate, and your cities waste.

34 Then shall the land enjoy her <sup>a</sup>sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your <sup>a</sup>enemies shall eat you up.

39 And they that are left of you shall <sup>a</sup>pine away (Heb decay, or waste away) in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall <sup>a</sup>confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be <sup>a</sup>humbled, and they then accept of the <sup>b</sup>punishment of their iniquity:

42 Then will I remember my <sup>a</sup>covenant with Jacob, and also my covenant with Isaac, and also my covenant with <sup>b</sup>Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their <sup>a</sup>enemies, I will not cast them away, neither will I abhor them, to <sup>b</sup>destroy them utterly, and to break my <sup>c</sup>covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the <sup>a</sup>sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

## CHAPTER 27

*How properties are consecrated unto the Lord—Israel commanded to pay tithes of their crops, flocks, and herds.*

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an <sup>a</sup>homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field <sup>a</sup>devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall <sup>a</sup>return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the <sup>a</sup>shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the <sup>a</sup>firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be <sup>a</sup>sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 And all the <sup>a</sup>tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the <sup>a</sup>rod, the tenth shall be holy unto the LORD. (“The signification of this verse is well given by the rabbins: ‘When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out the owner stood with his rod over them, and counted one, two, three, four, five, &c., and when the *tenth* came, he touched it with the coloured rod, by which it was distinguished to be the tithe calf, sheep, &c., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe.’ It seems to be in reference to this custom that the Prophet Ezekiel, speaking to Israel, says: *I will cause you to pass under the rod, and will bring you into the bond of the covenant*—you shall be once more claimed as the *Lord’s property*, and be in all things devoted to his service, being *marked* or *ascertained*, by especial providences and manifestations of his kindness, to be his *peculiar people*.” (Clarke, *Bible Commentary*, 1:604.) Institute Manual, 190)

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.