

Exodus 35-40; Leviticus 1, 16, 19 Podcast Notes

In the beginning of this podcast, we briefly outlined the purpose of the performances and ordinances of the Law of Moses. Much of the second half of Exodus and all of Leviticus is centered on around these ideas. The following verses were mentioned at the start of the podcast to present a “frame” around which much of what was discussed can be understood:

1. 2 Ne 11.4 -- prove the coming of Christ.
2. 2 Ne 25.24-25 -- look forward with steadfastness unto Christ.
3. Jacob 4.5 -- point our souls to him.
4. Jarom 1.11 -- persuade to look forward unto Christ.
5. Mosiah 3.15 -- availeth nothing except...through the atonement.
6. Mosiah 13.27-30 -- keep them in remembrance of God.
7. Mosiah 16.14 -- shadow of things to come.
8. Alma 25.15-16 -- a type of his coming, and to strengthen their faith.

Exodus 35-40: The Construction of the Tabernacle

1. The call for contributions to the Tabernacle – Ex. 35.4-19.
2. The Israelites respond – Ex. 35.20-29. Note that the men and the women all respond to contribute to the Lord’s tent.
3. Master artisans work on the Tabernacle – Ex. 35.30- Ex. 36.1.¹
4. The people bring more than is necessary to finish the work – Ex. 36.1-7.
5. The work of construction – Ex. 36.8-38.20.²
 - a. The Ark – Ex. 37.1-9.
 - b. The Table – Ex. 37.10-16.
 - c. The Menorah – Ex. 37.17-24.
 - d. The Altar of Incense – Ex. 37.25-28.
 - e. The Anointing Oil and Incense – Ex. 37.29.
 - f. The Altar of Burnt Offering – Ex. 38.1-7.
 - g. The Laver – Ex. 38.8.
 - h. The Enclosure/court – Ex. 38.9-20.
 - i. A count of the metals used – Ex. 38.21-31.
 - i. 29 talents of gold – Ex. 38.24.³

¹ Bezaleel בְּצַלְאֵל and Aholiab אֲהֹלִיאָב are called to work the work – Ex. 36.1-2.

² For a brief video of the things associated with the Tabernacle but not containing explanation, see: Messages of Christ: [Tabernacle of Moses](#). For a longer video with explanation of how the Tabernacle is connected to the Messiah Jesus Christ, see: [The Tabernacle of the Messiah](#).

³ The talent (Hebrew: כִּכָּר, *kikkar*; Aramaic: קִינְטָרָא, *qintara*) in late Hebrew antiquity (ca. 500 CE) **was the greatest unit of weight in use at the time, and which weight varied** depending on the era...The standard talent during the late Second Temple period was the talent consisting of 60 *maneh*. According to Talmudic scholars, the talent (*kikkar*) of 60 *maneh* (and which sum total of 60 *maneh* equals 1,500 *selas*, or 6,000 *denaria* (the *denarius* also being known in Hebrew as *zuz*), had a weight of 150 *dirham* for every 25 *selas*. The anatomic weight of each

- ii. 100 + talents of silver – Ex. 38.25.
 - iii. 70 talents of brass – Ex. 38.29.
6. The Construction of the Priestly Vestments – Ex. 39.1-31.⁴
 7. Completion and Inspection – Ex. 39.32-43.
 8. The setting up of the Tabernacle – Ex. 40.1-8.
 9. Anointing the Tabernacle and Furnishings – Ex. 40.9-11.
 10. Installing the Priests – Ex. 40.12-15.
 11. Fulfilling the Instructions – Ex. 40.16-33.
 12. The Divine Presence – Ex. 40.34-38.⁵

Leviticus Introduction

In keeping with the traditional titles of works in the ancient Near East the Hebrew name of Leviticus comes from the first word in the book אָוַיִּיֶּקְרָא *wayyiqra* “and he called.” In the later rabbinic works and similarly in the Syriac translation, the Peshitta, the book was called *torat kohanim* “book of the priests.” The English title, Leviticus, comes from the Latin Vulgate translation of the Greek term *Leuitikon*. The Greek term is an adjectival form, “Levitical,” which thus means “that which concerns the priests.” Since Hellenistic Jews called the priests “Levites” (an equation already evident in Deut. 17:9, 18; 18:1), the meaning of the Greek title is actually no different from the traditional title of the Jews, the “book of priests.”⁶

Leviticus can be outlined as follows:

Laws concerning offerings and sacrifices – Lev. 1-7.38

1. Burnt Offerings – Lev. 1.3-17.
 - a. Leviticus 1: Animals without Blemish Sacrificed.⁷

dirham at that time was put at 3.20 grammes, with every sela or 'shekel of the sanctuary' weighing-in at 20.16 grammes. The sum aggregate of the 60 maneh talent (or 1,500 selas) came to **ca. 28.800 kilograms (63.49 lb)**. See: [Talent- Wikipedia](#), accessed 3.19.22. By this measurement, the gold contributed to the construction of the Tabernacle would have weighed approximately 1,856 pounds, and with 14.58 troy ounces per pound of gold mass, 1 pound of gold in 2022 dollars would equal \$28,124; so in this manner the 29 talents of gold would be worth \$815,619.00 in dollars in 2022. Nahum Sarna estimates that the talent would have probably weighed 75.6 pounds, and so if this is the case, the value would be higher. See: Nahum Sarna, *Exodus: The JPS Commentary*, The Jewish Publication Society, 1991, p. 231.

⁴ For an excellent video showing and explaining the priestly vestments, see: Messages of Christ: [The Jewish Priestly Garments](#). See also: Messages of Christ: [Jesus Christ the Great High Priest](#).

⁵ מוֹעֵד אֶת-אֱהֹל מוֹעֵד וַיִּכֶס הָעָנָן אֶת-אֱהֹל מוֹעֵד “The cloud covered the tent of meeting” (Ex. 40.34a my translation). The function of the Tabernacle was to create a portable Sinai, a means by which a continued avenue of communication with God would be maintained. As the people move away from the mount of revelation, they need a visible, tangible symbol of God’s ever-abiding Presence in their midst. It is not surprising, then, that the same phenomenon as occurred at Sinai, related in Ex. 24.15-17 now repeats itself. It will recur at the dedication of Solomon’s Temple, as is narrated in 1 Kings 8.10-11. The cloud is the manifestation of the immediacy of the Divine Presence. The Hebrew term *kavod* for God’s Presence, also rendered “majesty,” actually expresses His intangible immanence. Sarna, p. 237.

⁶ Mark F. Rooker, [Leviticus: An Exegetical and Theological Exposition of Holy Scripture \(Volume 3\) The New American Commentary](#), Holman Reference, 2000, p. 30-31. See also: *The Jewish Study Bible*, p. 203.

⁷ The Hebrew word translated *tamim* תָּמִים “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](#)

- b. The one offering the animal placed their hand upon its head – Lev. 1.4.⁸
 - c. Sprinkle the blood -Lev. 1.5.⁹
 - d. Dividing the animal – Lev. 1.6-9.¹⁰
 - e. Various options for animals to be sacrificed: bulls, sheep, fowl, turtledoves, pigeons – Lev. 1.3, 10-17.¹¹
2. Grain Offerings – Lev. 2.1-16.¹²
 3. The Fellowship/Peace Offering – Lev. 3.1-17.¹³

1:2). This word used to describe the sacrificial animals in Lev. 1 is the same idea used when describing Job as a “man what was perfect and upright” רַשָׁאִי הָיָה וְהוּא תָם וְיָשָׁר the man was *tam* and *yasar* = whole and straight or just. See: Job 1.1.

⁸ 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... 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.. 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.” Alfred Edersheim, [The Temple: Its Ministry and Services](#), Tyndale House, 1994, pp. 113–14.

⁹ 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” Bruce R. McConkie, *The Promised Messiah*, p. 259.

¹⁰ Andrew Jukes explained: “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.” Andrew Jukes, *Law of the Offerings*, Kregel Classics, 2004, p. 63–64.

¹¹ The variation was probably to take into account the “economic situation of the individual.” See: 14-8, [LDS Institute Manual: Genesis – 2 Samuel](#), accessed 3.19.22.

¹² The irony to the name of this offering is that it is called a “meat offering” in the KJV. I always like to point out that there is no meat in the meat offering. קָרְבַּן מִנְחָה *qarban minha* is translated as “an offering of meat,” but can also be translated as “an offering of meal,” which is how the JPS Jewish Study Bible translates this Hebrew phrase. From this we read: “Instructions for the “minha” (see also 6.7-16). **The word means tribute paid to a superior** (e.g., Gen. 32.14, 22; etc.) or a ruler (e.g., Judg. 3.15ff.; 1 Sam. 10.27), and is used in non-Priestly texts to refer to sacrifices in general, e.g., Cain and Abel’s offerings (Gen. 4.3-5) and the offerings at the Shiloh sanctuary (1 Sam. 2.17). **This expresses the basic notion underlying the sacrificial system:** that the Israelites, as a people and as individuals, are expected to **offer to God regular tokens of His lordship** over them.

¹³ Called the “Peace Offering” in the KJV, this can also be called the שְׁלָמִים קָרְבַּנוֹ *shalom qarvano* “Sacrifice of Well-Being,” as expressed in the [Jewish Study Bible](#).

4. The Sin Offering – Lev. 4.1-5.13.
5. The Guilt/Trespass Offering – Lev. 5.14-6.7.
6. Disposal of Offerings – Lev. 6.8-7.36.

The Institution of the Priesthood as explained in Leviticus – Lev. 8.1-10.20

1. The ordination of Aaron and his sons – Lev. 8.1-36.
2. The priests begin their ministry – Lev. 9.1-24.
 - a. “The glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat...” – Lev. 9.23-24.¹⁴
3. The role of the priests as explained in Leviticus – Lev. 10.1-20.¹⁵

Purity Laws – Lev. 11.1-15.33¹⁶

1. Clean and unclean animals – Lev. 11.1-47.
2. Purification and childbirth – Lev. 12.1-8.
3. Skin Infections and diseases – Lev. 13.1-46.
4. Mildew – Lev. 13.47-59.
5. Leprosy, cleansing law – Lev. 14.
6. Bodily discharges – Lev. 15.1-33.¹⁷

¹⁴ וַיֵּרָא כְבוֹד יְהוָה אֶל-כָּל-הָעָם “... and appeared the **glory/kavod** of the Lord to all the people.” Kavod כְּבוֹד : Be heavy, weighty, burdensome, honored. 1. Be heavy, in weight, of misfortune, heavier than sand, of God’s hand in punishment, of man’s hand in war. Heavy, insensible, dull, of the eyes, so as to be unable to see. 3. Be honored. The Brown-Driver-Briggs Lexicon, Hendrickson Publishers, 2020, p. 457.

¹⁵ Leviticus 10 opens with the first official day of the operation of the cultic system. The sacrifice of Nadab and Abihu (10:1–7) and the failure of Eleazar and Abihu to partake of their portion of the sin offering (10:11–20) are depicted in narrative accounts. These incidents surround the threefold instruction for the priests (10:8–11). The **Israelite priests were not to drink fermented drink, were to distinguish between the holy and profane, and were to instruct the Israelites** in the decrees of the Lord. The central position this admonition occupies in the chapter, surrounded by historical narrative regarding the early activities and failures of the priests, suggests that it is the central focus of the chapter. Rooker, p. 257.

¹⁶ Jacob Milgrom wrote, “The rationale [for impurity] comes to light once it is perceived that there is a common denominator to the three above-mentioned sources of impurity—death... Because impurity and holiness are antonyms, the identification of impurity with death must mean that holiness stands for life.” Jacob Milgrom, [Leviticus: Continental Commentary](#), 12.

¹⁷ Jacob Milgrom states, “A mere glance at the list of impurity bearers in the Torah—the leper, gonorrhoeic, corpse-contaminated (Num. 5:1-4), parturient (Lev. 12), emitter of semen, menstruant (Lev. 15:16-24)—suffices to reveal that this list is arbitrary and artificial. It does not focus on disease or even on disorders... The bodily impurities in the above list focus on four phenomena: death, blood, semen, and skin disease. **Their common denominator is death.** Blood, and semen represent the forces of life; their loss, therefore, signifies death. In the case of scaly disease (so-called leprosy) this symbolism is made explicit: Aaron prays for his stricken sister: ‘Let her not be as one dead’ (Num. 12:12). Furthermore, such disease is powerful enough to contaminate someone who is under the same roof, and it is no accident that it shares this feature with the corpse (Num. 19:14). The wasting of the body, the common characteristic of all biblically impure skin diseases, symbolizes the death process as much as does the loss of blood and semen.” Jacob Milgrom, [Numbers: JPS Commentary](#), Philadelphia: The Jewish Publication Society, 1990, 345-346.

The Day of Atonement – Lev. 16.1-34

Leviticus 16 regulates what is to take place on the Day of Atonement, although the title of this institution does not occur in the chapter. The title Day of Atonement is found in Lev 23:27 (*yôm hakkippurîm*) and Lev 23:28 (*yôm kippurîm*), literally “day of (the) atonements.” In contemporary usage it has commonly been called Yom Kippur. The day was the most solemn of all the Old Testament rituals. So significant was it that in later Jewish tradition it came to be called just that, “The Day” (*Yoma*).¹⁸

One scholar has argued that the **Day of Atonement** becomes “the literary and thematic center of the entire Pentateuch.”¹⁹

1. General instructions – Lev. 16.1-10.
 - a. Two goats were chosen by lot – Lev. 16.5.²⁰

¹⁸ Rooker, Leviticus: [An Exegetical and Theological Exposition of Holy Scripture \(Volume 3\) The New American Commentary](#), p. 365.

¹⁹ Michael Morales, [Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus](#), InterVarsity Press/IVP Academic, 2015, p. 24/346 electronic version. He writes: “Setting our focus now within the confines of Leviticus, **atonement is one of the major themes of this central book**, and several scholars have posited **the Day of Atonement in Leviticus 16 as the book’s literary centre**. This conclusion appears well founded as it can be reached from a variety of approaches. Outlining Leviticus according to its alternating genres of law and narrative, C. R. Smith proposes a sevenfold division: law, narrative, law, narrative, law, narrative, law, with the central section being the narrative description of the Day of Atonement in Leviticus 16.18 Zenger comes to a concentrically arranged sevenfold structure,¹⁹ with chapters 16–17 at the centre: 1–7, sacrifice regulations; 8–10, priestly duties; 11–15, daily purity; 16–17, atonement and reconciliation; 18–20, daily holiness; 21–22, priestly duties; 23–26, sacrifice and festival regulations – and here Ruwe critiques well his failure to isolate chapter 16.20 Although Ruwe himself posits Leviticus 1 – 8 and 9 – 26 as the highest structural division of Leviticus, his subdivisions (e.g. positing a concentric structure for chs. 11–15, a coherent independent complex for chs. 17–27 and delineating ch. 16 as its own section due to the chronological notice of v. 1, and the exclusive address to Aaron in v. 2) mark the central character of the Day of Atonement. And in his [published doctoral dissertation](#) Wilfried Warning analyses the structure of Leviticus according to its thirty- seven divine speeches, arriving at **Leviticus 16 as the literary centre**, with eighteen divine speeches on either side. Finally, based on formal devices, such as repetitions and interconnections, and marking Leviticus 1:1, 16:1–2aα and 25:1 as macrostructural divine-speech introductions, Luciani also proposes as concentric structure, with Leviticus 16 at the centre. Rendtorff’s conclusion appears judicious, therefore, that on both a formal and thematic level there are sound reasons to speak of the central position of chapter 16 within the book of Leviticus. Thus construed, the Day of Atonement becomes the literary and thematic centre of the Pentateuch. **Bryan Bibb comes to a similar conclusion: The chapter itself [16] is a microcosm of the book’s ritual world**, a subtle integration of narrative past and timeless, disembodied ritual. In any case, **it is clearly the central pivot point of the book** and any literary analysis must account for its importance in the structure and the message of Leviticus. See also: Bryan D. Bibb, [Ritual Words and Narrative Worlds in the Book of Leviticus](#), London: T&T Clark, 2008, p. 33.

²⁰ One was designated as the goat of the Lord, and one was designated as the scapegoat, or in Hebrew, לִזְרֹאֵל *la-’ăzā’zēl*, “for the scapegoat,” or “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. The goat not offered, *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. Hendrickson, 101, p. 398.) Tractate Yoma (the [6th tractate of the Talmud](#) that deals with the observance of Yom Kippur in temple times)

2. Offerings of the High Priest in the Holy Place – Lev. 16.11-14.
 - a. Jesus Christ is the High Priest (Hebrews 3.1).
3. Purification of the Tabernacle – Lev. 16.15-19.²¹
 - a. Jesus Christ is the offering as well as the High Priest (Hebrews 9.11-14, 24-28; 10.11-22; D&C 45.3-5).
4. The Scapegoat – Lev. 16.20-22.
 - a. I see a connection between the two goats and John’s portrayal as Jesus as the Lamb of God. See: [John 18.39-40](#).
5. Procedures for the dispatch of the Scapegoat – Lev. 16.23-38.²²
6. The Day of Atonement is to be a permanent statute – Lev. 16.29-34.

Holiness Laws – Lev. 17.1-26.46

1. Regulations regarding sacrifices and blood – Lev. 17.1-16.
2. Sexual prohibitions – Lev. 18.1-30.²³
3. An invitation to holiness – Lev. 19.1-37.
 - a. Holiness commanded – Lev. 19.1-2.
 - b. Parents, Sabbath worship, Idolatry – Lev. 19.3-4.
 - c. When to eat the Peace Offering – Lev. 19.5-8.
 - d. The command to help the poor and the stranger – Lev. 19.9-10.
 - e. Love your neighbor as yourself – Lev. 19.11-18.²⁴

indicates that the scapegoat was sent headlong down the mountainside with a heavy rock attached to its neck far away from the residents of Jerusalem. See: [Jewish Virtual Library, Tractate Yoma: chapter 6](#), accessed 3.30.2022.

²¹ Both blood: that of the bullock (for the High Priest) and the goat (for all of Israel) are used. Both of the blood of these animals is put upon the Mercy Seat and upon the altar. See Leviticus 16.15, 18.

²² See also [Tractate Yoma](#).

²³ Leviticus 18 contains a series of commands primarily dealing with sexual prohibitions and incest. The chapter is the most complete and systematic treatment of these subjects in the Bible. The section begins with the standard divine announcement formula, “The LORD said to Moses, ‘Speak to the Israelites and say to them’” (18:1–2). The chapter is a unity, as is indicated by the references to pagan practices at the beginning (18:3) and the end of the chapter (18:24–30). Seven times in the introduction and conclusion the Israelites are commanded not to act as the other nations (see 18:3[2x], 24, 26, 27, 29, 30). Also at certain strategic moments in the chapter the identification formula “I am the LORD [your God]” occurs (18:4, 6, 21). This self-identifying formula accentuates the fact that these commandments come from God, and God expects the Israelites to obey with great care, since it is the Lord’s authority that stands behind these instructions. The phrase may also be a reminder of all that God had done for Israel and how he had chosen them. Of the sexual sins mentioned in this chapter, incest and bestiality were generally condemned (with some exceptions) in Mesopotamian and Hittite civilizations, although homosexuality was not. Eichrodt is certainly correct when he argues that it was in the sexual realm particularly that the Israelites were aware of their differences with the Canaanites. (In the [Egyptian Book of the Dead](#) there appears to be guilt associated with homosexuality (see the 11th negative confession [here](#) “I have not lain with men.”), although in other texts the act is not condemned (M. Pope, “Homosexuality,” *IDBS*, 416). See also H. Hoffner, “Incest, Sodomy and Bestiality in the Ancient Near East,” in *Orient and Occident. Essays Presented to Cyrus H. Gordon on the Occasion of His Sixty-fifth Birthday*, ed. H. A. Hoffner [Neukirchen-Vluyn: Neukirchener, 1973], 81–90). Eichrodt, *Theology of the Old Testament*, 1:152, n. 1.) Rooker, [Leviticus: An Exegetical and Theological Exposition of Holy Scripture \(Volume 3\) The New American Commentary](#), Holman Reference, 2000, p. 408.

²⁴ 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

- f. Prohibition of “mingling seed” and garments of linen & wool – Lev. 19.19.²⁵
- g. Prohibition of lying with a betrothed slave woman – Lev. 19.20-22.²⁶
- h. Moratorium on trees – Lev. 19.23-25.²⁷
- i. The command to not do as the other religions do – Lev. 19.26-28.²⁸

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. 16-3, [LDS Institute Manual: Genesis – 2 Samuel](#), accessed 3.19.22.

²⁵ The second major section of Leviticus 19 begins with the general phrase “keep my decrees” which is repeated at the end of the chapter as a summary statement thus marking off the passage Lev 19:19–37 as a large unit. **Verse 19 prohibits improper mixing of animals, plants, or clothing.** The rationale for these commandments is not provided. The root *saratnez* is defined in Deut 22:11 as a mixture of linen and wool. Hence Archer argues that the mixing of different materials typifies a commingling of the holy and the profane. Similarly, Noordtzig maintains that since each plant or animal had its own life principle it was not to be mixed with another... A similar prohibition is found in Deut. 22:5, 9–11. Rooker, p. 433.

²⁶ Lev. 19.20-22 deal with a man who has sexual relations with a slave girl who had been promised to another man (Exod 21:7–11; 22:16–17; Deut 22:23–27). **Since she was still a slave, the guilty parties were not given the death penalty.** Rather there was to be “due punishment” and the guilty man had to offer a guilt offering to the priest to atone for his sin. This punishment rendered the man guilty of adultery even though capital punishment was not prescribed. It is worth noting that **only the man was considered blameworthy, not the female slave.** Being a slave, the woman may have felt she had little recourse in resisting a male who was a free man and thus more powerful both in the social and economic spheres. That the free man must bear responsibility is suggested by the fact the female slave was not required to bring the guilt offering sacrifice. Rooker, p. 433-434.

²⁷ What is “uncircumcised fruit?” “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.** See: 16-4, [LDS Institute Manual: Genesis – 2 Samuel](#), accessed 3.19.22. See also Rooker, p. 434.

²⁸ The next series of laws continues to address how the Israelites were to conduct themselves when they occupied the land of Canaan. These laws deal primarily with Canaanite pagan practices, which the Israelites were to avoid. First, they were commanded not to eat the flesh of a slaughtered animal with the blood still in it... Humans have always been naturally curious about the future, wondering whether blessings or dangers possibly await them. In the pagan world of the ancient Near East many believed that insight into the future was possible through divination and sorcery. Pagans often employed divination and sorcery to try to determine what events would soon transpire. Divination and sorcery were widespread in the ancient Near East, particularly in Mesopotamia and Egypt. Techniques of divining include [lecanomancy](#) (Gen 44:5), [belomancy](#) (Ezek 21:26; Hos 4:12), and [oneironancy](#) (1 Sam 28:6; Gen 37:5–11; 41:1–36). Rooker, p. 435.

- i. “Do not round the corners of your beard” – Lev. 19.27.²⁹
 - j. Misc. Laws: familiar spirits, weights and measures – Lev. 19.29-37.
- 4. Punishments for Holiness violations – Lev. 20.1-27.
- 5. Regulations for priests – Lev. 21.1-22.33.
- 6. Appointed Festivals – Lev. 23.1-44. Seven Feasts in total are to be celebrated. Four in the Spring: Passover, Unleavened Bread, Firstfruits, Weeks (Pentecost), and three in the Fall: Trumpets, Atonement, Tabernacles.
 - a. Sabbath – Lev. 23.3
 - b. Passover and Unleavened Bread (feasts 1-2) – Lev. 23.4-8.
 - c. Firstfruits (#3) – Lev. 23.9-14.
 - d. Feast of Weeks (#4 – remember 1-4 are in the Spring!) – Lev. 23.15-22.
 - e. Feast of Trumpets (#5) – Lev. 23.23-25.
 - f. Day of Atonement (#6) – Lev. 23.26-32.
 - g. Feast of Tabernacles (#7) – Lev. 23.33-44.
- 7. Oil, Bread, Sanctuary – Lev. 24.1-9.
- 8. Blasphemy Laws – Lev. 24.10-23.
- 9. The Sabbath Year and the Year of Jubilee – Lev. 25.1-55.
- 10. Blessings and Cursings – Lev. 26.1-46.

Vows and Tithes – Lev. 27.1-34

1. Regulations regarding vows – Lev. 27.1-29.

²⁹ These two verses (Lev. 19.27-28) prohibit cutting the hair on the side of the head or the beard and cutting the body either for the dead or with tattoo marks. These activities were practiced by pagans especially during times of mourning for the dead. The Israelites were not to emulate pagan practices in this regard since they maintained a sacredness for life and for the human body. Rooker, p. 436. In the vein of suggesting that the Latter-day Saints not follow the trends of the world or the worldly, President Gordon B. Hinckley said, “The practice is growing among young people of tattooing and piercing their bodies,” he said. “The time will come when they will regret it, but it will then be too late.” President Hinckley reiterated what he said has been the church's position of “discouraging tattoos” and “piercing of the body for other than medical purposes, although (the church) takes no position on the minimal piercing of the ears by women for one pair of earrings.” See: [Church News, Pres. Hinckley cautions LDS against some modern trends, updated Sep 2000](#), accessed 3.19.22.

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. ... “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.” Adam Clarke, [Bible Commentary, 1:575](#).

2. Tithing regulations – Lev. 27.30-33.