

April 27–May 3: Exodus 35–40; Leviticus 1; 4; 16; 19, “Holiness to the Lord”

Building the Portable Tabernacle

In Exodus 25–30, the Lord gives detailed instructions for building the tabernacle and preparing Aaron and the descendants of Levi to administer the ordinances. In Exodus 35–40, we read the account of the Israelites actually building the tabernacle and making the necessary preparations to administer those ordinances. As a result, there is a considerable amount of overlap between these two sections.

Moses is commanded to build the tabernacle.

Exd 25:1-2,8-9

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

What does this passage teach about the attitude the Lord expects when we “bring [Him] an offering”?

(of every man that giveth it willingly with his heart)

Rex C. Reeve

“He wants us to know how we feel in our heart....

“Of offerings, the Lord has said, ‘Speak unto the children of Israel, that they may bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.’

“There was no concern as to the gift itself, but only that he give ‘it willingly with his heart.’” (CR, Oct 1982)

What does this passage teach about why the Lord commanded the Israelites to build the tabernacle?

(that I may dwell among them)

David E. Sorensen

“Temples have always symbolized being in the presence of the Lord. ‘Let them make me a sanctuary; that I may dwell among them,’ said the Lord. ‘And there I will meet with thee, and I will commune with thee.’ There is a closeness to God that comes through consistent worship in the house of the Lord. We can come to know Him and feel welcome, ‘at home,’ in His

house.” (CR, Oct. 1998)

What does this passage teach about how Moses received the pattern for building the tabernacle?

(I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof)

Brigham Young

“Particular instructions were given by revelation to Moses, how every part of said Tabernacle should be constructed, even to the curtains—the number thereof, and of what they should be made; and the covering, and the wood for the boards, and for the bars, and the court, and the pins, and the vessels, and the furniture, and everything pertaining to the Tabernacle. Why did Moses need such a particular revelation to build a Tabernacle? Because he had never seen one, and did not know how to build it without revelation, without a pattern.” (JD, 2:29)

In verse 2, the Lord states, “Speak unto the children of Israel, that they bring me an offering... with his heart.” We see this fulfilled by the Israelites in chapters 35 and 36.

Exd 35:4-5,20-21

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD’s offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

How did the Israelites respond when the Lord asked them to bring offerings for the tabernacle?

(they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD’s offering)

Antoine R. Ivins

“In [reading the Old Testament] recently I was struck with the very frequent references in which, in the reconstruction after the exodus from Egypt they had to ask for contributions from the people for their work. And the thing that appealed to me was that almost invariably they asked that the people should voluntarily contribute with a willing heart. I think that is a very important attitude for us to take at the present time—the voluntary

contribution with a willing heart.” (CR, April 1963)

Exd 36:3-7

3 And they received of Moses all the 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 free offerings every morning.

4 And all the 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 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 stuff they had was sufficient for all the work to make it, and too much.

What does this passage reveal about how the Israelites responded to the opportunity to contribute to the tabernacle?

(the wise men... Saying, The people bring much more than enough for the service of the work)

What does the Israelites' willingness to give more than was needed teach us about how we should support the Lord's work?

-The Lord's work is accelerated through anxious and willing service.

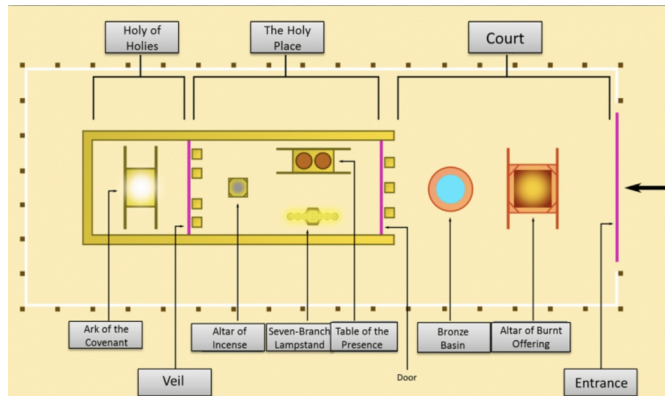
Lorenzo Snow

“Israel when, in the desert, and journeying to the land of Canaan, they were required to build a movable tabernacle for certain sacred purposes, and the people brought their offerings etc., even more than were sufficient, and Moses had to cry out to the people to stop. So it would be with us, as far as willingness on the part of the people was concerned to take an active part in any general movement that might be projected. Whatever means or property or time might be devoted by the community for the establishing of any certain enterprise, would be done in good faith, for every heart would be inspired with confidence, everyone considering his interest identified with that of the whole.” (JD, 18:371)

Layout and Instruments of the Tabernacle

Layout

The layout of the tabernacle consisted of three sections: the Courtyard, the Holy Place, and the Holy of Holies.



It's interesting to note that the sections of the tabernacle's layout correspond to the process of Moses approaching the Lord on Mount Sinai.

Todd B. Parker and Robert Norman

“The tabernacle the Lord commanded Moses to build bears similarity to Mount Sinai. Both had a three-level structure. First, an altar was constructed at the base of the mountain where all of Israel could sacrifice to the Lord. Similarly, the tabernacle had an outer court where Israel could make their sacrifices at the altar.

“The next level was higher up the mountain. There, after their sanctification, Moses took Aaron, [and others]... and ate in his presence, even as the priests were only allowed to eat the shewbread while in the Holy Place.

“The highest level was the top of the mountain, where only Moses could go and where he received the law. Similarly, the tabernacle contained the Holy of Holies, which represented the presence of the Lord. Only the high priest was allowed to enter these quarters...

“Mount Sinai was the first sanctuary for the children of Israel. It was there that Moses received direction to build the tabernacle, which became a second sanctuary.” (“Moses: Witness of Jesus Christ,” Ensign, Apr. 1998)

The three sections of the tabernacle have also been compared to the three degrees of glory.

Holy of Holies (Exd 25:10-21; Exd 37:1-9)

The Holy of Holies is where the High Priest communed with God. First, the Lord gave instructions for building the Ark of the Covenant, which was the only item placed in the Holy of Holies.

Exd 25:20-22

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel

What role did the cherubim and mercy seat play?

(I will commune with thee from above the mercy seat, from between the two cherubims)

What was added to the Ark of the Covenant according to the Lord's instructions?

Hebrews 9:3-5

3) And after the second veil, the tabernacle which is called the Holiest of all;

4) Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5) And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.



Lev 16:15-16,30

15 ¶ Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, 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 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.

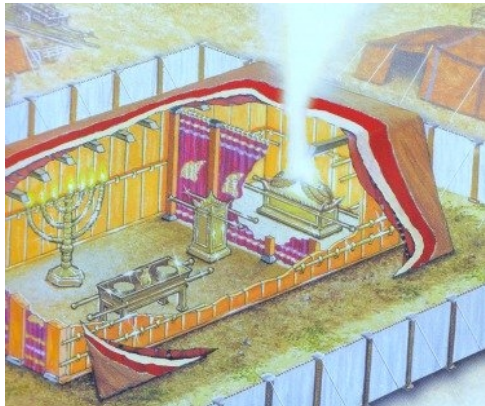
30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

What was the annual atonement ritual in the Holy of Holies, and what did it accomplish for the Israelites?

(And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins)

-The High Priest could enter the Holy of Holies only once a year—on the Day of Atonement (Yom Kippur)—when he offered an atoning sacrifice for the sins of the people.

A veil separated the Holy of Holies from the rest of the tabernacle.
(Exd 26:31-37; Exd 36:35-38)



The Holy Place

The table for shewbread and vessels (Exd 25:23-30; Exd 37:10-16)

Exd 25:29-30

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.
30 And thou shalt set upon the table shewbread before me always.



Most scholars and old Jewish traditions agree that wine was also placed on the table along with the bread, although it is not mentioned specifically in the biblical account. The spoons were actually vessels or cups, rather than spoons as they are known today, and were probably the containers for the liquid. Thus, the items placed on the table of shewbread have distinct parallels in the emblems of the sacrament. (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

The Golden Candlestick (Exd 25:31-40; Exd 37:17-24)



The source of light for the tabernacle was the sacred candlestick. Called menorah in Hebrew, which means the “place of lights”, it held not candles but rather seven cup-shaped containers filled with pure olive oil into which a wick was inserted and lit....

Other scriptures indicate that olive oil represents the Holy Spirit, probably because it provided fire, heat, and light when burned in the lamps (see D&C 45:56–57). Thus, the sacred menorah was a type or symbol of the true source of spiritual light, namely the Holy Ghost as He bears witness of the Father and the Son. (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

The Altar of Incense (Exd 30:1-10; Exd 37:25-29)

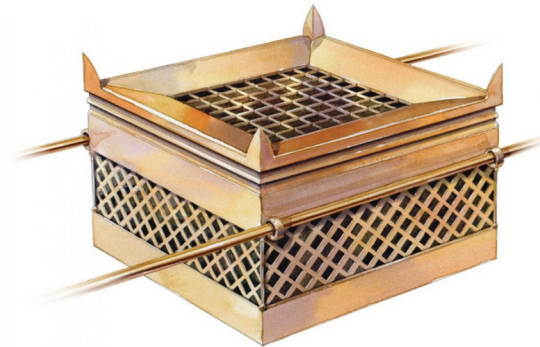


The altar of incense stood directly in front of the veil.... Hot coals were placed on the altar, and each morning and evening the high priest would burn incense. This ritual seems to signify that one can approach the presence of God only through prayer, for scriptures elsewhere indicate that incense is a symbol of prayer (see Revelation 5:8; 8:3–4; Psalm 141:2). (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Courtyard (Exd 27:9-19; Exd 38:9-20)

The courtyard was open to any Israelite who wished to make a sacrifice on the altar

Alter of Sacrifice (Exd 27:1-8; Exd 38:1-7)

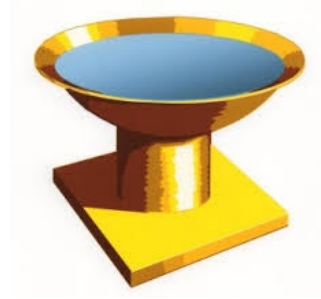


Russell M. Nelson

“Scriptures teach us more about the word atonement. The Old Testament has many references to atonement, which called for animal sacrifice. Not any animal would do. Special considerations included: the selection of a firstling of the flock, without blemish, the sacrifice of the animal’s life by the shedding of its blood, death of the animal without breaking a bone, and one animal could be sacrificed as a vicarious act for another.

“The Atonement of Christ fulfilled these prototypes of the Old Testament. He was the firstborn Lamb of God, without blemish. His sacrifice occurred by the shedding of blood. No bones of His body were broken. And His was a vicarious sacrifice for others.” (CR, Oct. 1996)

Laver (Exd 30:17-21; Exd 40:30-32)



The Laver stood between the altar of sacrifice and the tabernacle. It was used by the priests for cleansing, preparatory to entering the tabernacle.

In Solomon’s day, when a permanent temple was constructed, the laver was set on the backs of twelve oxen (see 1 Kings 7:23–26). (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

The Priesthood Garments

High Priest



Robe (Exd 28:30-35; Exd 39:22-26)

The robe was blue and was woven without seams with a hole for the head to go through (see Exodus 28:31–32). Jesus, the Great High Priest, was clothed in a similar seamless garment prior to His Crucifixion (see John 19:23). (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Ephod (Exd 28:1-14; Exd 39 :3-7)

The ephod [pronounced ay'fode] [sometimes translated “apron”], worn over a blue robe, was made of blue, purple, and scarlet material.... This garment was fastened at each shoulder with two onyx stones, and had an intricately woven band with which it could be fastened around the waist.... Fastened to the ephod was a breastplate into which the Urim and Thummin could be placed. (Exod. 28:15–30.)

The high priest entered the tabernacle carrying Israel on his shoulders (see Exodus 28:12). (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Breastplate (Exd 28:15-30; Exd 39:8-21)

The breastplate was attached to the ephod with golden chains and fasteners.... Upon the exposed half of the breastplate were precious stones inscribed with the names of each of the tribes of Israel. Thus, the high priest bore “the names of the children of Israel in the breastplate of judgment upon his heart... for a memorial before the Lord continually” (v. 29).

The symbolism of the high priest carrying Israel next to his heart lends added meaning to the promise that the Lord will some day select His “jewels” (D&C 60:4; 101:3). (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Urim and Thummim

The Urim and Thummim was carried in the pouch formed when the breastplate was folded over (see Exodus 28:30).

Boyd K. Packer

“The... Urim and Thummim, which is referred to a number of times in the Old Testament and described by Hebrew scholars as an instrument “whereby the revelation was given and truth declared.” [John M’Clintock and James Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (1867–1881), s.v. “Urim And Thummim.”] (CR, Oct. 2001)

Mitre (Exd 28:36-39)

The mitre (or hat) was made of fine linen (see Exodus 28:39), and each priest wore one. In addition, the high priest wore a golden band on the front of his mitre on the forehead. Engraved on the band were the words “Holiness to the Lord” (v. 36; see also vv. 37–38), signifying first that the high priest should be characterized by this attribute, and second that Christ,

the Great High Priest, would be perfectly holy before God. (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Levite Priests (Exd 28:39-43; Exd 39:27-29)



The Lord directed that the priests were not to wear ordinary clothing during their service, but they were to have ‘holy garments’ made by those whom the Lord had ‘filled with the spirit of wisdom.’ (Exod. 28:2–3.) These sacred garments were to be passed from father to son along with the high priestly office itself. (Exod. 29:29.) (Old Testament Student Manual Genesis-2 Samuel, Exodus 25–30; 35–40 The House of the Lord in the Wilderness)

Tabernacle Completed

Exd 40:33-34,38

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 a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

38 For the 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.

How did the Lord show the Israelites that He accepted the completed tabernacle and was among them?

(the glory of the LORD filled the tabernacle.
the cloud of the LORD was upon the tabernacle by day, and fire was on it by night)

Orson Pratt

“In that tabernacle the Lord showed forth his power among Israel. It became visible not only on the inside, but on the outside the glory of God was made

manifest and rested upon it. By this the Children of Israel knew that God was near unto them. They not only believed, but the testimony manifested before their eyes gave them a knowledge that God was in the midst of their camp” (JD, 19:311)

Gospel Principals

Several gospel principles are presented in Leviticus 19.

Lev 19:9-10

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the 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 poor and stranger: I am the LORD your God.

What method did the Lord establish to help provide for those in need?

Marion G. Romney

“To implement his instructions to care for the poor and the needy, the Lord has in all dispensations given specific programs. To ancient Israel, he gave this very simple procedure:

“... when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest....thou shalt leave them for the poor and stranger. ...’

“Simple as was this program, it was nevertheless founded upon the two basic principles of action operative in all inspired welfare programs, namely: (1) those who have are to give, and (2) those who receive are to work.” (CR, Oct. 1972)

Lev 19:11-13,18,34-37

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 ¶ Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the

LORD your God, which brought you out of the land of Egypt.

What do these verses teach about how the Lord expects us to treat our neighbors and strangers?

Joseph B. Wirthlin

“The world desperately needs men and women of integrity. Nearly every day we hear of fraud, misapplication of funds, false advertising, or other dealings designed to obtain gain by cheating or deception. The Lord abhors such practices....

‘Ye shall not steal, neither deal falsely, neither lie one to another. ...

‘Thou shalt not defraud thy neighbour, neither rob him. ...

‘Ye shall do no [injustice] in judgment, ... in weight, or in measure.

‘Just balances, just weights ... shall ye have.’” (CR, April 1990)