

#16: Law of Moses, Sacrifice, Atonement

Monte F. Shelley, 9 May 2010

Quote

- Behind every *great* kid is a mom who's pretty sure she's screwing it up. (Cat Skorupski, Shoebox card)

1. Organization of Israel

First presidency: Moses, Aaron, Hur (Ex 17:10–12; 24:14)

Twelve Princes (Num 1:44; 7:2, 43–44; 10:4; 17:2; Josh 3:12)

Seventy Elders (Ex 24:9–11; Num 11:16–17, 24–29)

Rulers of 1000s, 100s, 50s, 10s (Ex 18:21–22; Deut 1:15)

2. Faith or Fear? Faith or Murmuring?

I give unto men weakness that they may be humble; ... and have faith in me. (Ether 12:27)

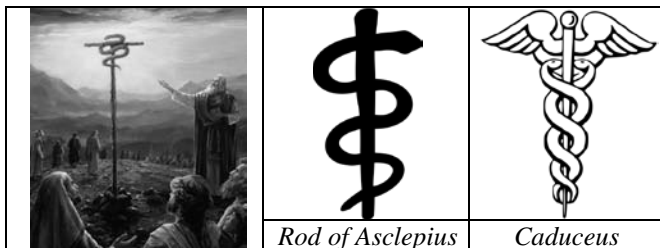
God shows us our weakness (mortal limitations) when we are in situations where we lack wisdom, knowledge, strength, or power to survive or do His will (e.g., bondage; Red Sea; lack water or food; spy out the land of Canaan; broken bow, get brass plates, build a ship; parenthood, church callings, sickness, adversity). In these situations, we can respond with fear and murmuring like the Israelites and Laman, or we can respond with faith and seek the Lord's will like Moses and Nephi.

Observe what is	
1. Find fault (rule)	1. Accept (not condone or desire)
2. Blame responsible one(s)	2. Goal or solution focus (end)
3. Punish, whine, murmur	3. Plan and do it! (means, learn)
4. Justify (grievance story)	4. Share (survivor, quest story)

3. Serpent of Brass (Num 21:6–8)

In the wilderness ... they hardened their hearts ... and the Lord straitened them because of their iniquity. He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished. (1 Ne 17:41)

The Son of God ... was spoken of by Moses; yea, ... a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (Alma 33:18–19)



4. Balaam (Num 22–24, 31)

Balak offers money and cattle and great honors to Balaam to curse Israel—The Lord forbids Balaam so to do—An angel opposes Balaam on the way.

The Lord commands Balaam to bless Israel—He does so, saying: Who can count the dust of Jacob? and, What hath God wrought!

Balaam sees in vision and prophesies of the destiny of Israel—He prophesies of the Messiah: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

The [Israelites] began to commit whoredom with the daughters of Moab. ² And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. ... These caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD ... and there was a plague among the congregation. (Num 25:1–2; 31:16; Rev 2:14)

5. Sacrifice

Soon after leaving the Garden of Eden, Adam built an altar and offered sacrifice as the Lord commanded. “An *altar* is a place of sacrifice. *Sacrifice* comes from a Latin word, *sacrificium*, meaning to make sacred or holy. The Hebrew word, *korban*, signified ‘that which brings man near to God.’ *Korban* “is from the same root as ‘to come near, to approach... to become closely involved in a relationship with someone.’... The idea of a sacrifice or offering seems to indicate a gift or present. ... [However, *korban*] never carries a connotation of a present or gift, and is used exclusively by the Bible in the context of man’s relationship with God. ... The goal of the Temple sacrifices is nothing less than the aim of dedicating human life to a higher sphere of awareness ... closer to the Creator and the source of all life.” At temple altars and sacrament tables, people remember God, and make or renew covenants that bring them nearer to God.” (RCC 105)

Sacrifice (make sacred), sacrament (the means to make holy), sacred (holy) are from same Latin root (*sacer* consecrated, holy).

Saint (holy one), sanctify (make holy), sanctification (action of making holy), sanctuary (holy place), and sanctity (holiness) are from the same Latin root (*sanctus* sacred, holy).

A modern meaning of *sacrifice* is to give up something to get something more valuable. Adam did not offer sacrifice to get something greater. He did it in obedience to a commandment, and later learned it was in similitude of Christ’s atonement. As Cain learned, the Lord determines what and how we must sacrifice, not us. The purpose of sacrifice is to sanctify (make holy) us or help us put off the natural man and become “a saint (a holy one) through the atonement of Christ” that we might enter into God’s rest or presence (see Mosiah 3:19; D&C 84:24; 132:50).

6. Purpose of the Law of Moses

Without _____, no need for the Atonement.

Without _____, no need to repent. (2 Ne 2:5–13)

The law was our schoolmaster to bring us unto Christ (Gal 3:24)

[Nephites] did look forward to the coming of Christ, considering that the law of Moses was a type of his coming (Al 25:15)

They were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; ³⁰ Therefore there was ... a law of performances and of ordinances ... which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. ³¹ But ... all these things were types of things to come. ... they did not all understand the law ... because of the hardness of their hearts. (Mosiah 13:29–32)

Ordinances were given ... that they might look forward to [the Son of God] for a remission of their sins, that they might enter into the rest of the Lord. (Al 13:16)

7. Animal Sacrifices

Joseph Fielding Smith: All the sacrifices of old ... were in the similitude of ... the great sacrifice, and pointed forward to its fulfillment by Jesus upon the cross. (AGQ, 1:188)

Ye shall bring your offering [*korban*] of the cattle, ... herd, and ... flock. ³ If his offering be a burnt sacrifice of the herd, let him offer a male without blemish ... of his own voluntary will at the door of the tabernacle. ... ⁴ And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. ⁵ And he shall kill the bullock ...: and the priests ... shall bring the blood, and sprinkle the blood round about upon the altar. ... ⁹ and the priest shall burn all on the altar. (Lev 1:2–9)

“In each offering there are ... *three distinct objects*. ... There is the *offering*, the *priest*, the *offerer*. ... Christ is the offering, Christ is the priest, Christ is the offerer. ... As offerer, He took ‘the body prepared for Him’ as His offering, that ... He might reconcile us to God. ... 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.? (OT-I)

Three acts conducted by the worshipper
1. Presentation of the sacrifice: The worshipper presented the sacrifice at the door of temple or on the north side of the altar (Lev 1:3; 3:2).
2. Laying on of hands: The worshipper laid his hands on the sacrifice to consecrate the offering to God and to make the sacrifice a substitute for the offerer (Lev 1:4; 16:21; Num 8:10; 27:18, 20).
3. Slaughtering of the animal: The worshipper slaughtered the animal (at the north side of the altar), an act that pointed to Jesus’ sacrifice (crucified to the north of the altar); later in history the priests performed the sacrifice.
Three acts conducted by the priest
4. Pouring out or sprinkling of the blood: For most animal sacrifices, the priest collected the victim’s blood and sprinkled a potion of it on the sides of the altar and poured the remainder at the altar’s base (Ex 29:12; Lev 1:5; 3:2; 4:7; 8:15; 17:11; Num 18:17).
5. Burning the sacrifice on the altar: Depending on the sacrifice, the priest burned all or part of the animal on the altar. This symbolized the consecration of the worshipper to Jehovah.
6. Sacrificial meal: Participants of the sacrificial meal included (depending on the type of sacrifice): a. Worshipers and priests (... peace offerings) (Lev 7:11–36) b. Only priests and their families (Lev 10:14; 22:10–12) c. Only the priests (Lev 6:16, 26; 7:6; 24:9) Aaron and his sons shall eat the ... [offering] to consecrate and to sanctify them: but a stranger shall not eat thereof. (Ex 29:32–3)

8. Grain Offerings (NIV)

A meat [food] offering ... shall be of fine flour; and [the offerer] shall pour oil upon it, and put frankincense thereon: ... and the priest shall burn ... [part] upon the altar ... ³ And the remnant ... shall be Aaron’s and his sons: *it is a thing most holy*. ... ¹¹ No meat offering ... shall be made with leaven ... nor any honey. ... With all thine offerings [korban] thou shalt offer salt. (Lev 2:1–13)

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 ... with ... oil, frankincense, and salt constituted each offering. ... “Fine flour” 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. ... Oil ... symbolize[s] the Holy Ghost (D&C 45:56–57), grain ... the word of God (Mark 4:14), and frankincense ... prayer (Rev 8:3). Leaven and honey were forbidden ... because of their producing fermentation and corruption. (OT-I)

Salt was an essential part of all sacrifices. “The ability of salt to absorb blood is the basis of the important laws of koshering meat so that all blood be removed.” Salt is a food preservative and seasoning with cleansing and hygienic powers. (EJ Salt)

“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, ... 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 [Num 18:19; 2 Chr 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.”

9. Shewbread, Manna, Hospitality, Sacrament

“Shewbread literally means ‘bread of the face’ or ‘bread of the presence’ referring to God’s face or presence. Perhaps the bread was called such because the priests ate it in the temple, which was God’s house, or the place of his presence. The bread was set ... upon a table (called the ‘pure table’; Lev 24:6) located in the Holy place of the temple, north of the altar of incense. ... The priests ate the bread which was called ‘most holy,’ in the holy place (Lev 24:9). The showbread possessed sacramental qualities, and eating of it anticipated the emblems of the Lord’s sacrament; the table suggested the sacramental table.” (S&S 32)

“A special bread-like food that was eaten by temple worshipers or burned on the altar with sacrificial offerings. ... This bread is called halah (... plural *halot*), which suggests ‘pierced’ bread (... *hll*, “to pierce”). Elsewhere ... the Hebrew root (*hll*) refers to *piercing*, specifically to one who is pierced by the sword or by an arrow. ... Perhaps the dough was pierced or perforated before it was placed in the oven. The ‘pierced’ bread seems to typify Jesus Christ, who is called the “bread of life” and who was pierced while on the cross. Both Isaiah and the Psalmist prophesied of Jesus’ piercing as part of the atonement: ‘He was pierced for our transgressions’ (NIV Isa 53:5; here Isaiah uses the same root used for *halah*); ‘They pierced my hands and my feet’ (Ps. 22:16).

Just as *pierced bread* was a significant part of the ancient sacrificial system, *broken bread* ... [is] used by Church members as a reminder of Christ’s sacrifice.” Like Jesus at the Last Supper, today priests break the bread before it is served to disciples. “In all likelihood, the Israelites used the pierced bread ... to draw their minds toward the ultimate sacrifice, during which the body of the sacrificial victim would be both pierced and broken.” (S&S 53–54)

Jewish Sabbath: The Sabbath begins Friday night with a meal. Candles (2–7) are lit. The table is covered with a white table cloth. Shewbread was placed on a “pure table” (Lev 24:6). Wine is blessed. *Hallot* bread is used as in the tabernacle where 12 loaves or cakes were in two rows or piles (HEB arrangement) of six each with pure frankincense on each row (Lev 24:7). Two loaves are used as a reminder of (a) the double portions of *manna* gathered for the Sabbath, and (b) the two rows or stacks of showbread in the tabernacle. The father or grandfather in the home always partakes first, and then others. “In Jewish tradition the table is like an altar. The Talmud says, ‘A man’s table is like the altar that brings atonement.’ ... Salt was used with all sacrifices brought on the altar in Temple times, and the custom of dipping bread in salt evolved as a memorial to the sacrificial system.”

10. Priests (worthiness to officiate in ordinances)

“Priests who had physical blemishes, such as blindness, lameness, dwarfism, a hunched back, crippled feet or hands, or other deformities or disfigurements could not participate in sacrificial offerings (could not ‘come nigh unto the altar’) or partake of the holy food (Lev 21:16–23). Furthermore, priests who had certain skin diseases (possibly leprosy), had an issue

from their flesh, had touched unclean things (corpse, creeping things), or had eaten unclean things ..., were not allowed to deal with sacred things or eat the sacred food until they had completed a ritual purification. Priests who violated these commandments were subject to excommunication or even death (Lev 22:1–9). On the one hand, a priest with blemishes can represent one who has spiritual imperfections, or one who is unworthy to perform sacred rituals, such as temple services. On the other hand, a righteous priest without physical blemishes can symbolize Jesus Christ, who was a priest ‘without blemishes and without spot’ (1 Pet 1:19; see also Eph. 5:25–27).” (S&S 46)

11. Clean and Unclean Animals

“Christ told Moses which animals were clean and could be eaten and which were unclean and could not be eaten (Lev 11; Deut 14). They could slaughter animals in their towns if the temple was far away, but they should not eat the blood of animals (Deut 12:20–24). ... Birds of prey (e.g., eagle, owl, raven) were unclean, but other birds were clean. With the exception of locusts, flying insects (e.g., flies, bees) were unclean. Creeping things (e.g., snakes, lizards, mice, squirrels) were unclean. Animals with a cloven hoof that chew their cud were clean. These include cow, goat, sheep, deer, antelope, moose, pronghorn, and giraffe. Unclean animals included rabbit, pig, camel, donkey, and animals with paws or claws, such as lion, bear, wolf, and monkey (Lev. 11; Deut. 14). Many unclean animals eat other animals.” (RCC 84)

God used diet as a teaching tool. People may forget or neglect prayer, play, work, or worship, but they seldom forget a meal. By abstaining from certain foods or by cooking them in a special way, one made a daily commitment to act in one’s faith. At every meal a choice was made. Strength comes from living such a law, vision from understanding it. The law separated the Hebrews from their Canaanite neighbors. The law kept the Hebrew nation intact, and kept the people in remembrance of Jehovah. (OT-I)

12. Clean and Unclean People (Temple Worthiness)

Physical conditions that made a person unclean included leprosy, an issue of blood, palsy (paralysis), epilepsy, and plague,

“For a person to be designated ‘ritually unclean’ did not impute any sense of ethical unrighteousness or sin, but simply rendered a man or a woman unfit to enter into the sacred space of the Tabernacle; in some cases ritual impurity was contagious to others. Thus periodic ritual cleansing, which often involved the offering of a sacrifice, was required before an individual could go to the Tabernacle to worship.” (JWOT 116–7)

Idol worship often included drinking blood or eating unclean animals. These practices were not part of worshiping God and made a person unclean or unworthy to go to the temple until the next day, after they had bathed. If one ate meat from an animal found dead without the blood being drained, he was unclean until evening and must wash his clothes and bathe (Lev. 17:15). After sexual relations, the man and woman must wash their clothing, bathe, and they are unclean until evening (15:16–17).

“Childbirth renders a woman ritually unclean for a designated period. ... Unclean did not imply any kind of stain of sin, but simply meant that the woman was not allowed to touch anything holy or to go into the sacred space in the tabernacle until she had taken a sin offering and a burnt offering to the Tabernacle ... to purify herself.” (JWOT 118)

“In Canaan, prostitution and fertility rites were all mixed up with worship. In Israel, ... 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.” (OT-I)

13. Cleansing a Leper (Lev. 14)

After evil speaking of Moses, the Lord’s anointed, “Miriam became leprous, white as snow” (Num 12:1–10)

“1. *The leper.* Leprosy ... was a disease that involved decay and putrefaction of the living body; also, ... it required the person to be ostracized and cut off from any fellowship with the rest of the house of Israel. ... Leprosy was ... [a] 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.’ ...

“2. *The priest* ... [represented] the Lord, and was authorized to cleanse the leper and bring him back into full fellowship.

“3. *The birds* ... symbolized the candidate. ... 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 ... [has the] ability to preserve surrounding objects from decay and corruption.

“5. *The scarlet wool.* The word *scarlet* (Lev 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 Lev 17:11)

“6. *The hyssop.* ... The herb hyssop carried with it the symbolism of purification. (See Ex 12:22; Ps51:7; Heb 9:19)

“7. *The basin of water.* ... The blood of the bird “was mixed with the water. ... Blood and water are the symbols of birth, both physical and spiritual. Also, ... the place of spiritual rebirth, the baptismal font, is a symbol of the place where the natural man is put to death. ... 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.* ... [is] a symbol of cleansing.

“9. *The shaving of the hair* ... of the body (even to include the eyebrows) would ... [make a person look like] a newborn infant. ... Thus, ... [symbolizing] that he was newborn spiritually.

“10. *The sacrifice of the lamb* ... [a] firstborn male without spot or blemish ... symbolized the offering of the Son of God.

“11. *The smearing of the blood on the parts of the body.* In Hebrew the word ... [for] ‘atonement’ literally means ‘to cover’ [or heal]. 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 ... has been the emblem of peace and purity’ ... [and] olive oil was a symbol of the Holy Ghost. ... 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).” (OT-I)

14. Atonement

According to Leviticus, “atone means to cover or recover, repair a hole, cure a sickness, mend a rift, make good a torn or broken covering ... Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced.” (*RCC* 105; *S&S* 42)

“The atonement halts and prevents plagues, a fact that may benefit us in the last days; the atonement eliminates the defilement of temples, homes, land, and clothing so that the overall environment will be cleansed from corruption; the atonement removes defilement of both intentional and unintentional sins, enabling all of us to become one (or *at one*) with God; and the atonement repairs defective, diseased physical bodies, thus anticipating wholeness in immortality. ...

“In the law of Moses, the Lord revealed various laws pertaining to the atonement and its role in healing ruptured, defective, or diseased physical bodies. The problems with the physical body could include those who have a ‘running issue from the flesh’ ... individuals with leprosy or skin diseases, women after childbirth, and priests with blemishes. People with these problems ... have defective coverings, meaning that their bodies’ outer protective layers ... are flawed in a manner that requires the atonement. ... The ability of the atonement to overcome and heal physical imperfections symbolizes Jesus Christ’s power to overcome sins or spiritual uncleanness and shortcomings. ...

“‘Leprosy is always taken as a type of sin.’ ... ‘A settled state of leprosy is a chronic failure of the body’s covering to contain its fluids and flesh. This is the bad pollution which is a figure for idolatry, lies, deceit, and all forms of unrighteousness. Leprosies need atonement by the priest.’ ...

“A mother needed an atonement sacrifice ... to ‘make good [her] torn or broken covering,’ caused when she gave new physical life. In this there is a symbol of Jesus Christ, whose covering was torn and broken in order to give us spiritual life. ...

“The laws regarding broken bodies point to Jesus Christ, who during the final hours of mortality experienced a ruptured outer covering. He was beaten, whipped, crowned with piercing thorns, pierced with nails in six places, and wounded with a spear in a seventh place. The whipping, nail and spear piercing, and thorns all caused bleeding, fitting the description in Mosaic law regarding one who has a running issue from his flesh. But beyond all that, ... he bled from every pore, the epitome of one with a running issue.” (*S&S* 35, 41–42, 46–47)

“Christ healed people who were separated from God and others so they could be temple worthy and reunited with God and the people. Sicknesses, deformities, injuries, and death separated people from the community or the temple. A Levite could not act as a priest if he had a “blemish,” e.g., blind, lame, disfigured, deformed, crippled foot or hand, hunchback, dwarf, etc. ... Physical conditions that made a person unworthy (unclean) or unable to attend the temple or associate with others included leprosy and an issue of blood, palsy (paralysis), epilepsy, plague, and being possessed with a devil. The role of the high priest was to atone (cover, repair, restore, heal) that which separates people from the temple or the community and to bear or carry iniquities so the offender could be reintegrated into the community. ... Therefore, the great high priest, Christ, healed people of diseases and physical or spiritual conditions that made them unworthy or unable to participate in temple ordinances or to associate with the community. It is no wonder that prophecies of the savior’s ministry focused on healing people as well as bearing their sins (*Mosiah* 3:5–8).” (*RCC* 105–106)

Quotes

Jeffrey R. Holland: “When ... difficult times come to us, we can remember that Jesus had to descend below all things before He could ascend above them, and that He suffered pains and afflictions and temptations of every kind that He might be filled with mercy and know how to succor [relieve] His people in their infirmities (*D&C* 88:6; *Alma* 7:11–12).” (*Ensign*, Nov. 1995, 69)

Joseph: The object with me is to obey and teach others to obey God in just what He tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it. (*TPJS*, 332)

Joseph: I made this my rule: *When the Lord commands, do it.* (*HC* 2:170)

Prayer with Uplifted Hands: “In the setting of the ancient tabernacle and temple, the sacred gesture of lifting up the hands often accompanied the act of prayer. (1 *Kgs* 8:22–23; *Ps.* 28:2; 141:2). ... [It] is associated with the atonement ... [Those who] lift their hands to heaven ... show God that their hands are pure (*Ps.* 24:4), that is, made pure through the atonement, and they expect an answer to their prayers. (*S&S* 32)

Sacrament: “The emblems [or symbols] ... of the sacrament point ... to the atoning sacrifice of Christ in ... Gethsemane and on the cross. As we partake, we ... [take] into ourselves symbolic food and drink that represent the very atonement of Jesus Christ—and ... we signify that we make that atonement part of us. ...

- Ancient sacrifices were performed in ‘similitude of the sacrifice of the Only Begotten of the Father’ (*Moses* 5:7). The sacramental sacrifice is performed in remembrance of that sacrifice.
- The offering is made by priesthood officiators, who act in behalf of Christ and follow him in breaking the bread and blessing the bread and water.
- Those making the offering kneel and offer a prayer at a table that represents an altar of sacrifice.
- The recipient of the sacrament makes his own sacrifice of a broken heart and a contrite spirit. The words *sacrament*, *sacrifice*, and *sacred* all come from the same Latin root. Christ made his sacred and holy sacrifice for us so that we could partake of the sacrament, during which we make our own sacred offering, or sacrifice.
- The bread is broken as a reminder that Christ’s flesh was broken in the performance of the atonement.
- The bread represents the bread of life. Jesus said, ‘I am the living bread which came down from heaven [manna]; if any man eat of this bread he shall live for ever’ (*John* 6:51).
- In addition to representing the blood shed by Christ in the atonement, the water also represents the living water, which flows from Christ.
- The bread and water are covered by a white cloth, like a shroud, just as Christ’s body was covered by a shroud.
- The sacramental prayers ... are offered in the name of Christ and focus on eating and drinking ‘in remembrance’ of the body and blood of Christ; they indicate the participants’ willingness to ‘take upon them the name of thy Son, and always remember him and keep his commandments which he has given them’.
- When we keep the covenant to always remember him, the Lord said, ‘Ye shall have my Spirit to be with you’ (3 *Ne* 18:7). To have the Spirit with us is a tangible manifestation of oneness with God—and that oneness is a measure of the fulfillment of at-one-ment in our lives. ...
- ‘[One of] the native Hebrew terms for wine literally means ‘blood of the grape’ (*Gen* 49:11; *Deut* 32:14).’” (*S&S* 16–17)