

#16: Law of Moses, Sacrifice, Atonement

Monte F. Shelley, 9 May 2010

Quotes

- 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)
Aaron and Hur held up arms of Moses during battle.

Twelve Princes (Num 1:44; 7:2, 43–44; 10:4; 17:2; Josh 3:12)
One prince per tribe. Camped by tribes.

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

When people murmured because no flesh to eat, Moses could not “bear all this people alone” and prayed for help.

The LORD ... took of the spirit that was upon [Moses], and gave it unto the seventy elders: and ... when the spirit rested upon them, they prophesied, ... Moses said unto him, ... would God that all the LORD's people were prophets (Num 11:25, 29)

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

Jethro: “Thou shalt provide ... able men, such as fear God, men of truth, hating covetousness; ... to be rulers of [1000s, 100s, 50s, and 10s.],”²² And let them judge the people ... [and] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.” (Ex 18:21–22)

A similar organization used by Jesus and restored church.

Dead Sea Scrolls Describe Organization: The Manual of Discipline is a sort of doctrines and covenants Essenes. It describes their organization that included a Teacher of Righteousness and two assistants. There was also a council of twelve overseers. Their priestly system included two castes: One of a higher authority that connected with an order of the Melech Zedek (righteous king), and another of lesser authority that connected with the Levitical, or order of Aaron. They were bound by a strict order of unity. ... Jesus did use the same system of government that was given to Moses, a system that partially continued to exist in other Jewish traditions up to and at the time of Jesus. (Luke 6:13, 10:1) The Qumran community did not follow the Mosaic governmental pattern completely. Jesus did. (Rona #14)

The ... Will of the Lord concerning the Camp of Israel in their journeyings to the West: ²Let all the people ...³ be organized into companies... with captains of hundreds,... fifties, and... tens, with a president and his two counselors at their head, under the direction of the Twelve Apostles. (D&C 136:1–3)

Feb. 1846. Brigham (“President of the Camp of Israel”) “assembled the camp and organized it along military lines with captains over companies of tens, fifties, and hundreds. ... Each company was to have a clerk, an historian, and two commissaries. ... At least four companies, each approximating one hundred families, were organized.” (RB 31)

Each group of 100 established one or more wagon shops. Pioneer company (143 + 3 women + 2 kids). Two captains of 100s, 4 of 50s, and 14 of 10s. (source?)

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) [things we lack, e.g., skill, resources]

We are not God: omniscient (all-knowing), omnipotent (all-powerful), or omnipresent (everywhere present).

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.

- You will either marry or give birth to your greatest challenges.
- Everyone is an example ... of what to do or what not to do.
- Jesus turned water into wine, but He can do little for whiners.

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

Israelites feared and complained; Moses asked God for help.

BofM *weakness* usually (10/19) relates to words or writing
3/19 war time (lack of men, food)

BofM *imperfection* (5/5) relate to writing

Condemn me not because of mine *imperfection*, ... but ... give thanks unto God that he hath made manifest unto you our *imperfections*, that ye may learn to be more wise than we. ... If our plates had been sufficiently large we should have written in Hebrew ... [and] ye would have had no imperfection in our record. (Morm 9:31)

Jacob: “We keep the law of Moses ... we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains. ... Nevertheless, the Lord God *showeth us our weakness* that we may know that it is by his grace, ... that we have power to do these things.” (Jac 4:5–7)

Ammon: “I know that I am nothing; as to my *strength* I am **weak**; therefore I will not boast of myself, but I will boast of my God, for in his *strength* I can do all things; yea, ... many mighty miracles we have wrought in this land” (Al 26:12)

GR *asthenes* [not strength] KJV disease, infirmity, sickness, weakness

OED *weakness* 1. The quality or condition of being weak ...; deficiency of strength, power, or force. 2. ... b. An infirmity of character, a failing.¹⁶⁴⁶⁺ ... 3. An unreasonable or self-indulgent liking or inclination for (a person or thing).¹⁷¹²

Lest I should be exalted above measure ... there was given to me a thorn in the flesh. ...⁸ For this thing I besought the Lord thrice, that it might depart from me.⁹ And he said unto me, My grace is sufficient for thee: for my *strength* is made perfect in *weakness*. ... Therefore will I rather glory in my *infirmities*, that the power of Christ may rest upon me.¹⁰ Therefore I take pleasure in *infirmities*, in *reproaches*, in *necessities*, in *persecutions*, in *distresses* for Christ's sake: for when I am *weak*, then am I *strong*. (2 Cor 12:7)

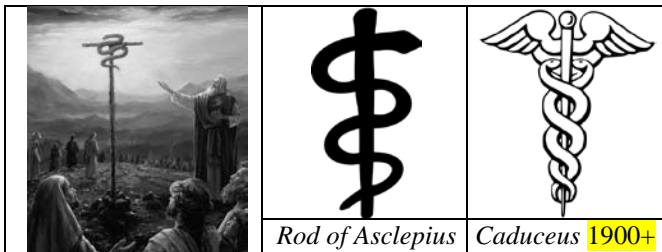
3. Serpent of Brass (Num 21:6–8)

The Lord sent fiery [poisonous] serpents ... and they bit the people; and ... [many] died.⁷ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.⁸ And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and ... every one that is bitten, when he looketh upon it, shall live. (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)

Fiery = poisonous (Num 21:6 footnote)

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)



Poisonous Serpents symbolize death. Serpents also symbolize life, rebirth, and healing because they shed their skin and grow new skin. When Israelites spoke against God, the Lord sent fiery serpents and many died. The Lord had Moses put a serpent of brass on a pole and all who looked at it lived (see Num 21:4–9; 2 Ne. 25:20; Alma 33:19–22; Hel. 8:14–15). ...

Today, the one snake “rod of Asclepius” and the two snake “caduceus” are used as symbols of medicine. The *rod of Asclepius* has been associated with medicine since the time of the Greeks. The caduceus was not associated with medicine before 1900. Of 242 organizations surveyed in 1992, 62% of professional associations used the *rod of Asclepius*, whereas 76% of commercial organizations and 63% of hospitals used the *caduceus*. (RCC 103–4)

Symbol of Serpent: It is significant that Caleb and Joshua, who reflected faith in Moses’ prophecies and brought back the good report, were the only original emigrants from Egypt that were allowed into the promised land. They maintained their faith throughout the wilderness journey. That journey introduced symbols (like the serpent) to maintain faith in the Lord. “The Mishnah states that the copper serpent (*nahash nehoshet* in Hebrew) was not the power which cured the people. Rather it was when the people finally turned their eyes upward toward Heaven and listened to the will of God that they were cured. After the plague ended, the *nahash nehoshet* served as an ever-present reminder of the dangers and evils which could befall the people in the desert were it not for God’s constant loving care.” (EJ Jr.) ... The people kept the copper serpent when they settled in Erez Israel and remembered its significance. However, when they began to look up to it instead of gazing beyond it to heaven, King Hezekiah had it destroyed so that it should not lead to idol worship.” (EJ Jr.) ...

Archaeological Discoveries: “Seals employed from the

beginning of historical time as the most common means of identifying property, appear both functionally and incidentally in various biblical stories, and many seals from biblical times have actually been uncovered by archaeologists.” “Jewish seals were distinguished from others by their inscriptions in Hebrew and the absence of the human figure.” “Sometimes seals ... bore emblems with ... a serpent on it, since the Hebrew word for snake was numerically equivalent to the word for Messiah.” (EJ Jr.) (Rona #15)

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)

Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. (Rev 2:14)

Israelites went to war and killed the kings of Midian and Balaam (31:8)

Josephus: But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he [Balaam] was just upon his journey, ... he sent for Balak, and ... [said]:—“O Balak, and you Midianites that are here present, (for *I am obliged even without the will of God to gratify you*,) it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions:—Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree able. Then do you send them to be near camp, and give them in charge, that the young men of the Hebrews desire their company, they allow it them; and when they see they are enamored of them, let them take leaves; and if they entreat them to stay, let give their consent till they have persuaded leave off their obedience to their own laws, the worship of that God who established them to worship the gods of the Midianites and for by this means God will be angry at them. Accordingly, when Balaam had suggested counsel to them, he went his way.

So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew men were allured by their beauty,

and came with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of Midianites received their words gladly, and consented to it, and staid with them; but when they brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives. ... Now the young men were induced by the fondness they had for these women ... so they gave themselves up to what they persuaded them, and transgressed their own laws, and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, ... though in contradiction to their own laws; so far indeed that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest. (*Antiquities of the Jews*, Book I, 6:6-9, italics added)

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)

Note: *Korban* is translated in KJV as offering or oblation.

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

Take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow [NIV consecrate] it, and all the vessels [NIV furnishings] thereof: and it shall be holy. (Ex 40:10)

What does it mean to consecrate oil? Use only for holy purposes

Holy → set apart, consecrated; antonym= profane (common)

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).

Let them make me a *sanctuary* [tabernacle (tent; HEB dwelling place), house of the Lord]; that I may dwell among them. (Ex 25:8)

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. Sacrifice brings forth blessings only if done in obedience to God’s commandments. 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 (Mosiah 3:19; D&C 84:24; 132:50).

SOED *sacrifice*, v. [– L. *sacer* sacred + *-ficus* make] 1. To offer as a sacrifice. ... 3. To give up (something) for the attainment of some higher advantage or dearer object. 1706 [n. 1592]

The natural man is an enemy to God ... and will be ... unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord. (Mosiah 3:19)

I have seen your sacrifices in obedience to that which I have told you. (D&C 132:50)

In ancient days, sacrifice meant to make something or someone holy. It has now come to mean to give up or suffer the loss of worldly things for the Lord and his kingdom. Members of the Lord’s Church should be willing to sacrifice all things for the Lord. Joseph Smith taught that “a religion that does not require the sacrifice of all things never has the power sufficient to produce the faith necessary unto life and salvation.” In the eternal perspective, the blessings obtained by sacrifice are greater than anything that is given up. (GS Sacrifice)

Soon after Adam and Eve were cast out of the Garden of Eden, the Lord gave them the law of sacrifices, which included offering the firstlings of their flocks in a similitude of the sacrifice that would be made of the Only Begotten Son of God (Moses 5:4–8). ... Sacrifices were thus instructive as well as worshipful. They were accompanied by prayer, devotion, and dedication, and represented an acknowledgment on the part of the individual of his duty toward God, and also a thankfulness to the Lord for his life and blessings upon the earth (see Gen. 4:3–7; 8:20; 22:1–17; Ex. 5:3; 20:24). (BD Sacrifices)

6. Purpose of the Law of Moses

Without _____ [the Fall], no need for the Atonement.

Without _____ [law], 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)

Brass serpent → Christ; Fiery serpents → law of Moses.

The fiery serpents and the law of Moses:

- The people sinned.
 - The Lord sent serpents or the law to ‘bite’ them.
 - It awakened them to their sins.
 - It was also the way for them to be healed from sins.
 - It could not save spiritually, but it pointed to Savior.
 - Only those who looked to the type were blessed.
- That which the children of Israel thought to be evil—the fiery serpents that bit them—was in fact for their benefit. ... The

source of salvation [was] an image of the very thing that was biting them. As with the fiery serpents, the strictness of the law—its ‘bite’—was for the purpose of prodding Israel toward the Lord. (*Hidden* 115–116)

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)

Originally the animal was to be a firstborn (Gen. 4:4; Ex 13:12; Lev. 27:26; Num. 3:41; 18:17; Deut. 12:6; 15:19–21) (OT-I)

“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.” (KD 1:2:275–76.) (OT-I)

“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).

“Various people participated in the laying on of hands, including individual Israelites ... (Lev. 1:2, 4); Levites ... (Num 8:12); elders ... (Lev 4:15); rulers ... (Lev 4:24); community members ... (Lev 4:27, 29); and the high priest (Lev 16:21). ... The act of laying hands on sacrificial animals teaches the law of proxy, or the power for one to act as a substitute for another. Specifically, it symbolically transmits the sins of the human(s) onto the animal’s head. Or, ... the laying on of hands ‘identifies the sinner with the sacrificial victim to be slain and symbolizes the offering of his own life.”

... ‘Aaron [the high priest] shall lay both his hands upon the head of the live goat, and 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 ... the goat shall bear upon him all their iniquities’ (Lev 16:21–22). The sacrificial animals ... were types and shadows of Jesus Christ, who bore our sins and iniquities before his death on the cross.” (S&S 31) The high priest also represents Christ who put upon himself our sins.

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. [Isaac’s substitute]

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; Lev 8:15; Num 18:17; Lev 17:11).

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 Lev 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). (OT-I)

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):

- Worshippers and priests (... peace offerings) (Lev 7:11–36)
- Only the priests and their families (Lev 10:14; 22:10–12; Num 18:14)
- Only the priests (Lev 6:16, 26; 7:6; 24:9)

Aaron and his sons shall eat the ... [offering] by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they are holy. (Ex 29:32–33)

* Adapted from S&S 49–52; BD Sacrifice

8. Grain Offerings

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 the memorial of it 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. ...¹³ With all thine offerings [*korban*] thou shalt offer salt. (2:1–3, 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."

The purpose of the [koshering] process is to draw out and drain the meat of non-veinal blood, before it is cooked. The blood can be removed either by salting the meat, or by roasting it over an open flame. (EJ Dietary Laws)

"In Ezra (4:14) ... the enemies of the returned exiles protest their loyalty to the king of Persia "because we eat of the salt of the palace." [This] is to be understood as an expression of abiding loyalty to the palace, and not as the [KJV's] "maintenance of the palace." ... The ability of salt to absorb blood is the basis of the important laws of koshering meat so that all blood be removed." (EJ Salt)

9. Shewbread, Manna, Hospitality, Sacrament

Relate all. Enter God's house, partake of bread/salt, water/wine. And make its plates and dishes of pure gold, as well as its pitchers and bowls for the pouring out of offerings. (NIV Ex 25:29)

"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 in two rows, six loaves to a row, 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)

"Several Old Testament passages refer to a special bread-like food that was eaten by temple worshipers or burned on the altar with sacrificial offerings. ... This bread is called halah (Hebrew, plural halot), which suggests "pierced" bread (from the Hebrew root hll, "to pierce"). Elsewhere ... the Hebrew root (hll) refers to piercing, specifically to one who is pierced by the sword or by an arrow. ... We do not know exactly why this bread was called halah, but 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)

Matzot: "Perforations are made just before the rolled-out dough is placed in the oven. They allow for the escape of air, thus retarding fermentation. The perforations also prevent the dough from rising and swelling while baking. In early times artistic designs were often perforated in the *matza*." (Alfred J. Kolatch, *The Jewish Book of Why*, 191-2)

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. *Hallah* 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." (Alfred J. Kolatch, *The Jewish Book of Why*, 167-174)

Wine and Bread in a Jewish Home: In a religious Jewish home, every Sabbath Eve begins with an old ritual of a blessing and pouring of a little pure wine (or living [spring] water if wine is not available). It is followed by a blessing, breaking, and eating of a little piece of the "Hallah" bread. This procedure is called "Kiddush." The father or grandfather in the home always partakes first, and then others receive the Kiddush. (Rona #14)

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 ('that which dieth of itself, or is torn with beasts' [Lev 22:8]), 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) **[idol worship]**

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).

Clothing washed in blood and made white

These ... have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, (Rev 7:14–15)

“Clothing is an outward symbol of the person who wears it” (S&S 38). As water cleanses clothes, the blood of the lamb cleanses the soul.

No unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Ne 27:19)

The sceptre shall not depart from Judah ... until Shiloh [Messiah] come; and unto him *shall* the gathering of the people be.

¹¹ Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in *wine*, and his clothes in the *blood of grapes*: (Gen 49:10–11; Deut 32:14; JST Gen 50:24)

“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)

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.” ... 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. (OT-I)

“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.” (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)

“Leprosy was a symbol to ancient Israel of the corruption of sin. Because it was contagious, lepers were banished from the camp of Israel. The afflicted were thought of as dead. Thus this loathsome and dreaded disease provided the perfect type to represent spiritual death. Dramatically, Miriam and those of all future generations were here warned that jealousy and evil speaking of those the LORD has called place the accuser in jeopardy of contracting the most loathsome of spiritual diseases, banishment from the society of his people, and ultimate spiritual death.” (Joseph Fielding McConkie, *Gospel Symbolism* [1999], 70)

Those with leprosy or running sores were not allowed to march or camp with the rest of Israel (see Num 5:2). To be put out of the camp implied only a separation from the main body, not a total rejection or abandonment. ... The expulsion ... was founded, 1. On a pure *physical* reason, viz ., the diseases were *contagious*, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a *spiritual* reason; the camp was the habitation of *God*, and nothing impure should be permitted to remain where he dwelt.” (Clarke, *Bible Commentary*, 1:631.) (OT-I)

“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. ... 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* (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.* 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 Ex 12:22; Ps51:7; Heb 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 Rom 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*,... 3:180). 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.) (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)

"In the ritual of animal sacrifice, the sacrificial animal would be 'dedicated ... to God and made ... the sacrificer's representative and substitute' before being slain. In this way, the animal took on the sins of the sacrifice and could be killed so the sacrifice might be made clean. In other words, the process of sacrifice made atonement, symbolically allowing the unblemished animal to pay the price for the sacrificer's sins. According to various laws revealed to Moses, 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. (Lev. 21:16-23). 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 (Barker 2003, 48–49). 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)

Conclusion

“Atone means to cover or recover, repair a hole, cure a sickness, mend a rift, make good a torn or broken covering ... Atonement ... means making good an outer layer which has rotted or been pierced.” (RCC 105; S&S 42)

Read Jeffrey R. Holland quote below

Ancient sacrifices looked forward to the Atonement of Christ and symbolically showed how the Atonement heals and protects us physically and spiritually so we can enter into God’s presence. Today, Temple ordinances and the sacrament look backward to the Atonement for the same reasons. In the Quotes section below, you will see some of the symbolism in the sacrament. Understanding the symbolism of ancient ordinances helps one better understand the symbolism of modern ordinances and how the Atonement of Christ affects our daily lives.

I am grateful for the ordinances of the gospel that bring us nearer to God as did the ancient ordinances. I am grateful for the Atonement of Christ that helps us today as it did those who lived before the birth of Christ.

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’ (D&C 20:77, 79).
- 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)

Sources:

- HC = History of the Church
- OT-I = Old Testament Institute manual
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- *Hidden* = James L. Ferrell, *The Hidden Christ*
- EJ = *Encyclopedia Judaica*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands*.
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*.
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm, On-line Lesson Manual Supplement
- Donna = Donna B. Nielsen, *Beloved Bridegroom*,
- Message = Hugh Nibley, *Message of the Joseph Smith Papyri*
- RCC = Monte F. Shelley, *Remembering Christ at Christmas*
- RB = Richard Bushman, *Joseph Smith: Rough Stone Rolling*