

EXPLANATION CONCERNING ABBREVIATIONS

- An abbreviation found in documents and other study materials of the Hebrew people.
- An alternate translation from the Greek.
- History of the Church by Joseph Smith.
- An alternate translation from the Hebrew.
- An explanation of names and difficult constructions.
- Joseph Smith Translation. Excerpts from the First Translation of the Bible. Short excerpts are provided in the Appendix. Full excerpts are provided in the Appendix. Excerpts are provided for words not found in the King James Version.
- Typical Greek. References to the "Typical Greek" are given in the Appendix.

The word "or" signifies that alternate words follow to clarify an earlier expression.

Abbreviations for names of scripture found in the Bible are listed in the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are as follows:

Book of Mormon	2 Nephi	Doctrine and Covenants
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2 No.	2 Nephi	Doctrine and Covenants
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THE FIRST BOOK CALLED GENESIS

CHAPTER 1

1 And in the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw that the light was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters.

7 And God made the firmament, and he called the firmament Heaven.

8 And God divided the waters which were under the firmament from the waters which were above the firmament: and he called that which was above the firmament Air, and that which was below the firmament he called the Deep.

9 And God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear. And it was so.

10 And God called the dry land Earth, and the gathering together of the waters he called Seas. And God said, Let the earth bring forth grass, and herb seed, and fruit tree: and God said, Let the earth bring forth grass, and herb seed, and every kind of fruit tree which shall bear fruit after his kind: and the earth brought forth as God commanded.

11 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth.

12 And God said, Let the earth bring forth the living creature after his kind, and the beast that is of the earth, and the creeping thing, and the beast that is of the earth, after his kind.

13 And the evening and the morning were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and God made two great lights; the greater light to govern the day, and the lesser light to govern the night: and the stars.

15 And God set them in the firmament of the heaven to give light upon the earth: and God said, Let the lights be for signs, and for seasons, and for days, and years.

16 And God said, Let the earth bring forth beasts of the earth, and every creeping thing that creepeth upon the earth.

17 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that creepeth upon the earth.

18 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living creature that creepeth upon the earth.

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By Donald W. Parry

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Christ Culture

IN THE OLD TESTAMENT

A careful study of this important volume of scripture will help us gain a greater appreciation of the Savior, His eternal sacrifice, and those who looked forward to His birth.

As we approach a study of the Old Testament, many of us may have to overcome conditioning that leads us to look at this rich volume of scripture through the lens of our own culture. Otherwise, imposing modern cultural understandings on a society that existed thousands of years ago will make the Old Testament seem strange or out of touch.

Cultural conditioning may make us wonder why in biblical society it was customary for the elder sister to marry before the younger sister (see Genesis 29:25–26), for women to carry water and other burdens on their shoulders (see Genesis 21:14; 24:15), for people to get off their camels or donkeys as a sign of respect when they



greeted other people (see Genesis 24:64; 1 Samuel 25:23; 2 Kings 5:21), for individuals to bow before others (see Genesis 18:2–3; 19:1; 23:7, 12; 42:6), for parents to choose their son's bride for him (see Genesis 21:21; 24:4; 38:6), or for guests to wash their feet upon arrival at the home of their hosts (see Genesis 18:4; 19:2; 43:24).

We cannot appreciate and understand the Bible if we remove it from its own context and place it in our modern culture. Rather, we have to change our mind-set to better understand the ancient way of life.

The Old Testament provides much useful and interesting information regarding the cultures of ancient prophets, peoples, and civilizations—

information about their music, language, arts, literature, religious institutions, monetary system, food, clothing, calendrical structure, marriage practices, and so forth. This information could be just an interesting cultural and historical study if the Old Testament didn't offer a much greater and more life-changing reward to students of its sometimes daunting content—that of bringing them unto Jesus Christ.

The Old Testament is the first testament of the Savior and records a great number of cultural and



religious practices that focus, typologically or prophetically, on Christ and His Atonement. Five examples from the Old Testament illustrate the prevalence of religious practices that provide deeper understanding of Jesus Christ, His Atonement, and our relationship to Him.

Like a Lamb to the Slaughter

After Jesus's suffering in Gethsemane, He was met by Judas and "a band of men and officers from the chief priests and Pharisees, [who came] with lanterns and torches and weapons" (John 18:3). Jesus submitted to an indignity when He allowed this mob to take Him and bind Him (see John 18:12).

John's testimony does not record how Jesus was bound, but Elder Bruce R. McConkie of the Quorum of the Twelve Apostles (1915–85) provided a powerful insight when he said that Jesus was then "led away with a rope around his neck, as a common criminal."¹ This detail is not found in the Gospel accounts and must therefore be ascribed to the

prophetic understanding of one sustained as a prophet, seer, and revelator.

The rope around the Savior's neck recalls the practice of fastening a common criminal. It also brings to mind a common practice today in the Holy Land in which individual sheep or goats are led to the slaughter with a rope around their necks. This practice has its roots in the Old Testament world. Old Testament writings anticipated this event in Jesus's life when Isaiah prophesied that the Messiah "was oppressed, and he was afflicted, yet he opened not his mouth: he is

brought as a lamb
to the slaughter"
(Isaiah 53:7).



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Youth in the Old Testament

What does the Old Testament tell us about what scriptural leaders accomplished as teenagers?

By Janet Thomas

Church Magazines

Although we remember most of the well-known people in the Old Testament because of the things they did as adults, we can sometimes discover hints about what these remarkable people were like in their teens. In fact, discovering the decisions and choices they made while growing up may help you in living your life today. Here are seven examples:

MOSES

After being discovered as a babe in the bulrushes and taken to the palace to be raised as a prince, Moses received a first-class education (see Acts 7:22). In his teens, he may have been taught to read and write Egyptian.

ISAAC

Born to his parents, Abraham and Sarah, when they were in their old age, Isaac was a child of promise and heir to his father's fortune. The scriptures say that Isaac was a "lad" when he accompanied his father and was prepared to become a sacrifice (see Genesis 22:3–19). He learned from his father to follow the Lord's guidance and show faith; then Isaac's life was preserved.

SAMUEL

Samuel was born as a gift from the Lord to his mother, Hannah. She promised to give him to the Lord to be raised by the priest Eli. Samuel grew and served, and when he was about 12 years old, he was awakened by the voice of the Lord calling to him in the night (see 1 Samuel 3:4–10). Even as a boy, Samuel learned to listen to the voice of the Lord. This began his preparation to become a prophet.

DANIEL

After his family and people were captured and taken to Babylon, Daniel and three friends were brought to serve in the palace of the king. As teenage boys, they refused to eat the meat and drink the wine that those in the palace consumed. They kept the commandments and were blessed with knowledge and skill. Daniel 1:20 says that the king found these four young men to be "ten times better than all the magicians and astrologers that were in all his realm."

Flaying the Sacrificial Victim

Leviticus refers to a religious practice that pertains to the flaying of the bullock after it was slaughtered: "He shall kill the bullock before the Lord. . . . And he shall flay the burnt offering" (Leviticus 1:5–6).

To flay here apparently means to skin the animal. After the sacrificial offering was killed, the one making the offering or a member of the priesthood would skin the animal. The Hebrew word *psht*, translated as "to flay," usually means "to strip off clothing" (see Genesis 37:23; 1 Samuel 19:24; Ezekiel 16:39; 44:19).

Flayed sacrificial animals were symbols of Jesus Christ. Jesus was unceremoniously stripped of clothing—His garments and "coat"—before His Crucifixion:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots" (John 19:23–24).

President Spencer W. Kimball (1895–1985) wrote, "How he must have suffered when [the soldiers] violated his privacy by stripping off his clothes and then putting on him the scarlet robe!"²

The flaying of sacrificial animals also anticipated the scourging of Jesus. When He appeared before the Roman governor Pontius Pilate, Jesus was stripped of parts of His skin as He was scourged (see Matthew 27:26). Perhaps Peter referred to this scourging or the subsequent nail prints in the Savior's hands and wrists when he wrote that Jesus bore "our sins in his own body" (1 Peter 2:24). Isaiah had prophesied of the scourging more than seven centuries earlier. Of the Savior he wrote, "I gave my back to the smiters" (Isaiah 50:6).

The Pierced Bread

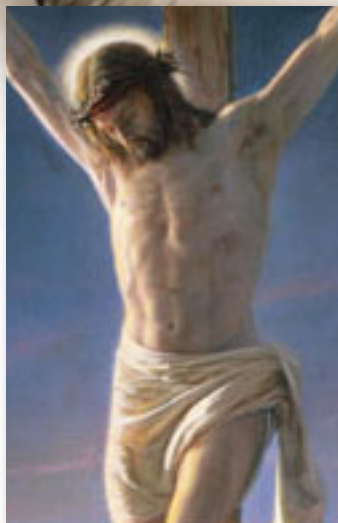
Several Old Testament passages refer to a special breadlike food that was eaten by temple worshippers or burned on the altar with sacrificial offerings (see Exodus 29:2; Leviticus 2:4; Numbers 6:15). In Hebrew this bread is called *halah* (plural, *halot*), which suggests "pierced" bread (from the Hebrew root *hll*, "to pierce"). Elsewhere in the scriptures the Hebrew root (*hll*) refers to *piercing*, specifically to one who is pierced by a sword or an arrow (see 1 Samuel 31:3; Lamentations 4:9).

We do not know why this bread was called *halah*, but perhaps the dough was pierced or perforated before it was placed in the oven. The pierced bread could very well typify Jesus Christ, who is called the "bread of life" (John 6:35) and who was pierced while on the cross (see John

19:34). Both Isaiah and the Psalmist prophesied of Jesus's piercing as part of the Atonement: "He was wounded for our transgressions" (Isaiah 53:5). "They pierced my hands and my feet" (Psalm 22:16).

Just as *pierced bread* was a significant part of the ancient sacrificial system, Saints during the early Christian era and again during our own dispensation use *broken bread* as a reminder of Christ's sacrifice. We

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remember that Jesus Himself broke the sacramental bread in anticipation of His broken body. Matthew recorded, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matthew 26:26).

That the broken bread is an emblem of Jesus's broken body is clear from statements by modern prophets, including President John Taylor (1808–87): "I take pleasure in meeting with the Saints. I like to break bread with them in commemoration of the broken body of our Lord and Savior Jesus Christ, and also to partake of the cup in remembrance of his shed blood."³

YOUTH



JOSEPH

Joseph was about 17 when his older brothers sold him to traders who took him as a slave to Egypt. Even in such circumstances, Joseph was blessed. Joseph did a good job for Potiphar, the man who bought him, and everything Joseph worked at prospered (see Genesis 39:3–4). Despite false charges and accusations, Joseph eventually rose to become a leader in Egypt second only to Pharaoh. His success put him in a position to help his own family during a famine.

RUTH

Ruth was probably a young woman when her first husband, the son of Naomi, died. Rather than return to her family, Ruth chose to go with her mother-in-law and accept what she had been taught about the God of Israel. She said to Naomi, “Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16). Ruth married again and became the great-grandmother to King David, the line in which Jesus Christ was eventually born.

DAVID

David was the youngest of eight sons who lived in Bethlehem. While a boy, he proved his courage by saving his father’s sheep from attack by a lion and a bear. While still a teen, David was chosen by the prophet Samuel to be a king (see 1 Samuel 16:12–13). At first, Samuel thought David’s older brother was the one whom God would choose because he was tall and well-built, but the Lord said to the prophet that it was the boy David who was to be made king. Samuel was told, “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart” (1 Samuel 16:7).

When did the men and women of the Old Testament begin preparing for a lifetime of service to the Lord? From the scriptures we find that it was when they were young. When you are in your teens, you are old enough to learn about the Lord and do His will. As the prophet Alma said to his son Helaman, “O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God” (Alma 37:35).

Instead of waiting until you’re an adult, right now is the perfect time to start living a righteous life.

Information for this article came from the Bible Dictionary in the LDS version of the King James Bible and from The New Westminster Dictionary of the Bible, ed. Henry Snyder Gehman (1970).

Beaten Oil

The ancient sacrificial system included several regulations that pertained to beaten olive oil, or “oil made by beating or pounding the olives in a mortar.”⁴ For example, the daily offering at the temple included two lambs, a drink offering, and flour mixed with beaten olive oil (see Exodus 29:40; Numbers 28:5–6). These three offerings—the lambs, the drink offering, and the flour and oil mixture—were offered “day by day, for a continual burnt offering” (Numbers 28:3).

Beaten oil was also utilized in the temple lamp stand to provide light for those who worked in the temple. God commanded Moses, “Thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always” (Exodus 27:20).

In the Book of Mormon, Abinadi declared, “He is the light and the life of the world; yea, a light that is endless, that can never be darkened” (Mosiah 16:9). It is only fitting, then, that the beaten oil be used in lamps to give light in the temple, just as Christ gives light to the entire world.

The beaten oil has another connection to Jesus Christ. Beaten oil has been described as “fine and costly”⁵ and was highly prized, more so than olive oil that was prepared through other methods, such as with an olive press. Beaten oil was used because it symbolizes the Savior in two important ways: First, He is the Anointed One, or the one who has been anointed

with olive oil. He is called *Christ* and *Messiah*, which mean the *anointed one* (with olive oil) in Greek and Hebrew. Second, beaten oil anticipates the experience of Jesus Christ just hours before His death on the cross: He too was beaten. Matthew, Mark, and Luke provide these testimonies:

“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands” (Matthew 26:67).

“And some began to spit on him, and to cover his face, and to buffet him, . . . and the servants did strike him with the palms of their hands” (Mark 14:65).

“And the men that held Jesus mocked him, and smote him.

“And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?” (Luke 22:63–64).

President Kimball wrote of this incident: “In quiet, restrained, divine dignity he stood when they cast their spittle in his face. He remained composed. Not an angry word escaped his lips. They slapped his face and beat his body. Yet he stood resolute, unintimidated.”⁶

Beaten oil anticipates the experience of Jesus Christ just hours before His death on the cross: He too was beaten.

Isaiah had prophesied this evil treatment of Jesus Christ seven centuries earlier: “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isaiah 50:6).

Laying On of Hands

The laying of hands on the head of certain sacrificial animals was a significant part of the ancient sacrificial system. Various people participated in the laying on of hands, including:

- Individual Israelites: “If any man of you bring an offering unto the Lord, . . . he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him” (Leviticus 1:2, 4).
- Elders: “And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord” (Leviticus 4:15).
- Rulers: The ruler “shall lay his hand upon the head of the goat” (Leviticus 4:24).
 - Community members: “One of the common people . . . shall lay his hand upon the head of the sin offering” (Leviticus 4:27, 29).
- High priests: “Aaron shall lay both his hands upon the head of the live goat” (Leviticus 16:21).
- Levites: “And the Levites shall lay their hands upon the heads of the bullocks . . . to make an atonement for the Levites” (Numbers 8:12).





USING THE OLD TESTAMENT STUDY GUIDE

"I use my study guide every week," says Twyla Harris, whose booklet is filled with notes. "I read the listed scriptures, answer the questions, and share what I have learned with my children and grandchildren."

Sister Harris has discovered that the *Old Testament Class Member Study Guide* is a valuable tool for learning the gospel. "I have a testimony that if we follow the teachings of the gospel, we will avoid many problems, and our life will be filled with hope," she says.

You too can enhance your gospel study by using the study guide with your scriptures. The study guide includes the following helps for each Sunday School lesson:

1. Scripture-reading assignments.
2. Questions that encourage class discussion.
3. Questions that help us think about modern-day application of Old Testament scriptures.

The Old Testament consists of prophecies and teachings from at least 29 prophets and other inspired leaders. The study guide is written to help us focus on the chapters that highlight their prophecies and teachings, as well as the enlightening events from their lives.

As we study the Old Testament and the books of Abraham and Moses in the Pearl of Great Price, we can prayerfully and diligently use the study guide as the tool it is meant to be. And as we study and read this ancient scripture, may we remember the words of President Marion G. Romney (1897–1988), First Counselor in the First Presidency: "The message of the Old Testament is the message of Christ and his coming and his atonement" ("The Message of the Old Testament," *A Symposium on the Old Testament* [1979], 5).

The Lord commanded the laying on of hands for various sacrificial offerings, including burnt offerings, peace offerings, and sin offerings (see Leviticus 1:4; 3:1–2; 4:3–4; 24:10–16).

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. In this case it symbolically transmits the sins of the people onto the animal's head. Or, as one biblical scholar has stated, the laying on of hands "identifies the sinner with the sacrificial victim to be

slain and symbolizes the offering of his own life."⁷ The symbolism of the laying on of hands, in the context of sacrificial offerings, is expressed in Leviticus 16:21–22, where the high priest transmitted Israel's sins and iniquities to the goat's head:

"Aaron 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."

The sacrificial animals, of course, were types and shadows of Jesus Christ, who bore our sins and iniquities before His death on the cross.

Understanding Old Testament culture can help us unravel the full meaning of Old Testament scripture. This is especially true with items that point to and focus on Jesus Christ. A careful study of this important volume of scripture will help us gain a greater appreciation of Him, His eternal sacrifice, and those who looked forward to His birth. ■

NOTES

1. Bruce R. McConkie, "The Purifying Power of Gethsemane," *Ensign*, May 1985, 9.
2. Spencer W. Kimball, "Jesus of Nazareth," *Tambuli*, Apr. 1985, 1; *Ensign*, Dec. 1984, 6.
3. *Teachings of Presidents of the Church: John Taylor* (2001), 39.
4. William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, trans. Edward Robinson (1977), 510.
5. *A Hebrew and English Lexicon of the Old Testament*, 510.
6. *Tambuli*, Apr. 1985, 1; *Ensign*, Dec. 1984, 5.
7. *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and others (1995), 15 vols., 7:295.