

June 10-16, 2019

# Matthew 26; Mark 14; Luke 22; John 18

“Not as I Will, but as Thou Wilt”

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**Summary:** *Jesus is anointed—He keeps the Passover and institutes the sacrament—He suffers in Gethsemane, is betrayed by Judas, and is taken before Caiaphas—Peter denies that he knows Jesus.*

*Jesus is anointed with oil—He eats the Passover, institutes the sacrament, suffers in Gethsemane, and is betrayed by Judas—Jesus is falsely accused, and Peter denies that he knows Him.*

*Jesus institutes the sacrament—He suffers in Gethsemane and is betrayed and arrested—Peter denies knowing Him—Jesus is smitten and mocked.*

*Jesus is betrayed and arrested—He is examined and maltreated first before Annas, then before Caiaphas—Peter denies knowing Jesus—Jesus is arraigned before Pilate.*

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## **Supplemental Jewish and Holy Land Insights**

### **What key words help us understand the atonement?**

The key words in this lesson are mercy, forgiveness, and the color red. There is also a significant illustration using the color red. Unfortunately, the rich Jewish tradition of mercy, forgiveness and atonement has lost the identity of the Atoner, yet in the last days, the symbolism of time, places, events, and color (red clothing) will identify the sinless One who said, “Not my will, but thine, be done.” “Mercy and forgiveness, says the Talmud, are distinguishing characteristics of Abraham and his seed, and these characteristics motivated God to choose Israel as His people.” (**Encyclopedia Judaica Jr.**)

### **How did the “Lamb of God” also become known as the “Scapegoat?”**

One of the most important holidays in Judaism is Yom Kippur, The Day of Atonement, another High Day Sabbath. Fasting, special prayers, and the reading of the Book of Jonah establishes a symbol that will eventually be used to recognize the Atoner. The sign of the prophet Jonah (**Matthew 12:40**) was not and is still not recognized by many, neither, were nor are the connections between the way temple sacrifices were carried out and the ultimate sacrifice made on Mount Moriah and the Mount of Olives. For example, a special sacrifice of a goat, tied with a red ribbon, was performed in the temple in similitude of the Holy One taking our sins upon Himself. That is symbolically tied to the color red. The atonement is symbolized as a goat escaping the temple confines through the Gate Beautiful with the sins of the people and tied with a red ribbon to die on its own outside the temple. That gate or door of the Temple is called the Gate Beautiful, also known by the names The Gate of Mercy and The Gate of Forgiveness. “In the times of the Temple in Jerusalem, the ritual performed by the high priest was the central feature of the Day of Atonement. The high priest, representative of the people, carried out the special service known as *avodah*. He took two identical goats and cast lots to see which would be sacrificed and which would be sent to *Azazel*. After sacrificing one of them, he sprinkled its blood on the altar and then confessed the sins of the people while placing his hands on the head of the live goat.” (**Encyclopedia Judaica Jr.**) “How do we know that a crimson-coloured strap is tied to the head

of the goat that is sent [to 'Azaz'el]? because it is said, if your sins be as scarlet, they shall be as white as snow." (**Talmud, Shabbath 86a**)

### **How does the sacrifice of the Red Calf help us understand the atonement?**

Another unusual and symbolic sacrifice was that of the red calf as mentioned in the scriptures. It was to be brought outside the temple and sacrificed and its ashes kept for a separate washing for a purification of sins. "This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke . . . bring her forth without the camp, and one shall slay her . . . and one shall burn the heifer . . . her skin, and her flesh, and her blood, with her dung . . . And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin." (**Numbers 19:1-9**) ". . . Red heifer - the animal whose ashes were used in the ritual purification ceremony . . . In biblical times, the heifer was first slaughtered outside the Israelite camp and then burned." (**Encyclopedia Judaica Jr.**) "The Bible is very specific about the kind of cow to be used. It had to be in perfect physical condition -- "a red heifer, faultless, containing no blemish and which has never been yoked." The rabbis interpreted "faultless" to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously, such an animal was very rare and apparently the ceremony was performed only a very few times in all of ancient Jewish history." (**Encyclopedia Judaica Jr.**) Considering studies and publications of Dr. Asher Kaufman in Israel, an important connection with the red heifer is the Jewish tradition that it was offered high on the Mount of Olives, in line with the Gate Beautiful and in line with the north end of the temple's altar.

### **How does the Red Calf's sacrifice location relate to Gethsemane?**

The most significant offering in eternity began with the "red" offering of the Sinless One on the Mount of Olives in spring of that year, on the night/day preceding the Passover. Astonished at the suffering He was experiencing as He was taking all the sins upon Himself, He cried out, "Not my will, but thine, be done." He bled from every pore in his body. His clothing must have been stained red. The question/answer dialogue states: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." (**Isaiah 63:2-3**) "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink-- Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (**Doctrine and Covenants 19:18-19**) ". . . I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment . . ." (**Doctrine and Covenants 133:50-51**)

### **What may be the unbeknownst meaning of Israel's state flower, the "Calanit?"**

The Calanit, also known as an Anemone was crowned as Israel's national flower following the completion of an online election campaign held by the Society for the Protection of Nature. The project to elect a national flower occurred in honor of SPNI's 60th anniversary and marked 48 years since the organization launched its campaign to preserve Israel's wildflowers. (**Sharon Udasin, Jerusalem Post, 23 November 2013**) The lilies of the field that the

Savior referred to are the scarlet red Calanit. They bloom in the spring, the Passover season. They cover the Mount of Olives and the entire land of Israel. Viewing them as silent droplets of blood that testify of Him, this poetry came to my mind.

### **Lilies of Red**

The season bursts forth in radiance,  
painting the landscape in shades of green.  
Flowers add their rhythm in cadence,  
splashing color to brighten the scene.

Most precious are the lilies of red.  
They spin not, they toil not, yet in their way,  
they teach of the color of Him who bled,  
on Gethsemane's most fateful day.

His glory is to lighten our load.  
He heals us with joy and harmony  
A landscape of love for young and old,  
His radiance opened eternity.

Lilies of red, they testified of Him who bled and died,  
Lilies of red, witness they give, He died so we could live.  
He lives, he's risen from the dead, praise God for Lilies of red.

### **How does the Atonement teach us mercy?**

A review of the ultimate Passover sacrifice provides us a remembrance of the symbols of sacrifices, the appointed days, and established hours that were pre-set to commemorate the eternal atonement that the Father planned for us. That unequivocal atonement prompts us to bestow the same blessings of mercy on all others. "The exercise of mercy is an obligation for all Jews. By this it is meant that they must act with compassion and forgiveness towards all mankind, and perform deeds of charity and kindness. This quality is an essential characteristic of God who is known as *Rahum* ("Merciful") and, in accordance with the tradition which sets as man's goal the imitation of God: "As He is merciful, so be you merciful." Just as God is bound by His covenant of mercy with His people, so is the Jew bound by specific commandments to act mercifully to the oppressed, the alien, the orphan, the widow, and indeed, every living creature." (**Encyclopedia Judaica Jr.**) "Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother:" (**Zechariah 7:9**) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (**Hebrews 9:14**) We serve the Living God by serving each other. That is the way to thank Him for His first born son who said, "Not my will, but thine, be done."

### **How was the Atonement foreshadowed?**

The Savior's ultimate purpose was to provide a way for us to overcome mortality and provide us a choice between good and evil. As we accept good and shed evil, the Savior's atonement gives us new life. The atonement symbolism of the Messiah's death and resurrection was foreshadowed since the beginning of time. Therefore, understanding the past can provide us with a larger picture that provides a clear perspective on the present

and a clearer understanding of the future. That symbolism begins with Adam; his immersion, it was an act of being born again. “As an everlasting covenant, baptism began on this earth with Adam (**Moses 6:64-67**) and has continued ever since whenever the Lord has had a people on earth. (**D. & C. 20:23-28; 84:26-28.**) It was not a new rite introduced by John the Baptist and adopted by Christ and his followers. The Jews were baptizing their proselytes long before John, as is well attested from secular sources. The Inspired Version of the Bible, the Book of Moses being a part thereof contains ample evidence of the practice of baptism in Old Testament times. The part of the Book of Mormon of the pre-Christian Era contains some of the best information we have relative to this eternal law.” (**Bruce R. McConkie, Mormon Doctrine, Pg.71**) “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (**Romans 6:4**)

### **How was Abraham taught about the Atonement?**

The experience of Abraham being saved and subsequently Isaac being saved from sacrifice is one of the most direct symbols of the Savior’s atonement. “And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands; And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of . . .” (**Abraham 1:15-16**)

### **How did a miracle turn into a lesson?**

Abraham was brought to the “Crossroads of the East,” and there was promised a posterity like the “sands of the sea,” yet Sarah was barren. Miraculously, even after the “time of women” had passed, Sarah conceived and bore a child. The miracle may have evoked laughter from the neighbors. Truly, it evoked delight from the almost centenarians Abraham and Sarah. The laughter of joy spilled from their mouths as God’s promised word was fulfilled, and they brought forth new life. That one child was named Yitzhak (Isaac in English). The name means laughter, delight and humor in Hebrew. Jewish tradition insists that in his early thirties, Isaac obediently followed his father Abraham who was instructed to take this miracle son and offer him as a human sacrifice. The appointed event was to take place at Mount Moriah, “Moreh-Yah,” (to be taught of Jehovah). The dialogue that followed teaches us the real lesson of two humble and obedient Godly men who are taught the atonement. There are patterns that teach the ultimate sacrifice of the Lord. Please note the three chiasmi with the Lord in the center. The first chiasmus is “**Here am I**” sandwiches “**God will provide himself a lamb.**” The second chiasmus is “angel of the LORD called unto him out of heaven” which sandwiches “ram caught in the thicket.” The third chiasmus has “**hast not withheld thy son**” sandwiching “**Jehovahjireh,**” (Jehovah will provide).

### **“Where is the Lamb?”**

The imagery of these chiasmi teaches that God will provide His son, the Lamb of God, who will take upon himself the sins that we are otherwise snarled in. We then can see Jehovah, God’s son, who will take us to His and our Father in Heaven. “And Isaac spake unto Abraham his father, and said, My father: and he said, **Here am I**, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, **God will provide himself a lamb** for a burnt offering: so they went both of them

together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, ***Here am I***. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou dearest God, seeing thou ***hast not withheld thy son, thine only son*** from me. And Abrahams lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place ***Jehovahjireh***: as it is said to this day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and ***hast not withheld thy son, thine only son***: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. **(Genesis 22:7-18)**

### **Where was Abraham taken to sacrifice his son?**

Abraham and Isaac apparently learned that Isaac was a symbol of God's firstborn son. A substitute was found as a ram in the thicket. Ever since, other substitutes were offered as a symbol of Him who would pay for our sins as we repent. God instructed Abraham to go to Mount Moriah to sacrifice his firstborn son of Sarah, his wife. Mount Moriah was given as the place of sacrifice, though it is very close to the Mount of Olives which is much higher. High places were usually selected as the sacrificial places. The name *Moriah* is derived from the words *moreh*, teacher, and *Yah*, the shortened version of the word *Jehovah*. Names ending with the sound "ah" often refer to Jehovah, such as Elijah, Micah, Hezekiah, Jeremiah, Isaiah, and so on. The word *Jehovah* is not spoken in Hebrew; it means "I AM." There is also no conjugation of the words *to be* in the first person (*I am* is not said in Hebrew). So, Mount Moriah may mean "to be taught of Jehovah." This is an appropriate metaphor, a lesson giving us insight to this unusual event.

### **How did Abraham learn who's son was to be sacrificed?**

Sacrifices were done by quickly drawing the blade across the blood and breath of an unblemished, firstborn animal. This was the biblical instruction and probably the most humane way of rendering the animal lifeless. Before the blood and breath of Isaac was taken, an angel commanded Abraham to stop. God would provide a lamb for the sacrifice. Abraham and Isaac found a substitute ram in the thicket and offered it instead. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, . . . Lay not thine hand upon the lad, . . . And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." **(Genesis 22:10-13)** From that time on, other substitute animals, always firstborn and unblemished, were sacrificed on Mount Moriah. Interestingly, the sacrifice was always done on the northern side of the temple altar. "And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar." **(Leviticus 1:11)**

### **Where did the ultimate sacrifice occur?**

Today on the northern end of the Temple Mount stands an abandoned quarry with caves that give it a grotesque skull-like look. Many people consider this the Place of a Skull, Calvary or Golgotha. They feel this is where the Lamb of God, the firstborn Son of God, was sacrificed when He was crucified. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:" (John 19:17) This Place of a Skull looks like the location described as the crucifixion site in the New Testament. However, some scholars and Christians have only recently recognized and identified it as such. Today, an empty first-century Jewish tomb, close by is known as the Garden Tomb.

### **How was the Atonement foreshadowed?**

The remarkable symbolism of time, places, and events seemed to have foreshadowed the Messiah, the Holy One of Israel. Abraham's life was chiastic: first to be offered as a human sacrifice and then to be saved, later to be commanded to offer his own son as a sacrifice and then to have him saved. All this was to teach us that God, also on Mount Moriah, was to offer his Son as a sacrifice to save us all. It is apparent that the temple, later built on Mount Moriah, was to teach about the saving atonement for all people. It is inevitable that the Savior will return to the house of the Lord and restore it as a place of worship and teaching. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." (Malachi 3:1) The final hours of the Savior's mortal life fulfill His reason, His purpose, His mercy, His ultimate mission, to save us, to redeem us and return us to His and our Father's presence.