

“AND THEY SHALL BE JOINED UNTO THEE”: LEVI, LEVITES, PRIESTS, ANGELS, AND THE IMPORTANCE OF JOININGS IN TEMPLE ARCHITECTURE AND RITUAL

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In a study, David Calabro describes the divine handclasps that constitute one aspect of ancient Israelite covenant ritual.¹ He additionally observes that the Hebrew verbs used to designate these handclasps were two verbs of contact: *ʕz*—“seize,” “grasp,” “hold on to,”² or “take hold of”—and *ʕzq*, which in its causative stem means to “seize,” “grasp,” “keep hold of,”³ “lay hold [on],” or “catch hold on.” In this chapter, I will extend these observations to additional idioms and explore the ways in which several Hebrew verbs of interpersonal contact constitute terms of covenant entry or reentry, all in the context of the temple.

Moreover, this chapter investigates the covenant-related verbs of contact that had additional uses as ritual and architectural terms. First, the Pentateuch presents the etiology of the name *Levi* and the derived gentilic term *Levites* in terms of the verbal root *lwy* or *lwh*, which originally meant to “twist around” or “encircle” (cf. Akkadian *lawû*, “surround, encircle”; N stem of Old Assyrian “embrace one another”⁴) and came to connote “join”⁵ or “join oneself to.”⁶ Several attestations of this verb offer evidence that it was understood as a term of covenant entry (and reentry).

Second, the verbal root *hbr* was an architectural term denoting “be coupled,” “touch one another,”⁷ or “join together (parts of a building).”⁸ The priestly or temple legislation used the verb *hbr*

to designate how some components of the tabernacle were to “join together.” As a covenant term, *ḥbr* denoted to “partner [with].” This verb also described the manner in which heavenly beings joined together, including in ritual contact. Evidence from Isaiah 53 appears to shed some light on how earliest Christians understood the atoning role of Jesus Christ as suffering Servant and the tabernacle and temple as symbols of him and his body. The priestly texts in Exodus 26 and 36 that describe the “joining” together of the wilderness tabernacle emphasize its “oneness.”

Third, the prominent verb of contact *ngʿ* means to “touch,” “reach,” or “strike.” The Deuteronomistic historian (or historians) who wrote 1 Kings 6:27 used *ngʿ* as an architectural term to describe how the wings of the bigger, overarching cherubim in the innermost sanctuary (the Holy of Holies) “touched” the north and south walls and “touched” each other in the middle of the sanctuary. An examination of the Chronicler’s handling of the same historical material covered in 1 Kings 6 suggests that he envisions the cherubims’ wings “cleaving” together in an embrace, which has ritual significance for several scenes in the Book of Mormon, beginning with Jacob 6:5. Temple visions and temple iconography are replete with imagery of celestial beings joined together in terms of the verbs *ḥbr*, *ngʿ*, and *dbq* (“cleave to”).

Fourth, the verb *tqʿ* expresses the idea of “driv[ing] in” nails and tent stakes, as well as the more general meanings “thrust,” “fasten together,” and “strike hands together.” The semantic range for *tqʿ* and derived idioms like *tqʿ + yād* (or *kap*) opens up potentially important interpretive possibilities for Isaiah 22:23–25 and the royal-priestly figure of Eliakim, son of Hilkiah. Taken together, the architectural, iconographic, and ritual imagery of joined components (including clasped “hands,” joining and cleaving wings, encircling of divine beings, etc.) present a picture of reality in which the Lord, using covenants, actively “labors with” his servants to “join” his people together. This is the intended outcome of Jesus Christ’s Atonement: he labors that they might become “one” with him, the Father, and each other. The temple, in all its aspects, represents the Lord as creator and oneness with the creator as reflected in the created order (or the cosmos). In this created order, the children of the

covenant are encircled about by heavenly beings (or messengers of the covenant) who are less often seen than unseen.

"This Time Will My Husband Be Joined unto Me"

As it does for Jacob's other sons, the Genesis narrative offers an etiology¹⁰ for the name *Levi* as part of a nexus of onomastic etiologies provided in Genesis 29–30: "And she conceived again, and bare a son; and said, Now this time will **my husband be joined** [*yillāweh*] unto me, because I have born him three sons: therefore was his name called **Levi** [*lēwî*]."¹¹ The narrator interprets the name *Levi* as a derivation from the Hebrew verbal root *lwy* or *lwh*. Ran Zadok analyzes the name *Levi* (*lēwî*) as a "qitl formation" having an actual scientific derivation from *lwy* or *lwh* (*lyy*).¹² Gábor Takács suggests that the verbal *lwy* originally denoted "tie around" or "twist around."¹³ The Akkadian verb *lawû(m)*—"to surround or encircle"—is helpful here.¹⁴ Over time, *lwy* and *lwh* came to denote "join," "be joined," or "attached" in biblical Hebrew, with the idea of "encircle" or "embrace" never far away (cf. Heb. **liwyâ*, "wreath").¹⁵

In order to appreciate the force of the *lēwî-yillāweh* wordplay, one must consider the two previous etiologies given for the names of Leah's two older sons, *Reuben* and *Simeon*. The etiologies for Reuben's name ("the Lord hath looked on my affliction . . . therefore my husband will love me")¹⁶ and Simeon's name in Genesis 29:33 KJV—"the Lord **hath heard** [*šāma*'] that I was hated"—describe Jacob and Leah's *disjoined* marriage relationship. Leah uses the contact verb *lwy* or *lwh* (*yillāweh*) to express the ideal relationship—in other words, her relationship with her husband set in its proper order.¹⁷

"And They Shall Be Joined unto Thee" and "The Levites Shall Be Mine"

Just as the Genesis narrative explains the name *Levi* in terms of the verb *lwy* or *lwh* and expresses Leah's desired relationship to her husband by means of this verb (or rather, their marriage relationship set in its proper order), the priestly legislation of Numbers offers a similar etiology for the derived gentilic term *Levites* in terms of *lwy* or *lwh*:

And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of **Levi** [*lĕwî*], the tribe of thy father, bring thou with thee, **that they may be joined** [*wĕyillāwû*] **unto thee** [*'alĕkā*], and **minister unto thee**: but thou and thy sons with **thee** . . . before the tabernacle of witness.¹⁸

The etiological wordplay on *Levi* (*lĕwî*) in terms of the Niphal form *wĕyillāwû* endows the term *Levite* with the meaning “one who is joined or attached,” “one who joins oneself,” or, in the most literal sense of *lwy*, “one who ties around,” “one who encircles,” or “one who embraces.”¹⁹ In other words, Numbers 8:1–2 describes the Levites as “those who are joined” to the priests or “those who encircle themselves about” the priests to minister unto them. Thus, this legislation stipulates how the Levites are to be set in proper relationship to the priests: “joining themselves to” or perhaps encircling them about to minister unto them.

Several biblical texts intimate that the system of temple worship, including the priests and the Levites in the course of their duties, constitutes a reflection of the order of heaven. Malachi 2:7, playing on the name *Malachi* (“[The Lord is] my messenger” or “my angel”) specifically describes the temple priest as the “messenger” or “angel” of the Lord: “For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is **the messenger** [*mal’ak*; or “angel,” the Greek *angelos*] of the Lord of hosts” (emphasis added). The apostle John describes seeing an angelic or messenger function in a priestly temple role: “And another angel [*angelos*] came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.”²⁰ Hebrews 8:1–5 specifically mentions that an Aaronic priest functioned as “the example and shadow of heavenly things”—the “heavenly things” for which the Melchizedek Priesthood “holdeth the key”²¹ and embodied in the person of Jesus Christ.²²

Joseph Smith’s revelations in the Doctrine and Covenants repeatedly describe the Lord’s “house” as a “house of order.”²³ On one level, this statement clearly applies to the temple (as in

Doctrine and Covenants 88:119 and 109:8) and "all things be[ing] done decently and in order" in the church, as Paul describes in 1 Corinthians 11:40. However, a "house of order" more broadly describes the entire heavenly "economy" (from the Greek *oikonomia*, which comes from *oikos* ["house"] and *nomos* ["law, custom," or "management"])²⁴—the Lord's "house." In the Lord's "house" (the temple and the cosmos), angels function in a Levitical or priestly manner, as after Jesus's temptation in the wilderness, "Then the devil leaveth him, and, behold, angels came and ministered unto him."²⁵ The Joseph Smith Translation of Matthew 4:11 suggests that angels acted in this capacity for John the Baptist, the Aaronic priest and Levite *par excellence*.

The priestly legislation subsequently reiterates its etiology for the name *Levite* in terms of the verb *lwy* or *lwh*:

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And **they shall be joined** [*wěnilwú*] unto thee, and keep the charge of the tabernacle: and **a stranger** [*zār*] **shall not come nigh unto you**. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren **the Levites** [*halwiyim*] from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.²⁶

Philip Budd notes that in this passage, "the author finds etymological grounds for his clerical hierarchy. The Levites are joined to the sons of Aaron as their assistants."²⁷ In other words, the Levites are "joined" to the sons of Aaron in their priestly (angelic²⁸) work.

The priestly legislation in Numbers deploys another etiological wordplay for *Levites*²⁹ with temple and relationship implications. This etiology is a play on *Levi* in terms of the "sealing" formula *hyy*, *hwy*, or *hyh* ("to be" or "become") and *lē* ("for" or "to" as a marker of possession):

And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore **the Levites shall be mine**

[*wěhāyû lî halwîyim*]; Because all the firstborn are **mine** [*lî*]; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: **mine shall they be** [*lî yihyû*]: **I am the Lord** [*yhwh*].³⁰

We also see this etiology in Numbers 3:45—“Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and **the Levites shall be mine** [*wěhāyû lî halwîyim*]: I am the Lord [*yhwh*]” (emphasis added). Numbers 8:14 also shares this view on the Levites’ name: “Thus shalt thou separate the Levites from among the children of Israel: **and the Levites shall be mine** [*wěhāyû lî halwîyim*]” (emphasis added).

The frequency with which this form of the possession or “sealing” formula occurs in connection with *Levites* virtually confirms the intentionality of this wordplay whereby Yahweh marks the *Levites* as “his.” The twofold etiology of *Levites* in Numbers in terms of the verb *lwy* or *lwh* (“join,” “attach”)³¹ and the *hyy*, *hwy*, or *hyh* with *lî* possession or sealing combination perhaps shares something of a conceptual relationship (compare these constructions to the LXX Greek word *peripoiēsis*, literally “making [something] around”—in other words, encircling and thus “procuring”³² for Hebrew *sēgullâ*, a marked or “sealed” possession).³³

As a part of the same prophecy in which Malachi prophesies that the Lord will “purify” and “purge” the “sons of Levi” so “that they may offer unto the Lord an offering in righteousness,”³⁴ the prophet further states, “Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. **And they shall be mine** [*wěhāyû lî*], saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”³⁵ Malachi’s use of the possession or sealing formula *wěhāyû lî* in the context of the “sons of Levi” and temple offerings suggests a probable allusion to the Levite etiological texts of Numbers 3:12–13, 45; 8:14. The “righteous” shall be sealed as “his”³⁶ in the same way that the Levites are marked or sealed as “his.”

**“The Son of the Stranger, That Hath Joined Himself to the Lord”:
Lwy or Lwh and Taking Hold of the Covenant in Isaiah 56:3, 6**

Apart from the temple prophecy in Isaiah 2:2–3, perhaps the most remarkable prophetic statements regarding the temple in the Isaian corpus occur in Isaiah 56. The notion of foreigners included in Israel’s cult is hinted at in Isaiah 14:1: “For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.” However, where Pentateuchal and Deuteronomic legislation had excluded foreigners, eunuchs, and outsiders (the *zār*) from the temple and its cult,³⁷ Isaiah’s prophecies pointedly include such persons:

Neither let **the son of the stranger** [*ben hannēkār*], **that hath joined himself** [*hannilwā*] to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, **and take hold of** [*ûmahāzîqîm*, or “**hold fast to**”] my covenant; Even unto them will **I give** in mine house and within my walls **a place and a name** [*yād wāšēm*; literally, “a hand and a name”] better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.³⁸

In this passage, the prophet employs language that distinctly echoes the priestly legislation pertaining to the Levites in Numbers 18:2–7.³⁹ However, this prophecy includes, rather than excludes, foreigners and outsiders. The specific mention of “son of the stranger” and the “eunuch” in the Isaiah passage above is perhaps metonymic for all those excluded from the temple in Deuteronomy 23:1, who can become priestly officiants—or like “Levites”—in the temple. The use of the verb *lwy* or *lwh* signals that they become “joined to” or “attached to”—or perhaps even “encircled about by”—the Lord in the same way that the Levites were attached to the priests and thus set in proper relationship to the Lord (Numbers 18:2, 4; 3:12–13, 45; 8:14). This relationship is just as Leah hoped that her husband, Jacob, would be “joined to” her—that he would be set in proper relationship to her.

Moreover, the participial designation of the faithful “son of stranger” as *hannilwâ*—a contact verb—is matched by the participial description of the eunuch as *ûmahăziqîm*, “taking hold of [Yahweh’s] covenant.” As noted at the outset of this chapter, the contact verb *hîzq* occurs as part of a covenant handclasp formula attested throughout the Psalms,⁴⁰ which were temple hymns.⁴¹ In Isaiah 56:4, 6 the noun *bĕrîtî* (“my covenant”) stands in place of the noun *yād*. Nevertheless, the image presented is one of a covenant that can be grasped or clasped like a hand or a rod.⁴²

This data strongly suggests that *lwy* or *lwh* as a contact term also constitutes a term of covenant entry. The covenant use of *lwy* or *lwh* occurs already in Isaiah 14:1, which reads, “For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and **the strangers shall be joined [wĕnilwâ] with them, and they shall cleave [wĕnispĕhû]**⁴³ **to the house of Jacob.**”⁴⁴ However, *lwy* or *lwh* as a covenant entry term finds additional support in subsequent uses and attestations of *lwy* or *lwh* in the Hebrew Bible. The prophet Jeremiah uses the verb *lwy* or *lwh* in a covenant ritual context, which helps our understanding of the matching of *lwy* with “taking hold” of the covenant in Isaiah 56. Jeremiah prophesies that punished and exiled Israelites and Judahites will *reenter* a covenant relationship with Yahweh. Their covenant reentry is expressed in terms of the verb *lwy* or *lwh*: “They [the children of Israel and Judah] shall ask the way to Zion with their faces thitherward, saying, Come, **and let us join ourselves [wĕnilwû] to the Lord in a perpetual covenant [bĕrît ‘ôlām, “eternal covenant”]** that shall not be forgotten.”⁴⁵ This text attests the verb form *wĕnilwû* as used in the priestly statutes regarding the Levites in Numbers 18:4.

The postexilic prophecies of Zechariah contain promises replete with tabernacle and temple imagery, including the following passage where the verb *lwy* or *lwh* also occurs as a term of covenant entry:

Sing and rejoice, O daughter of Zion: for, lo, I come, and **I will dwell [wĕšākantî] in the midst of thee**, saith the Lord. **And many nations shall be joined [wĕnilwû] to the Lord** in that day, **and shall be my [wĕhāyû lî] people: and I will dwell [wĕšākantî] in the midst of thee**, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall

inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.⁴⁶

One of the outstanding temple images in the prophecy is the use of *wěšākantî*, "I will tabernacle in the midst of thee." This verb and verb form recall the promise associated with the building of the tabernacle (*miškān*) in Exodus 29:45, "And I will dwell [*wěšākantî*] among the children of Israel, and will be their God"⁴⁷—a promise reiterated at the building of the Jerusalem temple: "And I will dwell [*wěšākantî*] among the children of Israel, and will not forsake my people Israel."⁴⁸ The angel who spoke to King Benjamin tapped into this imagery when he foretold regarding the Lord himself, "the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell [*wayyiškōn*] in a tabernacle [*miškān*] of clay."⁴⁹ The angel establishes an imagistic connection between the temple and the body, a detail that will be important for our discussion later on. John taps into the same imagery in his prologue: "And the Word was made [became] flesh, and dwelt [Greek *eskēnōsen* echoing Semitic *škn*] among us."⁵⁰

Zechariah's promise "And many nations shall be joined to the Lord" should thus be understood within the context of the temple and the Abrahamic covenant, similar to the "joining" of the foreigners and eunuchs to Yahweh in Isaiah 56:3, 6. "Many nations" or "Gentiles" (*gōyim rabbîm*) will enter a covenant relationship with Yahweh. Just as Leah described her husband "joined unto [her]" in Genesis 29:30, "strangers [*haggēr*, "the migrant sojourner"] shall be joined with [Jacob-Israel], and they shall cleave to the house of Jacob,"⁵¹ so "many nations" will be joined to God.⁵²

All these observations come back to the temple as the locus of covenant-making in Isaiah 56: "For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, **and take hold of my covenant**; Even unto them **will I give** in mine house and within my walls **a place and a name** better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."⁵³ The clear object of the Hebrew verb *nātan* is the noun pair *yād wāšēm*. This text constitutes a crux interpretum, and how an interpreter renders this phrase depends on many

factors. David Calabro has nicely summed up the hermeneutical issues in play in attempting to make sense of this expression, which will not be reviewed here.

However, given the use of so much contact language (*lwy* and *lwh*, twice, verses 3, 6), we should not automatically default to the currently popular rendering of *yād wāšēm* as “a monument and a name” (or the like), though that interpretation should be by no means discarded, nor should the literal meaning—“a hand and a name”—be summarily dismissed. Biblical exegetes have been, in many cases, uncomfortable with lexical and poetic ambiguity.

In spite of the hyperbaton⁵⁴ separating the *nātan* from its object pair *yād* and *šēm*, the use of *nātan* with *yād* in Isaiah 56:5 deserves consideration as an idiom in the context of covenant making, especially in the context of “taking hold of [a] covenant.”⁵⁵ W. L. Walker characterizes the action expressed by *nātan* combined with *yād* in its most basic sense as “a gesture that signifies an agreement unity between persons.”⁵⁶ It is necessary to reexamine 2 Kings 10:15, which Walker cites as the illustrative example of *nātan* and *yād* as a gesture: “Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, **give me thine hand** [*těnâ `et yāděkâ*, “give thine hand”]. **And he gave him his hand** [*wayyitěn yādô*]; and he took him up to him into the chariot” (emphasis added). Here the idiom is clearly used in the context of Jehu and Jehonadab making an alliance. That a clasping of hands is involved, and not merely a putting forth of hands, seems clear from the fact that Jehu thereby elevated him into the chariot. The gesture amounted to an elevating handclasp.

An often overlooked but relevant example of the *nātan* with *yād* idiom occurs in Hezekiah’s speech to the remnant of northerners: “Now be ye not stiffnecked, as your fathers were, but **yield yourselves** [*těnû-yād lyhwh*; literally, “**give a hand**”] **unto the Lord, and enter into his sanctuary**, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.”⁵⁷ This instance, too, appears to have covenant undertones. David Calabro writes, “The fact that the Target is a deity within his temple opens up more interpretive possibilities; for example, this could be a ritual gesture of approach or one connected with presenting an offering.”⁵⁸

Even if one wishes to understand *nātan* with *yād* in the abstract sense of "submit," the underlying idea remains that historically the nation of Israel, like the nation of Judah, enjoyed a covenant relationship with Yahweh as vassals in a suzerain-vassal relationship. Nevertheless, it is still possible that this "yielding" or "submission" was actualized with a literal "giving" of one's hand in some manner to the priests—as Yahweh's representatives or "messengers"⁵⁹ and mediators of sacred space—upon entering Yahweh's sanctuary. Whether understood as an oath- or covenant-making sign (uplifted hand), as a handclasp given in token, or as making an offering, the gesture constitutes submission to Yahweh's law and sovereignty. Latter-day Saints are uniquely positioned to appreciate how such is true at every stage of the modern-day temple endowment.

For Ezekiel's part, his oracle in Ezekiel 17:18–19 clearly describes the *nātan* with *yād* idiom in terms of a covenant-making gesture: "Seeing he [the King of Judah] despised the oath by breaking the covenant, when, lo, **he had given his hand** [*nātan yādô*], and [yet] hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, **surely mine oath that he hath despised, and my covenant** [*bērîti*] **that he hath broken**, even it will I recompense upon his own head" (emphasis added). The covenant mentioned here—at least conceptually—appears to have been solemnized in part or actualized by the *nātan* with *yād* gesture. Even as prophetic "rhetoric," however, it makes no sense to say that the king had "despised" Yahweh's oath and "broken" his "covenant" unless *nātan* combined with *yād* constituted a part of the entry into that oath and covenant in the prophet's mind.

Given ancient Israel's and Judah's long history of seeking "covenants" or "treaties" with superpowers Assyria and Egypt,⁶⁰ Lamentations 5:6 also appears to have strong covenant undertones: "We have given the hand [*nātanû yād*] to the Egyptians, and to the Assyrians, to be satisfied with bread." Jeremiah's use of *nātan* with *yād* in Jeremiah 50:15 ("she [Babylon] hath given her hand [*nātēnâ yādāh*]"), in the basic sense of submission or surrender, could be understood more obliquely in the sense of the city becoming Yahweh's vassal after its thorough destruction. The "strangers . . . join[ing] themselves" to Yahweh in Isaiah 14:1 do so in conjunction with Babylon's destruction (we recall the same verses earlier

in Jeremiah 50:5). Ruined Babylon can be understood as one of the “many nations” that “join themselves” to Yahweh in Zechariah 2. This seems to be the idea not only in Isaiah 56:2–7 but in Isaiah 56:8 as well. The *nātan* with *yād* gesture in Ezra 10:18–19 clearly constitutes a promissory, and thus covenantal, action: “And they gave their hands that they would put away their [foreign] wives.”

Walker writes, “In a society in which the clasping together of right hands was immediately recognized as a sign of agreement, such a simple phrase as ‘hand to hand’ [Heb. *yād lēyād*] came naturally into idiomatic use as an affirmation, ‘indeed, surely’ (‘be assured’ . . .).”⁶¹ Proverbs 11:21 gives an emphatic example of how joined hands connoted the idiom of “surety.” While the King James Version of the Bible struggles to make sense of the idiom (“Though **hand join in hand** [*yād lēyād*], the wicked shall not be unpunished: but the seed of the righteous shall be delivered”), the New Revised Standard Version correctly captures the meaning of the image and the idiom: “**Be assured** [*yād lēyād*], the wicked will not go unpunished, but those who are righteous will escape.”⁶²

The notion that “joining [oneself]” to the Lord and “tak[ing] hold” of a covenant involves giving or receiving some sort of hand-clasp brings us back to the second part of the “joining” oracle of Isaiah 56:2–8, which extends the promises mentioned in verses 2–4 even further:

Also the sons of the stranger [*bēnê hannēkār*], **that join themselves** [*hannilwîm*] **to the Lord**, to serve him [*lēšārētô*, “**to minister unto him**”], and to love the name of the Lord, **to be his** [*lihyôt lô*] servants, every one that keepeth the sabbath from polluting it, **and taketh hold of my covenant**; Even **them will I bring to my holy mountain, and make them joyful in my house of prayer**: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.⁶³

As in Isaiah 56:3–4, the prophet matches or juxtaposes the class of persons “the sons of the stranger that join themselves to the Lord” with the class of persons “everyone that keepeth the sabbath . . . and taketh hold of my covenant.” This comparison suggests a cognitive equivalence between “joining oneself to the Lord” and “taking hold of [a] covenant.” In this instance, the prophet additionally employs

the verb *šrt* (*lēšārētō*)—they do not just “serve him” in the cultic sense, as noted in the King James Version, but they also “minister unto him.” This ministering is similar to how Aaron and his sons are described as doing in the Pentateuchal legislation,⁶⁴ how the Levites are described as doing to (and with) the priests in Numbers 18:2,⁶⁵ and how angels are described as doing elsewhere.⁶⁶ The “sons of the stranger” are also “his” like the Levites, as the possession or sealing formula attests.

The location of this ministering activity is clear: Yahweh’s “holy mountain” or “house of prayer”—unmistakably, the temple. The prophet goes even further: “the burnt offerings” and “sacrifices” offered by these new priestly functionaries will find favor with Yahweh. The “burnt offerings” and “sacrifices” probably amount to a metonymy for all acceptable temple offerings, which is how Joseph Smith appears to have understood it.

“By His Joining Us Together” and “By His Coupling Us Together”

The nature of the servant song in Isaiah 53 as a temple-text emerges as one takes stock of its numerous temple allusions. This song—often considered part of the servant song in Isaiah 52—follows immediately on the allusion to the “sprinkling” atonement ritual⁶⁷ as found especially in Leviticus 16:14–15: “He shall sprinkle many nations.”⁶⁸ The servant-priest offers his own soul as an *’āšām*-offering, which in Leviticus 5 was offered for one’s own guilt. The language of “bear[ing] iniquity” (in addition to bearing pains and carrying sickness) directly employs the priestly idiom *nāšā’ ’āwōn*, “lift” or “bear iniquity”—“he shall bear their iniquities.”⁶⁹ The “many” in “he bare the sin of many”⁷⁰ are those to whom Jesus references in Matthew 20:28 and Mark 10:45 when he states that he will make a *lytron*, or a “ransom for many.”⁷¹

However, the more significant temple imagery may occur in the description of the servant’s suffering, which contains “coded” temple language: “But he was wounded [pierced] for our transgressions, he was bruised [crushed] for our iniquities: the chastisement of our peace was upon him; **and with his stripes** [*ūbahāburātō*] **we are healed.**”⁷² The quotation of the second half of this verse’s second bicolon⁷³ in 1 Peter 2:24 suggests that early Christians were

conscious about how these words were fulfilled in Jesus Christ. Margaret Barker calls attention to the double entendres present in this second bicolon: “The covenant bond of our peace was his responsibility”/“**By his joining us together** we are healed.”⁷⁴

The ordinary meaning⁷⁵ of *ḥabburâ* or *ḥabbûrâ* is “stripe” or “wound,” which Abinadi, in his exegesis of Isaiah 53, interprets in the more general metonymic sense of a “scourg[ing].”⁷⁶ Nevertheless, the noun *ḥabburâ* or *ḥabbûrâ* derives from an originally distinct root *ḥbr* (“skin marking”)⁷⁷ that became homophonous with, morphologically identical to, and eventually part of the same root as the Hebrew verb *ḥbr* (“join,” “couple together”). For example, Malachi, who chides the priests (“angels”)⁷⁸ for corrupting the “covenant of Levi” through their unfaithfulness toward the “wi[ves] of [their] youth,” uses the noun *ḥāberet* (“companion”—literally, “female to whom one is ‘joined’”) as a description of those wives.⁷⁹ Malachi records the wives as “she thy companion [*ḥābertēkā*], and the wife of thy covenant [*wē’ēšet bēritekā*].”⁸⁰ Malachi may, in fact, be playing on the meaning of “Levi” here in terms of *ḥbr* as a synonym of *lwy* or *lwh*.⁸¹ The force of the wordplay in Isaiah 53:5 is that the servant heals “us” not simply by his being scourged but by his “joining us together”—in other words, setting us in proper relationship to God, to himself, and to each other as spouses and families through his atoning sacrifice.

Understood as having a relationship dimension as well as a role within the priestly and temple contexts of Isaiah 53, the consonants *wbḥbrtw* in the Hebrew text of verse 5 can be read with this second meaning.⁸² Read as a Hebrew infinitive construct, *wbḥbrtw* yields the meaning “and by his joining us together.” This meaning echoes the architectural uses of the verb *ḥbr*, “coupled together” or “touching one another,”⁸³ in the priestly texts that instruct how ancient Israel was to build the tabernacle in Exodus 26–40, a process that reflected the creation in Genesis 1–2.⁸⁴ Exodus 26:3–11 uses forms of *ḥbr* to describe the “coupling” or “joining together” of the curtains of the tabernacle’s creation:

The five curtains **shall be coupled together** [*ḥōbērōt*] **one to another** [*’iššâ ’el-’āḥōtāh*]; and other five curtains **shall be coupled** [*ḥōbērōt*] **one to another** [*’iššâ ’el-’āḥōtāh*]. And thou shalt make loops of blue upon the edge of the one curtain from

the selvedge **in the coupling** [*baḥōbāret*]; and likewise shalt thou make in the uttermost edge of another curtain, **in the coupling** [*bammaḥberet*] of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in **the coupling** of the second; **that the loops may take hold one of another** [*ʾiššā ʾel-ʾāḥōtāh*]. And thou shalt make fifty taches of gold, and **couple the curtains** [*wēḥibbartā*] **together** [*ʾiššā ʾel-ʾāḥōtāh*] with the taches: **and it shall be one tabernacle** [*wēḥāyā hammiškān ʾehād*, or "that the tabernacle may become one"]. And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. **And thou shalt couple** [*wēḥibbartā*] **five curtains by themselves**, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost **in the coupling** [*baḥōbāret*], and fifty loops in the edge of the curtain which **coupleth** [*haḥōberet*] **the second**. And thou shalt make fifty taches of brass, and put the taches into the loops, **and couple** [*wēḥibbartā*] **the tent together, that it may be one.**⁸⁵

It does not take much imagination to hear the anthropological echoes of *ḥāberet* ("female companion," "spouse") in the adjective *ḥōbērōt* ("[things] joined, coupled together") and *ḥōberet* or *ḥōbāret* ("joining," "coupling, joining"). It should not pass without comment that Eve, the wife (*ʾiššā*) to whom Adam was to "cleave" (Genesis 2), was "built"—a construction and architectural term—from the *ṣelaʿ* ("rib") of Adam's body. Calabro, who notes that *ṣelaʿ* constitutes the term used to refer to the temple side-chambers in 1 Kings 6:5, 8, rightly notes that this wordplay "can be interpreted as a description of a ritual action."⁸⁶ He claims that the Hebrew phrase *wayyiqah ʾaḥat miṣsal ʾōtāyw* ("and he took one of his ribs") can be alternatively translated as "he took one (woman) from its (the temple's) side-chambers."⁸⁷ Similar anthropological and kinship language *ʾiššā* ("woman," "wife") and *ʾāḥōt* ("sister," compared to *ʾaḥat*, "one" [rib or woman] in Genesis 2:21)—"a woman and her sister' pair"⁸⁸—abounds in the foregoing description of the "joined together" tabernacle.

Only verses later, the description of the joining together of the tabernacle takes on additional anthropic and ritualistic imagery: “Two tenons [*yādôt*, literally, “**hands**”] shall there be in one board [frame], **set in order** [*měšullābôt*] one against another [joined one to another by cross pieces; in other words, “joined with crossbars”⁸⁹]: thus shalt thou make for all the boards of the tabernacle.”⁹⁰ Compare the New Revised Standard Version of this passage, which reads, “There shall be two pegs [hands] in each frame **to fit** the frames **together**; you shall make these for all the frames of the tabernacle.”⁹¹ The unity of the tabernacle is thus described as a series of standing frames attached together with joined “hands.”

Though far from evident to native English speakers, the anthropic and somatic imagery would have resonated with Jews of the Second Temple period, including Jesus himself, who, according to John, compared his own body to the Jerusalem temple.⁹² The apostle Paul, as one “taught according to the perfect manner of the law of the fathers,”⁹³ also demonstrated a fondness for the temple-body analogy:

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that **he which is joined to an harlot is one body?** for two, saith he, **shall be one flesh** [Genesis 2:21]. **But he that is joined unto the Lord is one spirit.** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? **know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price:** therefore glorify God in your body, and in your spirit, which are God’s.⁹⁴

The body and the oneness of the components of the tabernacle-temple served as an analogy for oneness with Christ. Taken together, the temple imagery of the servant song in Isaiah 53 and the anthropological description of the tabernacle’s “joined” components show how Christians of the first century CE would see themselves—a temple-deprived community before and especially after 70 CE, with an increasingly Gentile membership—as a temple. Indeed, the earliest Christians saw themselves as the components of a temple:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.⁹⁵

Paul's description of "strangers and foreigners" who become "fitly framed together unto a holy temple in the Lord" recalls the tabernacle imagery of Exodus 26. It also recalls the promises made to the foreigners who would "join themselves" to the Lord in Isaiah 56:3, 6.

All of this brings us back to an additional aspect of the tabernacle legislation that deserves our attention. The tabernacle creation finally came to completion when it became "one" (at-one-ment). Purpose clauses for the tabernacles "joinings" offer a *telos* for the tabernacle creation: "And it shall be one tabernacle";⁹⁶ "That it may be one."⁹⁷ Jesus echoes the tabernacle language of Exodus 26 in the high priestly intercessory prayers preserved in John 17 and 3 Nephi 19: "**that they may be one**, as we are";⁹⁸ "**That they all may be one**; as thou, Father, art in me, and I in thee, **that they also may be one in us . . . that they may be one**, even as we are one";⁹⁹ "that I may be in them as thou, Father, art in me, **that we may be one**."¹⁰⁰ The oneness of the "joined together" tabernacle creation stood as a type and a symbol for the oneness of Jesus's disciples as they became joined together in unity and love. Thus they became in love and purpose with the Father and the Son, the architect and creator of the cosmos, of which the temple constituted a scale model.¹⁰¹

Subsequent chapters in Exodus that describe the carrying out of Yahweh's directive (rather, the carrying out of the "plan") in building the tabernacle further describe its coupling together in terms of *ḥbr* with a particularly noteworthy result clause: *coupled*. This word shows up in various places: "**And he coupled** [*wayḥabbēr*] the five curtains one unto another: and the other five curtains **he coupled** [*hibbar*] one unto another";¹⁰² "And he made fifty taches of gold, **and coupled the curtains one unto another** with the taches: **so it became one tabernacle** [*wayēhî hammiškān `eḥād*, "and so the tabernacle became one"]";¹⁰³ "**And he coupled** [*wayḥabbēr*] five

curtains by themselves, and six curtains by themselves”¹⁰⁴ (Exodus 36:16); “And he made fifty taches of brass **to couple** [lěḥabbēr] **the tent together, that it might be one** [lihyōt ’ehād].”¹⁰⁵

The purpose and result clauses used in connection with *ḥbr*—“so the tabernacle became one” and “that it might be one”—find lexical and conceptual parallels in Zenos’s allegory of the olive tree and the lord of the vineyard’s stated intentions for the trees and the natural fruit: “and they shall be [become] one”¹⁰⁶ and “the trees had become again the natural fruit; and they became like unto one body.”¹⁰⁷ These parallels are also echoed in the purpose clauses of Jesus’s intercessory prayers.¹⁰⁸ The emphasis on oneness in the description of the tabernacle and its service that the verb *ḥbr* also designated how the high priests’ clothing “joined” together: “It shall have the two shoulderpieces thereof **joined** [ḥōbērōt] at the two edges thereof; and **so it shall be joined together** [wěḥubbār].”¹⁰⁹

To sum up, as a priest stood to minister within the tabernacle, he did so encircled about by an architectural structure of “joinings,” including “hands.” As the constituent parts of the tabernacle “joined” together in their proper order, the tabernacle—a representation of the creation and the cosmos—became “one.” Perhaps we should conclude with the words of one the hymns of the Jerusalem temple: “I am a companion [or “partner,” *ḥābēr*] of all them that fear thee, and of them that keep thy precepts.”¹¹⁰ The earliest Christians appeared to understand that Jesus “healed” us not only by his *ḥbrt* (“stripes”) but also by his *ḥbrt* in terms of “joining” us together, in order “that we may be one” with the Father and him.¹¹¹ Perhaps this is what Paul meant when he referred to “the fellowship” or “partnership” of Christ’s “sufferings.”¹¹²

“Their Wings Were Joined One to Another”

The architectural use of *ḥbr* to describe parts of the tabernacle-temple “joined” or “coupled together” and “touching one another” also provides one lens through which we can view Ezekiel’s description of heavenly beings—“the living ones” (*ḥaḥayyōt*), characterized as cherubim in Ezekiel 10. Ezekiel sees these celestial beings “joined to one another” in some type of heavenly ritual: “And they had **the hands** [wīdēw or wīdē, wě with yědē] of a man under their wings on their four sides; and they four had their faces and their wings.

Their wings were joined [*hōbērōt*] **one to another** [*’iššā ’el-’āhōtāh*; cf. Ezekiel 1:23]; they turned not when they went; they went every one straight forward . . . Thus were their faces: and their wings were stretched upward; **two wings of every one were joined** [*hōbērōt*] **one to another**, and two covered their bodies.”¹¹³ It should be remembered that, like Isaiah and Jeremiah, Ezekiel was a temple priest¹¹⁴ when he received his prophetic call as part of an accompanying “throne vision.”¹¹⁵ As one whose priestly career began while the first temple still stood, Ezekiel was inevitably more at home with the cherubim of his vision and the imagery and symbolism associated with them than the modern audiences, who often find them strange and disquieting.

Ezekiel describes the “joined” wings of the “living ones” or cherubim as *hōbērōt*, “joined together” or “coupled together,” employing the same verb used in Exodus 26 to describe the joining of the components of the tabernacle-temple. Ezekiel’s use of the stereotyped phrase *’iššā ’el-’āhōtāh* directly derives from the tabernacle instructions of Exodus 26 and the description there of the “joined” components of the tabernacle. Additionally, Adam J. Carlill notes that “the wings of the creatures [in Ezekiel’s vision] are stretched out like the wings of the Solomonic Statues”¹¹⁶—or rather, of the temple cherubim. In other words, Ezekiel’s vision and the iconography in the Holy Place and Holy of Holies constitute symbolic representations of the same divine reality.

Lastly here, John, whose Apocalypse abounds with temple imagery and whose vision of Christ sitting on the divine throne resembles Ezekiel’s throne vision in numerous particulars, sees the “living ones” and the twenty-four elders together forming some kind of divine circle: “And I beheld, and, lo, in the midst of the throne and of the four beasts [living ones], and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”¹¹⁷

“Their Wings Touched One Another in the Midst of the House”

One of the particular duties of the Levites who were “joined to” (or “encircled about”) the Aaronic temple priests was to carry the ark of the covenant,¹¹⁸ the stylized throne upon which Yahweh was

thought to sit or stand.¹¹⁹ The picture of encircling cherubim in the Holy Place as heavenly attendants and the encircling nature of the wings of the cherubim surrounding the divine throne constitute some of the details in 1 Kings 6.

In 1 Kings 6, the author gives a detailed picture of the architecture and iconography of the Holy Place and the Holy of Holies as part of his account of the building of Solomon’s temple (the “first temple”). The author of 2 Chronicles replicates and reworks some of the same historical material in his account. A comparison of the scriptures’ presentations of the cherubim (as rendered by the King James Version) illustrates several noteworthy details:

1 Kings 6:23–27 KJV	2 Chronicles 3:10–13 KJV
<p>And within the oracle [<i>baddēbîr</i>] he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched [<i>wattigga’</i>] the one wall, and the wing of the other cherub touched [<i>nōga’at</i>] the other wall; and their wings touched [<i>nōgē’ōt</i>] one another in the midst of the house.”¹²⁰</p>	<p>And in the most holy house [<i>bēbēt qōdeš haqqōdāšîm</i>] he made two cherubims of image work, and overlaid them with gold. And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching [<i>magga’at</i>] to the wall of the house: and the other wing was likewise five cubits, reaching [<i>magîa’</i>] to the wing of the other cherub. And one wing of the other cherub was five cubits, reaching [<i>magîa’</i>] to the wall of the house: and the other wing was five cubits also, joining to [“cleaving to,” <i>dēbēqâ</i>] the wing of the other cherub. The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.”¹²¹</p>

In addition to updating the term *dēbîr* (“oracle”) to *bēbēt qōdeš haqqōdāšîm*, the Chronicler rearranges the use of *ng’*—a verb with abundant ritual uses and purity implications¹²²—employing the participial form *magîa’* in direct connection with the spatial dimensions. However, he strengthens the effect of the image of “their [the cherubim’s] wings touch[ing] one another in the midst

of the house" by describing the wings with the adjective *dēbēqâ*¹²³—not just "joining" but "cleaving" one to the other.

The picture of *mutual cleaving* of divine beings in the Holy of Holies at the divine throne reminds us of at least one important passage from the Book of Mormon, one loaded with temple language. Jacob, the brother of Nephi and a temple priest,¹²⁴ declares, "I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and **cleave** [Heb. *dbq*] unto God as **he cleaveth** unto you. And **while his arm of mercy is extended towards you in the light of the day**, harden not your hearts. Yea, **today, if ye will hear his voice, harden not your hearts**; for why will ye die?"¹²⁵ Deuteronomistic language in the Hebrew Bible emphasizes the importance of "cleaving" to God.¹²⁶ Jeremiah goes so far as to describe God as having "caused" Israel and Judah to "cleave" to him.¹²⁷ But Jacob alone describes God as the subject rather than the object of the verb *cleave*—in other words, God "cleaves" to human beings.

Jacob's use of the expression "arm of mercy" confirms the notion that Jacob has a divine embrace (and perhaps a ritual embrace) in mind. Subsequent Book of Mormon references to "arms of mercy,"¹²⁸ encircling "arms of safety,"¹²⁹ and encircling "arms of [divine] love"¹³⁰ also envision a divine or ritual embrace.¹³¹ The picture of Jesus Christ's Atonement envisioned makes Jacob's description of mutual cleaving and the Chronicler's description of mutually "cleaving" divine beings "joined" about the *kappōret*—the place of "atonement"—all the more remarkable. It should also be noted that Jacob's quotation of Psalm 95:7–11—a temple hymn—further and firmly situates Jacob 6:5 in a temple context.

Lastly, the architectural and iconographic environs of encircling divine beings also prevailed in the Holy Place: "And [Solomon] carved all the walls of the house **round about** [*mēsab*] with carved figures of cherubims and palm trees and open flowers, within and without."¹³² Thus, in the Holy Place and the Holy of Holies, which were essentially one room partitioned with a veil, the high priest and priests were literally "encircled about" by heavenly beings. The Jerusalem temple architecture, iconography, and ritual presented ancient Israel with a model of reality: being continually encircled about by divine beings.

“Chariots of Fire Round About”: Encircled about by Angels

The architecture of Solomon’s temple, with its cherubim with over-arching wings that “touch” the walls behind and “touch” each other in the middle¹³³ and its walls “carved . . . **round about** [*mēsab*] with carved figures of cherubim,”¹³⁴ taught ancient Israel about some aspects of the divine, including unseen reality. Micaiah’s throne vision later in 1 Kings offers a further illustration of what the temple architecture and iconography symbolize: “I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.”¹³⁵ Elisha, for his part, beholds the heavenly beings present at Elijah’s translation, including “a chariot of fire, and horses of fire.”¹³⁶ He exclaims, “My father, my father, the chariot of Israel, and the horsemen thereof.”¹³⁷ All these texts, in turn, set the stage for perceiving a reality in which mortals are surrounded by divine beings. The author of Kings records that Elisha asked the Lord to enable his young servant to “see”:

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, **Fear not: for they that be with us are more than they that be with them.** And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, **the mountain was full of horses and chariots of fire round about** [*sēbībōt*; cf. *mēsab*] **Elisha.**¹³⁸

Elijah’s servant, like Enoch in Moses 6, “saw” or “beheld” the reality of unseen hosts or unseen divine beings, including “the spirits that God had created; and . . . things which were not visible to the natural eye.”¹³⁹ In his 1835 account of his First Vision, Joseph Smith reported seeing, in addition to the Father and the Son, “many angels.”¹⁴⁰ Regarding this reality and its connection to the Abrahamic covenant, Jeffrey R. Holland states, in the language of 2 Kings 6:16–17, “In the gospel of Jesus Christ you have help from both sides of the veil, and you must never forget that. When disappointment and discouragement strike—and they will—you must remember and never forget that if our eyes could be opened we would see horses and chariots of fire as far as the eye can see riding

at reckless speed to come to our protection. They will always be there, these armies of heaven, in defense of Abraham's seed."¹⁴¹

Angelic and Priestly Encircling in the Temple at Bountiful

This chapter has noted at length the lexical and conceptual connections that link the tabernacle "joinings,"¹⁴² Ezekiel's vision of ritually "joined" heavenly beings,¹⁴³ the embracing cherubim with "cleaving" wings in the Holy of Holies and the encircling cherubim in the Holy Place,¹⁴⁴ and the scene of encircling heavenly beings in 2 Kings 6. Two scenes in Mormon's account of Jesus's post-Resurrection ministry at the temple in Bountiful give us a clear picture of the aforementioned reality that they can symbolize.

As Jesus, in high priestly fashion and as the "healing"¹⁴⁵ servant of Isaiah 53, ministered to the Lamanites, Nephites, and their children in 3 Nephi 17, angels also ministered to them all in priestly or Levitical fashion: "And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and **they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.**"¹⁴⁶ While Mormon never specifies the nature of these ministrations—they almost certainly included teaching (a priestly function)¹⁴⁷—the aggregate result of the ministrations of Jesus and the angels was that "none" of that generation among the people were "lost."¹⁴⁸

Similar angelic-priestly encircling and ministrations characterized a scene that transpired the next day. After the baptism of Jesus's Lamanite and Nephite disciples and their reception of the Holy Ghost, they experienced the following: "And behold, **they were encircled about** as if it were by fire; and it came down from heaven, and the multitude did witness it, and did bear record; **and angels did come down out of heaven and did minister unto them.**"¹⁴⁹ These disciples experience a kind of "deification"¹⁵⁰ or "angelification,"¹⁵¹ as detailed in Nephi's adumbration of the doctrine of Christ in 2 Nephi 31:13–14 and 32:2. Jared T. Parker has identified the correspondences between the doctrine of Christ as detailed by Nephi and the architectural and ritual progression within Solomon's temple. I modify his observations here only

slightly: in the outer court, faith and repentance correspond to obedience and sacrifice at the altar; baptism corresponds to the bronze sea (laver in the tabernacle). In the Holy Place, the reception of the Holy Ghost corresponds to the showbread (feasting on the word of Christ), the menorah lighting the “way,” and prayer at the altar of incense. In the Holy of Holies, angels, the presence of God, Christ, and eternal life correspond to the cherubim, the ark or throne, and the high priest.¹⁵¹

Parker rightly connects the angels with the Holy of Holies, but in Solomon’s temple, representations of heavenly beings constituted part of the iconography within the Holy Place.¹⁵² Conceptually speaking, the Holy Place seems to be the location of what transpires throughout 3 Nephi 19. Christ instructs the disciples to pray, and their prayer resembles the manner of prayer at the altar in the latter-day temple: “And it came to pass that when Jesus had thus prayed unto the Father [as a priest and intercessor], he came unto his disciples, and behold, they did still continue, without ceasing, to pray unto him; and they did not multiply many words, for **it was given unto them what they should pray**, and they were filled with desire.”¹⁵³

To sum up, Jesus’s disciples’ baptism, receiving the Holy Ghost, and subsequent encircling about by angels (deification or angelification) matches the sequence of the doctrine of Christ in 2 Nephi 31–32 and the architectural and ritual progression of Solomon’s temple. The scene described in Helaman 5:43–48, like previously mentioned scenes in the Hebrew Bible, seems to represent an antetype of the scenes in 3 Nephi 17 and 19.

“Encircled About” at the Gate

Where 3 Nephi describes the angelic (or angelic-priestly) encircling of large numbers of Lamanites and Nephites at—and probably in—the temple in Bountiful, Lehi and Nephi had described, centuries earlier, being encircled about by the Lord himself. In his “psalm” (2 Nephi 4), Nephi pleads for divine “encircling,” or what might also be described as a divine embrace: “O Lord, **wilt thou not shut the gates of thy righteousness** before me . . . Lord, **wilt thou encircle me around in the robe of thy righteousness!** O Lord, wilt thou make a way for mine escape before mine enemies!”¹⁵⁴ As part

of his own "psalm," Nephi's plea seems to envision other psalms that constituted temple hymns: "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of **thy wings** [*kěnāpêkā*] **will I make my refuge** [*'ehseh*], until *these* calamities be overpast."¹⁵⁵ This connection becomes even clearer when we consider that Hebrew *kānāp* denotes "wing" not only in a literal sense but also as a flowing part of the robe—the Lord's "robe of righteousness."¹⁵⁶ Note how Ezekiel's oracle uses not only ritual language but the sealing formula used earlier of the Levites: "I spread **my skirt** [my wing, hem of the robe] over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, **and thou becamest mine.**"¹⁵⁷ Hugh Nibley rightly recognized the dramatic and ritual elements evident in Nephi's psalm and the connection of the hem of the Lord's robe (or "wing") to the temple:

It was the custom for one fleeing for his life in the desert to seek protection in the tent of a great sheik, crying out, "*Ana dakhīluka*," meaning, "I am thy suppliant," whereupon the Lord would place the hem of his robe over the guest's shoulder and declare him under his protection. In the Book of Mormon, we see this world as a plain, a dark and dreary waste, a desert. We see Nephi fleeing from an evil thing that is pursuing him. . . . He comes to the tent of the Lord and enters as a suppliant and in reply, the Master, as was the ancient custom, puts the hem of his robe protectively over the man's shoulder (*katafa*). This puts him under the Lord's protection from all enemies. They embrace in a close hug as Arab chiefs still do; the Lord makes a place for him and invites him to sit down beside him—they are at-one (2 Nephi 4:33; Alma 5:24).¹⁵⁸

In terms of conceptual sacred space, the ritual location of Nephi's psalm or prayer seems clear: he has come to the innermost "gate" of the Lord's "house"—what the temple veil represents. Nephi explicitly implores the Lord for access to enter "the gates of his righteousness" and for the Lord to "encircle [him] around in the robe of [his] righteousness." Nephi's prayer appears to draw on the language of his father: "But behold, the Lord hath redeemed my soul from hell; I have beheld his glory, and I am encircled about eternally in the arms of his love."¹⁵⁹ Lehi, for his part, had reference to Psalms:

“thou wilt not leave my soul in hell”¹⁶⁰ and, perhaps obliquely, “Nevertheless I am continually with thee: **thou hast holden me by my right hand.** Thou shalt guide me with thy counsel, and afterward **receive me to glory.**”¹⁶¹ Amulek’s divine embrace metaphor for Jesus’s Atonement, like Nephi’s encircling at the gate, envisions the refuge of encircling “wings” described in Psalm 57:1.

One can well envision two protecting cherubim with “cleaving” or “joining” wings: “And thus mercy can satisfy the demands of justice, and **encircles them in the arms of safety**, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice.”¹⁶² Thus, the *kappōret* in the Holy of Holies truly was the place of *kpr* (to “atone”)—or atonement (at-*one*-ment)—symbolized by a divine embrace.

“Fasten[ed] . . . in the Sure Place”

In this discussion of Levites, priests, angels, and architectural and ritual “joinings,” as well as angelic-priestly and even divine encircling, there remains an additional architectural “joining” image with a ritual or covenant aspect that requires discussion here. Job addresses God and asks, “Lay down now [*śimâ-nā*’, “put forward”], **put me in a surety** [*’orbēni*, “put me in pledge”] with thee; **who is he that will strike** [*yittāqēa*’] hands [literally, “be fastened to my hand”; NRSV, “give surety”] with me?”¹⁶³ Here Job uses the idiom *tāqa*’ with (*lē*) and *yād*. Several of the Proverbs¹⁶⁴ use a variant of this idiom *tāqa*’ (with *kap*) to “strike hands” or “strike palms.” Walker recommends that this idiom connotes “a vigorous handshake.”¹⁶⁵ In the ancient Near Eastern culture, of which ancient Israel constituted a part, one became a “guarantor” or “surety” for another person “by giving a handshake”¹⁶⁶ or, in other words, having one’s hands “fastened to the hand of” the other person.

Semantic ambiguity of *tq*’ has important potential hermeneutical implications for Isaiah 22:23–24. As a “building” term, the Hebrew verb *tāqa*’ could refer to “pitching” a tent—in other words, striking, thrusting, or fastening nails or tent pegs into the ground.¹⁶⁷ Isaiah’s tabernacle-tent (namely, Zion as an ever-expanding and sure “temple”), with its “stakes” or nails,¹⁶⁸ would have been “pitched” in such a manner. Moreover, the noun *yātēd* (plural *yitdōt* or *haytēdōt*) serves as the term to describe the tent “stakes” for Israel’s wilderness



A 10th–9th century BCE depiction of winged cherubim from the Northern Kingdom of Israel (Samaria) protectively encircling a seated man in “arms of safety.” (Courtesy of TheTorah.com, <https://thetorah.com/the-cherubim/>)

tabernacle—its portable first “temple.”¹⁶⁹ This is the same term translated as “nail” in Isaiah 22:23, 25.

One of the other important meanings of *tāqaʿ* is “to impale with a nail as a mode of capital punishment or killing.” Judges 4:21, Samuel 31:10,¹⁷⁰ and 2 Samuel 18:14 all attest the use of *tāqaʿ* in this sense. Although the meaning of *tāqaʿ* as “impale” constitutes one possible interpretation of *tāqaʿ* in Isaiah 22:23–24, the verbal echo of fastening hands in a handshake and fastening tent pegs or nails into the ground also resounds in this oracle regarding Eliakim, the son of Hilkiyah: “**And I will fasten him** [*ūtēqaʿtīw*] as a nail in a sure place; and he shall be for [or become] a glorious throne to his father’s house. And they shall hang upon him all the glory [weight] of his father’s house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.”¹⁷¹

Eliakim, like Isaiah himself, may have been a priest belonging to one of the Aaronic priestly families. The proper name *Hilkiyah*

(*hilqiyāhū*), “Yahweh is my part or portion,” belonged to numerous priests in the Hebrew Bible.¹⁷² This name is especially connected with Numbers 18:20: “And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, **neither shalt thou have any part** [“portion,” *wēhēleq*] **among them: I am thy part** [thy portion, *helqēkā*] and thine inheritance among the children of Israel.”¹⁷³ Isaiah’s oracle predicts that Eliakim will be vested in priestly fashion with royal or priestly authority¹⁷⁴ and that he will be given a special “key” of authority.¹⁷⁵ Moreover, Isaiah designates Eliakim, “the son of Hilkiah,” as a “father” and “son.” In other words, Eliakim becomes a “father” and a “son” upon whom, as one “fastened as a nail in a sure place,” is hung the full “glory” or “weight” of his “father’s house” or to whom everything in that “house” holds together and connects.

It is not difficult to notice Isaiah’s Eliakim oracle’s similarities to the life, roles, and mission of Jesus Christ as recorded by his earliest followers. It also seems that Isaiah 22:23–24 bears some relationship to Mormon’s reporting of events in 3 Nephi 11:14–15:

Arise and come forth unto me, **that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet**, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And it came to pass that the multitude went forth, and **thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet**; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.¹⁷⁶

As these Nephites and Lamanites saw with their eyes and felt with their hands the tokens of Jesus’s Atonement and death, “one by one” they became joined, attached, or “fastened” to him. What had been for many centuries “faith in Christ” became for them a “sure knowledge” of his divinity and role as Redeemer and Messiah—that he had become their guarantor or surety with the Father.¹⁷⁷

Where the outcome for Eliakim foreseen by Isaiah was not a happy one,¹⁷⁸ the “glory” or “weight” of “his father’s house” continued (and continues) to hang upon Jesus,¹⁷⁹ and Jesus continues

to feel its weight.¹⁸⁰ Jesus has become "a glorious throne to his Father's house"—that is, he "glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift."¹⁸¹ But his atoning work does not stop there: he intends to join us together as "one" in him,¹⁸² even as the entire created order, of which the temple is a representation, "holds together in him."¹⁸³

**"A Welding Link of Some Kind between the Fathers
and the Children": The Righteous Latter-day Offering
of the Children of Levi**

The aforementioned work of joining us together takes place "one by one,"¹⁸⁴ link by link. The locus of much of the joining is the temple. We have already repeatedly noted that the Levites' priestly responsibilities "joined" or "attached" them to the priests in the course of their responsibilities. The priestly (or priesthood) responsibilities of the Levites have more significance for Latter-day Saints than the Saints might imagine.

Samuel M. Brown has rightly observed that "the Plan of Salvation [is] fundamentally about relationships."¹⁸⁵ All the ordinances of the gospel help forge relationships because "ordinances force us to rely on others."¹⁸⁶ The prophet Joseph Smith declared as much to the Latter-day Saints during the last years of his prophetic ministry in the Nauvoo Period. He recognized that "perfection" or "full initiation"¹⁸⁷ and the rites that lead thereto were inseparable from relationships. Moreover, he learned through revelation that the rites or ordinances that lead to salvation and exaltation help forge and make possible the sealing of family relationships,¹⁸⁸ and that these relationships transcend the veil of death. In a speech given in Nauvoo, Illinois, on September 6, 1842, Joseph Smith quoted Paul's statement in 1 Corinthians 15:29 on baptisms by proxy and those who perform them, where there is an implicit relationship between the dead and those engaged in the baptism. He then quoted the prophet Malachi, who arguably made the most important statement in the Hebrew Bible on relationships:

And again, in connection with [1 Corinthians 15:29] I will give you a quotation from **one of the prophets, who had his eye fixed on the restoration of the priesthood**, the glories to be revealed in the last days, and in an especial manner this most

glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*¹⁸⁹

Joseph keenly recognized Malachi's emphasis on priesthood. We have already noted Malachi's description of priests as the Lord's "messenger" or "angel,"¹⁹⁰ and his prophetic criticism of those who had apostatized and "corrupted the covenant of Levi,"¹⁹¹ of those priests and "sons of Levi" who had violated that covenant through extracovenantal marriages, divorce, and dealing treacherously with the wives of their youth, described as their "companion[s]"¹⁹² and "the wife of thy covenant."¹⁹³ They had failed in their family relationships, especially in their marriage relationships. Yet Malachi subsequently offers hope for the "children of Levi."¹⁹⁴

While the priesthood within ancient Israel generally had been limited to the descendants of Levi and his descendant Aaron, the "restoration of the priesthood" envisaged by Malachi and realized through Joseph Smith meant expanding priesthood and ordinance work within Israel. That expansion has been, and is, necessitated by the sheer scope of the Lord's "turn[ing] the heart of the fathers to the children, and the heart of the children to the fathers." Joseph continued:

I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is **a welding link of some kind or other between the fathers and the children**, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect.¹⁹⁵

Part of what Joseph leaves unsaid about this "welding link of some kind or other" Malachi's prophetic speech had hinted at already: "And they shall be mine [*wěhāyû lî*], saith the Lord of hosts, in that day when I make up my jewels [*sěgullâ*, "marked" or "sealed" possession]; and I will spare them, as a man spareth his own son

that serveth him."¹⁹⁶ As noted earlier, Malachi's prophecy utilizes the possession or sealing formula *wĕhāyû lî*, which constituted a wordplay on "Levites" in Numbers 3:12–13, 45 and 8:14. The Lord intends to have a people as a *sĕgullâ*, "sealed" possession,¹⁹⁷ like the Levites, but they must be marked or "sealed" as such. Hence, baptism for the dead and all the other vicarious ordinances exist. Malachi's additional invocation of the father-son relationship ("as a man spareth his own son") also intimates his later prophecy regarding Elijah and the turning or "sealing"¹⁹⁸ of the parents' and children's hearts.

Malachi prophesied that the Lord would send divine "messenger(s)," including Elijah,¹⁹⁹ and the Lord would even come as "messenger of the covenant" himself²⁰⁰ to "prepare the way" for and purify the "sons of Levi": "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and **he shall purify the sons of Levi**, and purge them as gold and silver, that **they may offer unto the Lord an offering in righteousness.**"²⁰¹ One can note how Joseph next quoted these words and gave them a distinctive interpretation, especially in terms of the identity of the "sons of Levi"—or "children of Levi"—and the priestly offerings that these children are to make:

Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance.²⁰²

With the words "let us therefore, as a church and a people, and as Latter-day Saints, offer," Joseph Smith identifies the whole body of Latter-day Saints with the "sons"—or children—of Levi. The "offering in righteousness" or offering "worthy of all acceptance"²⁰³ is a "book containing the records"—of not just the relationships (attachments and joinings) but the ordinances that seal the relationships

and join a person to and seal him or her as “the Lord’s.” When the Lord of the vineyard shall say, “I have done according to my will,”²⁰⁴ all human relationships will be set in their proper order to the degree that men and women are willing to have them such.

As “sons [and daughters] of Levi” or “children of Levi” whose hearts are “turned to the fathers,” it might be said that the Latter-day Saints are “the children of attaching [from the Hebrew *bny lwy*]” or of “joining” together temples, thereby “fastening” together families.²⁰⁵ Thus, the entire human family “joins together” and becomes “sealed” together so that as many as are willing to be “sealed” to the Lord will be “his.” The “fathers”—male and female “ancestors”—constitute the “encircling” angels, or “messenger[s] of the covenant,” “the office” of whose “ministry” it is “to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men.”²⁰⁶

Conclusion: “What God Hath Joined Together” and “Mine Angels round about You”

Judeo-Christianity in general, and Latter-day Saints in particular, often fail to appreciate the full power and significance of the Genesis marriage etiology for Adam and Eve: “Therefore shall a man leave his father and his mother, **and shall cleave** [*wēdābaq*] unto his wife: and they shall be one flesh.”²⁰⁷ This scripture has implications for men and women who desire to have their spouses “joined unto” or “attached to” them in mortality and even beyond²⁰⁸ and to “join” themselves to the Lord²⁰⁹ as “kings and priests unto God,”²¹⁰ “compass[ing] [his] altar.”²¹¹ Jesus quoted Genesis 2:24 when he taught in the temple on marriage and family: “For this cause shall a man leave father and mother, and shall **cleave** to his wife: and they twain shall be one flesh? **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**”²¹² Jesus intends to not only “heal” our relationships to the degree that we allow him but to “join us together” in him,²¹³ just as he has joined together the whole created order in him.²¹⁴ The architectural “joinings”²¹⁵ of the tabernacle (including joined or clasped “hands”) and the architectural-ritual “joining” of heavenly beings in the Jerusalem temple²¹⁶ (including wings “cleaving” in a

divine embrace) bear witness to the “oneness” into which the Lord wishes to receive and unite us.²¹⁷

The architecture and iconography of Israel’s ancient wilderness tabernacle and the Jerusalem temple, like modern temple ritual, teaches the truth articulated by the Lord in a latter-day revelation on priesthood: “I will go before your face. **I will be on your right hand and on your left**, and my Spirit shall be in your hearts, and **mine angels round about you, to bear you up.**”²¹⁸ The events at the temple in Bountiful as recorded in 3 Nephi help us understand how we can and will be joined, fastened, or sealed to the Lord and to each other. The temple, ancient and modern, thus bears testimony of the reality of our being continually encircled about by heavenly beings. These are angels—the messengers of the covenant of whom the prophet Joseph Smith said, “The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in departing hence. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.”²¹⁹ The angels’ “office of their ministry” and their work on that side of the veil includes helping us “fulfil and do the work of covenants of the Father” on this side of the veil. We must be—or become—the “children of attaching” or “joining” in order to complete the “welding link” of which Joseph Smith spoke.²²⁰ To do this, we will need to become “at one” with them and “at one” with one another—“joined to the Lord in one spirit”²²¹ and “perfectly joined together in the same mind and in the same judgment.”²²² We must do this as “the servants . . . go and labor with their might; and the Lord of the vineyard labor[s] also with them”²²³ to bring to pass all his covenant promises to all with whom he has covenanted.

Notes

1. David M. Calabro, “The Divine Handclasp in the Hebrew Bible and Near Eastern Iconography,” in *Temple Insights: Proceedings of the Interpreter Matthew B. Brown Memorial Conference*, The Temple on Mount Zion, 22 September 2012, ed. William J. Hamblin and David Rolph Seely, series 2 (Orem, UT: Interpreter and Eborn Books, 2014), 83–97.

2. Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, NL: Brill, 2001), 32. Hereafter cited as *HALOT*.
3. *HALOT*, 303–4.
4. Jeremy Black, Andrew George, and Nicholas Postgate, eds., *Concise Dictionary of Akkadian* (SANTAG 5; Wiesbaden, DE: Harrassowitz Verlag, 2000), 179. Hereafter *CDA*.
5. Francis Brown, S. R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Boston and New York: Houghton Mifflin, 1907; Reprint: Peabody, MA: Hendrickson, 1996), 530–31.
6. *HALOT*, 523.
7. *HALOT*, 287.
8. *HALOT*, 288.
9. *HALOT*, 668.
10. Etiology: from Greek *aitia* = “cause” + *logia*; i.e., the study of causation or how something came to be. For a brief discussion of the phenomenon of biblical etiology, see Michael H. Floyd, “Etiology,” in *The New Interpreter’s Bible Dictionary of the Bible*, 5 vols. (Nashville, TN: Abingdon, 2007), 2:352.
11. Genesis 29:34 King James Version (KJV).
12. Ran Zadok, *The Pre-Hellenistic Israelite Anthroponomy and Prosopography* (Leuven, BE: Peeters, 1988), 71.
13. Gábor Takács, *Etymological Dictionary of Egyptian, Volume Three: M–* (Leiden, NL: Brill, 2008), 284.
14. *CDA*, 179.
15. *HALOT*, 524. See Proverbs 1:9; 4:9 KJV. The asterisk denotes a grammatical though unattested form.
16. The narrative explains the etiology of the name *Reuben* (“Look! A son!”) from the plural imperative *rě’û*, “look [ye],” and *bēn*, “son”) using the etymologically correct verb *rā’â* and the etymologically creative *bě’onyî*: “Surely the Lord hath looked [*rā’â*] upon my affliction [*bě’onyî*] . . . therefore my husband will love me [*ye’ēhābanî*]” (Genesis 29:32 KJV). The second etiology for *Reuben* (“therefore my husband will love me”) shows how far biblical etymology can depart from actual (or scientific) etymology in terms of both meaning and homophony.
17. See Genesis 2:24: “Therefore shall a man leave his father and his mother, and shall cleave [*wědābaq*] unto his wife: and they shall be one flesh.” See the use of Genesis 2:24 in Matthew 19:5–6; 1 Corinthians 6:16; Ephesians 5:31–33; Doctrine and Covenants 49:16.
18. Numbers 18:1–2 KJV, emphasis added.
19. Cf. Old Assyrian N stem of *lawû*, “embrace one another.” *CDA*, 179.
20. Revelation 8:3 KJV.
21. See Doctrine and Covenants 84:19. See also Doctrine and Covenants 107:8–10, 17–19.

22. See Hebrews 7 KJV.
23. See Doctrine and Covenants 88:119; 109:8; 132:8, 18.
24. Cf. Walter Bauer, Fredrick William Danker, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Fredrick William Danker, 3rd ed. (Chicago: University of Chicago Press, 2000), 697. Hereafter cited as BDAG.
25. Matthew 4:11 KJV; cf. Numbers 18:2 KJV.
26. Numbers 18:3–6 KJV, emphasis added.
27. Philip J. Budd, *Numbers*, Word Biblical Commentary (Waco, TX: Thomas Nelson, 1984), 5:205.
28. Cf. Malachi 2:7.
29. Moshe Garsiel (*Biblical Names: A Literary Study of Midrashic Derivations and Puns*, trans. Phyllis Hackett [Ramat Gan, IL: Bar-Ilan University Press, 1991], 63) briefly notes the occurrence of this additional Levi etiological punning *hyh/hyy ly* in Numbers 8:14.
30. Numbers 3:12–13 KJV, emphasis added.
31. Originally from the idea of “encircle.”
32. The LXX translators, in rendering Hebrew *sĕgullâ* into Greek, used two words: the adjective *periousios* and the more descriptive noun *peripoïēsis*. The former describes something “pert[aining] to being of very special status, chosen, especial,” i.e., “distinguished”; the latter literally suggests “making” (*poieō* > *poiēsis*) something “around” (*peri*), thus “to put round or upon” or to encompass with a circle (encircle) and thus to “procure,” “acquire, obtain.” See BDAG, 802–3; H. G. Liddell and Robert Scott, *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon* (Oxford: Clarendon, 1889), 630.
33. Hugh W. Nibley, “On the Sacred and the Symbolic,” in *Temples of the Ancient World: Rituals and Symbolism*, ed. Donald W. Parry (Salt Lake City: Deseret Book and FARMS, 1994), 559.
34. Malachi 3:3 KJV. See the discussion near the end of this chapter.
35. Malachi 3:16–17 KJV, emphasis added.
36. E.g., Moses 5:15. See John Gee, “Book of Mormon Word Usage: ‘Seal You His,’” *Insights* 22, no. 1 (2002): 4. For the opposite possibility for the wicked, see Alma 34:35.
37. E.g., Numbers 1:51; 3:10; Deuteronomy 23:1 KJV.
38. Isaiah 56:3–5 KJV, emphasis added.
39. Cf. Numbers 3:10, 38. Compare also *zār* as “outsider” with *ben hannēkār*, “foreigner.”
40. Calabro, “The Divine Handclasp,” 83–97.
41. See Gary A. Rendsburg, “The Psalms as Hymns in the Temple of Jerusalem,” in *Jesus and Temple: Textual and Archaeological Explorations* (Minneapolis: Fortress, 2014), 95–122; Margaret Barker, *The Gate of*

- Heaven: The History and Symbolism of the Temple in Jerusalem* (Sheffield, EN: Sheffield Phoenix, 2008), 45.
42. See Exodus 4:4; 1 Nephi 8:24, 30; Helaman 3:9; Moroni 7:25.
 43. Cf. especially the use of *sph*, “join,” “attach,” in 1 Samuel 2:36 in terms of taking on a priestly office.
 44. Emphasis added.
 45. Jeremiah 50:5 KJV, emphasis added. In the New Revised Standard Version (NRSV), it reads, “to the Lord by a perpetual covenant.”
 46. Zechariah 2:10–13 KJV, emphasis added.
 47. Emphasis added. See also Exodus 24:16.
 48. 1 Kings 6:3 KJV, emphasis added.
 49. Moses 3:5; see also Alma 7:8; Matthew L. Bowen, “‘Creator of the First Day’: The Glossing of Lord of Sabaoth in Doctrine and Covenants 95:7,” *Interpreter: A Journal of Mormon Scripture* 22 (2016): 60.
 50. John 1:14 KJV.
 51. Isaiah 14:1 KJV, emphasis added.
 52. Cf. the Abrahamic covenant and Abraham as *’ab hāmôn gōyim*, a “father of many nations,” Genesis 17:4–5; cf. Abraham 1:2.
 53. Isaiah 56:4–5 KJV, emphasis added.
 54. Timothy L. Jackson (“The Finale of Bruckner’s Seventh Symphony and Tragic Reversed Sonata,” in *Bruckner Studies*, ed. Timothy L. Jackson and Paul Hawkshaw [Cambridge: Cambridge University Press, 1997], 146) writes, “The essence of hyperbaton is that it be a vitium, a violation of normal usage to create a particular emotional effect. In linguistic theory, hyperbaton is a class of figures in which normal word order and semantic logic are abrogated, the dislocation caused by violent or disordered feelings.” The problem, as David Calabro (“Ritual Gestures of Lifting Extending, and Claspings the Hand(s) in Northwest Semitic Literature and Iconography” [PhD diss., Chicago: University of Chicago, 2014], 171) notes, is that “Among other examples of gesture phrases, a Target constituent rarely interrupts the basic gesture phrase, but one never finds the basic phrase interrupted by averbial constituents that are not part of the full gesture phrase.” Viewing the statement as a hyperbaton mitigates but does not obviate the problem.
 55. Calabro, “Ritual Gestures,” 172.
 56. W. L. Walker, “Gesture,” in *International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1982), 2:452.
 57. 2 Chronicles 30:8 KJV, emphasis added.
 58. Calabro, “Ritual Gestures,” 123.
 59. Cf. Malachi 2:7 KJV.
 60. See Hosea 7:11; 12:2. Israel’s covenant with “death” and “hell” (Mot and Sheol) in Isaiah 28:15, 18 may also have some reference to covenants or treaties with foreign superpowers like Assyria and Egypt. King Ahaz of Judah submitted himself to Assyrian sovereignty even in religious

- matters (see 2 Kings 16:10, 18; cf. his reliance on Assyria in the Syro-Ephraimite War in Isaiah 7).
61. Walker, "Gesture," 2:452.
 62. Emphasis added.
 63. Isaiah 56:6–7 KJV, emphasis added.
 64. See Exodus 28:1, 3–4, 35, 41, 43; 29:1, 30, 44; 30:20, 30; 31:10; 35:19; 39:26, 41; 40:13, 15; Leviticus 7:35; 16:32; Numbers 3:3–4, 6, 31; 4:9, 12, 14; Deuteronomy 17:12; cf. 1 Samuel 2:11, 18; 3:1; 1 Kings 8:1 (2 Chronicles 5:14); Jeremiah 52:18; 2 Kings 25:14; Isaiah 61:6; Ezekiel 42:14; 46:26–24; Joel 1:9, 13; 2:17; 2 Chronicles 13:10.
 65. In addition to Numbers 18:2, see also Numbers 1:50; 8:26; Deuteronomy 10:6, 8; 21:5; Jeremiah 33:21–22; Ezekiel 40:46; 43:19; 44:11–12; 15–17; 19; 27; 45:4–5; 1 Chronicles 6:16–32; 15:2; 16:4, 37; 26:1–12; 2 Chronicles 8:14; 13:10; 23:6; 24:4–14; 29:11 (3–19; 25–34); 31:2; Ezra 7:24; 8:17; cf. further Numbers 16:8–9.
 66. See Psalm 103:21; cf. Psalm 104:4.
 67. See Exodus 29:21; Leviticus 4:6, 17; 5:9; 8:11, 30; 14:7, 16, 27; 16:14; Numbers 19:4, 18–22 KJV.
 68. Isaiah 52:12 KJV. The JST replaces "sprinkle" with "gather." See also Margaret Barker, *The Great High Priest: The Temple Roots of Christian Liturgy* (London: T&T Clark, 2003), 53.
 69. See, e.g., Exodus 28:28; Leviticus 10:17; 22:16; Numbers 18:1; Ezekiel 4:5–6; 18:19–20, among many others.
 70. Isaiah 53:12 KJV.
 71. See Morna D. Hooker, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger and William Reuben Farmer (Harrisburg, PA: Trinity Press International, 1998), 88–103; H. T. Page, "Ransom Saying," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity Press, 1992), 660.
 72. Isaiah 53:5 KJV, emphasis added.
 73. In Hebrew poetry, a bicolon is a pair of lines with matching meaning.
 74. Barker, *Great High Priest*, 53.
 75. The noun *ḥabburālḥabbûrâ* occurs six times in the Hebrew Bible (Genesis 4:23; Exodus 21:25; Psalm 38:5; Proverbs 20:30; Isaiah 1:6; 53:5).
 76. Abinadi's description of the Messiah's suffering in Mosiah 15:5: "And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people."
 77. See Michael P. O'Connor, "Northwest Semantic Designations for Elective Social Affinities," *JNES* 18 (1986): 79. See also the table in note 78 (p. 80) of the same work.

78. Malachi 2:7.
79. See Malachi 2 KJV.
80. Malachi 2:14 KJV.
81. Garsiel, *Biblical Names*, 93–126.
82. Barker, *Great High Priest*, 53.
83. Cf. Ugaritic *hbr*, “friend,” “companion.”
84. Joseph Blenkinsopp, “The Structure of P,” *Catholic Biblical Quarterly* 28 (1976): 275–92; Peter J. Kearney, “Creation and Liturgy: The P Redaction of Ex 25–40,” *Zeitschrift für die alttestamentliche Wissenschaft* 89 (1977): 375–87.
85. Exodus 26:3–11 KJV, emphasis added. Cf. Moses 7.
86. Calabro, “Joseph Smith and the Architecture of Genesis” (presentation, Temple on Mount Zion Conference, Provo, UT, October 25, 2014).
87. Calabro, “Joseph Smith.”
88. Bodhan Hrobon, “Shaping Up the Form of the Tabernacle,” *Vetus Testamentum* 63 (2013): 561.
89. Hrobon, “Shaping Up the Form,” 561. Hrobon cites A. R. S. Kennedy, “Tabernacle,” in *Dictionary of the Bible Dealing with Its Language, Literature, and Contents*, ed. James Hastings, et al. (New York: Scribner, 1902), 4:660: “joined with cross bars.”
90. Exodus 26:17 KJV, emphasis added.
91. Emphasis added.
92. See John 2:21.
93. Acts 22:3: “I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.”
94. 1 Corinthians 6:15–20 KJV, emphasis added. Cf. 2 Corinthians 6:16 KJV.
95. Ephesians 2:19–22; see also 1 Peter 2:4–11, 24.
96. Exodus 26:6 KJV; “that it may be one tabernacle.”
97. Exodus 26:11; Greek καὶ ἔσται ἓν.
98. John 17:11 KJV, emphasis added.
99. John 17:21–22 KJV, emphasis added.
100. 3 Nephi 19:23, 29, emphasis added.
101. Hugh W. Nibley, “The Meaning of the Temple,” in *Temple and Cosmos: Beyond This Ignorant Present*, Collected Works of Hugh Nibley (Salt Lake City: Deseret Book and FARMS, 1992), 12:19.
102. Exodus 36:10 KJV, emphasis added.
103. Exodus 36:13 KJV, emphasis added.
104. Exodus 36:16 KJV, emphasis added.
105. Exodus 36:18 KJV, emphasis added.
106. Jacob 5:68.
107. Jacob 5:74.
108. See John 17:11, 21–22; 3 Nephi 19:23, 29.

109. Exodus 28:7 KJV, emphasis added.
110. Psalm 119:63 KJV.
111. Cf. Isaiah 53:5 KJV with John 17:11, 21–22 KJV and 3 Nephi 19:23, 29.
112. Philippians 3:10 KJV.
113. Ezekiel 1:8–9, 11 KJV, emphasis added; cf. Ezekiel 1:23; 3:13 KJV.
114. See Ezekiel 1:3 KJV.
115. For a comparative analysis of the “throne vision” accompanying a prophetic call from a Latter-day Saint perspective, see Blake T. Ostler, “The Throne-Theophany and Prophetic Commission in 1 Nephi 1: A Form-Critical Analysis,” *BYU Studies* 26, no. 4 (1986): 67–95.
116. Adam J. Carlill, “Cherubim and Seraphim in the Old Testament” (DPhil thesis, Oxford: University of Oxford, 2013), 47.
117. Revelation 5:6 KJV.
118. See Deuteronomy 10:8; 31:9, 25; Joshua 3:3; 1 Samuel 6:15; 2 Samuel 15:24; 1 Kings 8:4; 1 Chronicles 15:2, 12; 14–15; 26–27; 16:4; 2 Chronicles 5:4–5; 35:3.
119. Cf. “O Lord God of Israel, which dwellest between cherubim [*yōšēb hakkērūbīm*],” 2 Kings 19:25 (Isaiah 37:16); “thou that dwellest between the cherubim [*yōšēb hakkērūbīm*],” Psalm 80:1.
120. Emphasis added. Cf. Ezekiel 3:13 KJV.
121. Emphasis added.
122. See Exodus 12:22, “applying” blood; cf. The seraph “touching” Isaiah’s mouth in Isaiah 6:7. See *HALOT*, 668–69.
123. Cf. Deuteronomy 4:4; Proverbs 18:24.
124. See 2 Nephi 5:26 and Jacob 1:18. Cf. especially 2 Nephi 3:3–4.
125. Jacob 6:5–6, emphasis added.
126. See Deuteronomy 4:4; 10:20; 11:22; 13:4; 30:20; Joshua 22:5; 23:8; cf. Acts 11:23; Helaman 4:25.
127. See Jeremiah 13:11 KJV.
128. See Mosiah 16:12; 29:20; 5:33; Alma 5:33; 29:10; 3 Nephi 9:14. Cf. especially Doctrine and Covenants 29:1: “LISTEN to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins.”
129. See Alma 34:16.
130. See 2 Nephi 1:15; Mormon 5:11. Cf. Doctrine and Covenants 6:20: “Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.”
131. Hugh W. Nibley, *Approaching Zion*, Collected Works of Hugh Nibley (Salt Lake City: Deseret Book and FARMS, 1989), 9:567.
132. 1 Kings 6:29 KJV.
133. See 1 Kings 6:27 KJV.
134. 1 Kings 6:29 KJV, emphasis added.

135. 1 Kings 22:19. Cf. Nephi's report of Lehi's throne vision in 1 Nephi 1:8.
136. 2 Kings 2:11 KJV.
137. 2 Kings 2:12 KJV; cf. 2 Kings 13:14 KJV. In an entry in his journal for 22 January 1836, Joseph Smith records the following experience: "Friday morning we commenced [*sic*] spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.— At evening we met at the same place, with the council of the 12 and the presidency of the 70 who were to receive this ordinance; the high councils of Kirtland and Zion were present also: we called to order and organized; the Presidency then proceeded to consecrate the oil; we then laid our hands upon Elder Thomas B. Marsh who is the president of the 12 and ordained him to the authority of anointing his brethren, I then poured the consecrated oil upon his head in the name of Jesus Christ and sealed such blessings upon him as the Lord put into my heart; the rest of the presidency then laid their hands upon him and blessed him each in their turn beginning at the eldest; he then anointed <and blessed> his brethren from the oldest to the youngest, I also laid my hands upon them and pronounced many great and glorious upon their heads; the heavens were opened and angels ministered unto us.
- "Then 12 then proceeded to anoint and bless the presidency of the 70 and seal upon their heads power and authority to anoint their brethren; **the heavens were opened upon Elder Sylvester Smith and he leaping up exclaimed, The horsemen of Israel and the chariots thereof.** President Rigdon arose Br. Carlross [Don Carlos] Smith was also, anointed and ordained blessed to preside over the high priesthood.— President [Sidney] Rigdon, arose to conclude the services of the evening." Journal, 1835–1836, 140, josephsmithpapers.org/paper-summary/journal-1835-1836/141 (spelling as in the original; emphasis added); *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen (Salt Lake City, UT: The Church Historian's Press, 2008), 171–72.
138. 2 Kings 6:15–17 KJV, emphasis added.
139. Moses 6:36.
140. Journal, 1835–1836, 24, josephsmithpapers.org/paper-summary/journal-1835-1836/25; *Joseph Smith Papers, Journals*, 1:88.
141. Jeffrey R. Holland, "For Times of Trouble" (Brigham Young University devotional, Mar. 18, 1980), speeches.byu.edu.
142. See Exodus 26, 36 KJV.
143. See Ezekiel 1:8–9; 11 KJV; cf. Ezekiel 3:13 KJV.
144. See 1 Kings 16; 2 Chronicles 3 KJV.
145. Cf. 3 Nephi 17:8–10 with Isaiah 53:5.
146. 3 Nephi 17:24.

147. When the premortal Jesus Christ ministered to the brother of Jared, he instructed him (Ether 3:17–20).
148. See 3 Nephi 27:30–31.
149. 3 Nephi 19:14.
150. Neal Rappleye, "'With the Tongue of Angels': Angelic Speech as a Form of Deification," *Interpreter: A Journal of Mormon Scripture* 21 (2016): 303–23.
151. Joseph M. Spencer, *An Other Testament: On Typology* (Salem: Salt Press, 2012), 52.
152. Jared T. Parker, "The Doctrine of Christ in 2 Nephi 31–32 as an Approach to the Vision of the Tree of Life," in *The Things Which My Father Saw: Approaches to Lehi's Dream and Nephi's Vision* (2011 Sperry Symposium), ed. Daniel L. Belnap, Gaye Strathearn, and Stanley A. Johnson (Provo, UT: Brigham Young University, 2011), 173.
153. Parker, "Doctrine of Christ," 173.
154. 3 Nephi 19:24. This idea emerged out of a conversation with David Calabro (personal communication).
155. 2 Nephi 4:32–33, emphasis added.
156. Psalm 57:1 KJV, emphasis added. See also 18: cf. Ruth 2:12, 3:9; Ezekiel 16:8 KJV.
157. The collocation "robe of righteousness" (*mē'īl šēdāqâ*) clearly occurs as part of a ritual clothing event in Isaiah 61:10. Jacob uses it in a similar way as part of a judgment scene in 2 Nephi 9:14.
158. Ezekiel 16:8 KJV, emphasis added.
159. Nibley, *Approaching Zion*, 559. Nibley further connected the divine embrace scenes in the Book of Mormon with Egyptian *hpt* ("embrace"): "This is the hpet, the ritual embrace that consummates the final escape from death in the Egyptian funerary texts and reliefs, where the son Horus is received into the arms of his father Osiris" (Nibley, *Approaching Zion*, 559). We might also note that *hpt* in the form *hptw* also constitutes an architectural term, as the "cross-timbers of door-leaves." Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Griffith Institute/Ashmolean Museum, 1999), 168.
160. 2 Nephi 1:15.
161. Psalm 16:10 KJV.
162. Psalm 73:23–24 KJV, emphasis added.
163. Alma 34:16, emphasis added.
164. Job 17:3 KJV, emphasis added.
165. See Proverbs 6:1; 11:5; 17:18; 22:26 KJV.
166. Walker, "Gesture," 452.
167. *HALOT*, 1786.
168. See Jeremiah 6:3 KJV. The verb *tāqa'* occurs twice in Jeremiah 6:1–3 as a wordplay on Tekoa: "blow [*tiq'û*] the trumpet in Tekoa [*tēqôa'*]" (verse 1); "They shall pitch [*tāq'û*] tents against her . . ." (verse 3).

169. Consider *yētēdōtāyw*, Isaiah 33:20 (“its stakes”) < *yātēd*; 54:2 (“thy stakes”).
170. See Exodus 27:19; 35:18; 38:20, 31; 39:40; Numbers 3:37; 4:32.
171. See also 1 Chronicles 10:10 KJV.
172. Isaiah 22:23–24 KJV, emphasis added.
173. In addition to this Hilkiyah, the father of Eliakim during Isaiah’s time, see Jeremiah 1:1, where the prophet Jeremiah is described as the son of Hilkiyah, one of the priests from the priestly families of Anathoth. Hilkiyah the priest was one of the most important figures involved in King Josiah’s reforms (see 2 Kings 22:4, 8, 10, 12, 14 [2 Chronicles 34:9, 14–15, 18, 20]; 2 Chronicles 35:8). In 1 Chronicles 6:13, 45, two men (priests) named Hilkiyah are listed as descendants of Levi. Similarly, two priests named Hilkiyah are listed among those returning from the Babylonian exile in Nehemiah 12:7, 21. Ezra 7:1 lists Ezra the priest-scribe as the grandson of Hilkiyah. Ezra’s father, Azariah (Seraiah), son of Hilkiyah, is listed as a priest in 1 Chronicles 9:10–11 (Nehemiah 11:10–11). One priest named Hilkiyah stood with Ezra during his tower speech, as mentioned in Nehemiah 8:4.
174. Emphasis added.
175. See Isaiah 22:21 KJV.
176. See Isaiah 22:22 KJV.
177. Emphasis added.
178. Cf. *tāqa’ yād/kap*. On the touching of Jesus’s hands, feet, and side that led to the people at the temple in Bountiful becoming sure witnesses of Jesus’s Resurrection, see Matthew L. Bowen, “‘They Came Forth and Fell Down and Partook of the Fruit of the Tree’: Proskynesis in 3 Nephi 11:12–19 and 17:9–10 and Its Significance,” in *Third Nephi: An Incomparable Scripture* (Salt Lake City: Deseret Book, 2012), 125.
179. See Isaiah 22:25 KJV.
180. See especially Moses 1:39.
181. See especially 3 Nephi 17:14.
182. Ether 12:8.
183. See John 17; 3 Nephi.
184. Colossians 1:17 KJV.
185. On how Jesus’s Atonement reaches us “one by one,” see M. Russell Ballard, “The Atonement and the Value of One Soul,” *Ensign*, May 2004, 84–87; Merrill J. Bateman, “One By One” (Brigham Young University devotional, Sept. 9, 1997), speeches.byu.edu; Merrill J. Bateman, “And He Did Invite Them One By One,” in *Jesus Christ: Son of God, Savior*, ed. Paul H. Peterson, Gary L. Hatch, and Laura D. Card (Provo, UT: Brigham Young University, 2002), 1–17.
186. Samuel M. Brown, *First Principles and Ordinances: The Fourth Article of Faith in Light of the Temple* (Provo, UT: Neal A. Maxwell Institute, 2014), 151.

187. Brown, *First Principles and Ordinances*, 86.
188. Greek *teleiōsis*, from *teleios*, see Hebrews 11:40. Cf. BDAG, 995.
189. See Matthew L. Bowen, "Not Leaving and Going On to Perfection," review of *First Principles and Ordinances: The Fourth Article of Faith in Light of the Temple*, by Samuel M. Brown (Provo, UT: Neal A. Maxwell Institute, 2014), *Interpreter: A Journal of Mormon Scripture* 16 (2015): 134.
190. Doctrine and Covenants 128:17, emphasis added.
191. Consider *mal'āk/mal'ak*, Malachi 2:7 KJV.
192. Malachi 2:8 KJV.
193. Consider *hābertēkā*, the ones "joined to" them.
194. Malachi 2:14 KJV.
195. See Malachi 3.
196. Doctrine and Covenants 128:18, emphasis added. See also Hebrews 11:40 KJV.
197. Malachi 3:17 KJV. See also 3 Nephi 24:17.
198. Nibley, "On the Sacred and the Symbolic," 559.

Wilford Woodruff reports that Prophet Joseph said, "The Bible says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers lest I come and smite the earth with a curse' [HC 6:183] Now, the word turn, here should be translated bind, or seal. But what is the object of this important mission, or how is it to be fulfilled? The keys are to be delivered, the Spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the saints to come up as Saviors on Mount Zion. But how are they to become Saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth, and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them, that they may come forth in the first resurrection and be exalted to thrones of glory with them, and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah; and I would to God that this temple was now done that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth. The Saints have not too much time to save and redeem their dead, and gather together their living relatives that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. I would advise all the Saints to go to with their might and gather together all their living relatives to this place that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth, and if the whole church should go to

with all their might to save their dead, seal their posterity, and gather their living friends and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work, and my only trouble at the present time is concerning ourselves that the Saints will be divided, broken up and scattered before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes.” History, 1838–1856, volume E-1 [1 July 1843–30 April 1844], 1,866, josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/238. This was copied from “Discourse, 21 January 1844, as Reported by Wilford Woodruff,” 181–83, josephsmithpapers.org/paper-summary/discourse-21-january-1844-as-reported-by-wilford-woodruff/1.

199. See Malachi 4:5–6 KJV.
200. See Malachi 1:1 KJV.
201. Malachi 3:2–3 KJV, emphasis added.
202. Doctrine and Covenants 128:24.
203. Cf. Isaiah 56:2–7 KJV.
204. Jacob 5:75.
205. Cf. *hbr*, *tq*’.
206. Moroni 7:31; cf. Malachi 1:1 KJV; 3 Nephi 24:1.
207. Genesis 2:24 KJV, emphasis added.
208. Cf. Genesis 29:34 KJV.
209. See Isaiah 14:1; 56:2–7; Jeremiah 50:5; Zechariah 2 KJV.
210. Revelation 1:6; 5:10 KJV.
211. Psalm 26:6 KJV.
212. Matthew 19:5–6 KJV, emphasis added.
213. See again the possible double entendre *ûbahâburâtô*, “by his stripes” or “by his joining us together,” in Isaiah 53:5.
214. See Colossians 1:17 KJV.
215. Cf. *hbr/hôbêrôt*.
216. See 1 Kings 6:27, 29 KJV; cf. *hôbêrôt*, Ezekiel 1:11 KJV.
217. Cf. John 17:11, 21–22 KJV; 3 Nephi 19:23, 29; Exodus 26:6, 11; 36:13, 18 KJV.
218. Doctrine and Covenants 84:88, emphasis added.
219. “Discourse, 9 October 1843, as Reported by *Times and Seasons*,” 331, josephsmithpapers.org/paper-summary/discourse-9-october-1843-as-reported-by-times-and-seasons/1.
220. See Doctrine and Covenants 128.
221. 1 Corinthians 6:17 KJV.
222. 1 Corinthians 1:10 KJV.
223. Jacob 5:72.