

Sacred Grove each year. In 1989 the number of visitors exceeded 36,000.

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## SACRIFICE

God requires sacrifice of his people both to make or renew COVENANTS with him and to test their ultimate loyalties (D&C 98:12–15). When the Lord drove Adam and Eve from the GARDEN OF EDEN, he gave them the law of sacrifice, whereby they were to offer the firstlings of their flocks to him (Moses 5:5). From the beginning, offerings to the Lord that involved the shedding of blood were in similitude of the future sacrifice of Jesus Christ, who would come to atone for the sins of mankind (Moses 5:6–8). The Book of Mormon includes accounts of Lehi's people making burnt offerings in compliance with the LAW OF MOSES (1 Ne. 5:9; Mosiah 2:3).

With the sacrifice of Jesus, "the performances and ORDINANCES of the Law of Moses" were fulfilled (4 Ne. 1:12), and his death ended the practice of sacrifices on an altar. To his disciples in the western continents, Jesus said that he would no longer accept burnt offerings, but that anyone who believes in him should offer a broken heart and a contrite spirit (3 Ne. 9:19–20; cf. D&C 59:8).

For members of The Church of Jesus Christ of Latter-day Saints, sacrifice is required of those who wish to become the Lord's people (D&C 64:23). All are invited to come to Christ—rather than to a sacrificial altar—with humble, teachable spirits and repentant hearts, willing to sacrifice all things for the Lord and for one another (cf. Mosiah 18:8–9). The Prophet Joseph SMITH taught that only a religion that requires total sacrifice has power sufficient to produce the faith necessary for salvation (*Lectures on Faith* 6:5–7). To appreciate the need to sacrifice, one need only recall Jesus' words to the rich young ruler: "Sell all that thou

hast, and distribute unto the poor . . . and come, follow me" (Luke 18:22).

Covenants made by Church members embrace the commitment to sacrifice all for the KINGDOM OF GOD. Examples of willingness to sacrifice are legion among early Latter-day Saints who sacrificed homes, comforts, and even their lives for their beliefs. Prior to his martyrdom, Joseph Smith knew that he was going as "a lamb to the slaughter" (D&C 135:4). Sacrifices made by Mormon pioneers to establish the Church in the western United States have become legendary. And sacrifices are still required of Latter-day Saints. For instance, faithful members pay one-tenth of their income as TITHING to the Church, contribute financially to mission funds, and give FAST OFFERINGS for the poor. Missionaries spend one or two years preaching the gospel at their own or their families' expense while delaying education, employment, marriage, or retirement. Members serve their congregations—without pay—in assigned lay positions that make possible the operation of Church programs. It is service to others through formal callings and through personal concern for their welfare that leads Church members to know that "sacrifice brings forth the blessings of heaven" (Hymns, p. 27).

[See also Consecration, Law of; Sacrifice in Biblical Times.]

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## SACRIFICE IN BIBLICAL TIMES

The first commandments received by Adam and Eve after being driven from the Garden of Eden were to worship God and to offer the firstlings of their flocks and herds (Moses 5:5–6). Adam and Eve obeyed. Later, an angel explained to them the purpose for the law of sacrifice: it was made in si-

militude of the offering that the Son of God would make of his own life for all mankind (Moses 5:7). Each offering was to point to the necessity of the Savior's sacrifice. Thus, Adam and Eve knew that a future atonement was to be made by Jesus Christ and that only through him could fallen man be reconciled to God.

Latter-day Saints believe that to perform any ordinance, a man must hold the **PRIESTHOOD**, which includes the authority from God necessary to offer sacrifices after the pattern that Adam received. But because of an unwillingness to follow God, historically many turned away, worshiped falsely, and followed selfish practices for personal aggrandizement, as did Cain (Moses 5:18–31). For the faithful, because sacrifice promoted faith in the Lord and reliance on him, selfishness was superseded, for the best was not to be used for self but for God. Men and women could thus recognize that it was not the earth, sun, or idols that supplied necessities, but God.

From Seth to Jacob, God's people renewed their covenant relationship with him, apparently by offering two kinds of sacrifice: the burnt offering and slain offering. Through Moses, Israel received and practiced further ordinances to remind them daily of their duty toward God (Lev. 1–7; Mosiah 13:30). Types and symbols which were woven into the **LAW OF MOSES** taught God's people of the Savior's atoning sacrifice (2 Ne. 11:4; Mosiah 13:31; Alma 25:16).

The Book of Mormon prophet **LEHI** and his family brought the Mosaic sacrificial system to the western hemisphere. **NEPHITES** continued those sacrificial practices until the resurrected Savior appeared to them (3 Ne. 9:19–20).

The Lord specifically forbade human sacrifice (Lev. 18:21; Jer. 19:5; Morm. 4:14, 21). Thus, when God commanded Abraham to sacrifice Isaac, he was testing Abraham's faith and teaching him of the Redeemer to come (Gen. 22; Heb. 11:17–19; Jacob 4:5; John 3:16; Gal. 3:8). The trial proved that Abraham loved God unconditionally; therefore, he could be blessed unconditionally.

The Bible prophet **MALACHI** predicted a time when Levites would again offer sacrifice in righteousness (Mal. 3:3). Such offerings will not be of the Mosaic type, which were fulfilled in Christ. However, the sacrificial system that antedated Moses was not fulfilled in Jesus. The Prophet **JOSEPH SMITH**, taught that blood sacrifices similar to

those revealed to Adam will once again be performed prior to Christ's second coming in order to complete the **RESTORATION OF ALL THINGS** (*TPJS*, pp. 172–73; *DS* 3:94–95). These may be undertaken for only a brief period and perhaps only by a selected group. In a very different sense sacrifice continues in modern LDS temples (D&C 124:38–39), for those laboring therein are modern equivalents of Levites, and performance of temple ordinances in behalf of the dead constitutes an offering of righteousness (D&C 128:24).

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## SAINTS

The revealed name of the Church is The Church of Jesus Christ of Latter-day Saints (D&C 115:4), wherein the term "saints" is synonymous with "members." The Church has no "patron saints" and does not canonize or venerate the dead. The usage of the term follows biblical precedents in which "saints" refers to Israelites as the chosen people of God—that is, as a community of believers set apart from nonbelievers (cf. "the congregation of the saints," Ps. 89:5). The Hebrew and Aramaic usage of the term in the Old Testament and in the writings of the Essene community is *qadosh* and *qaddish*, respectively, meaning "separate, set apart, holy."

Paul used the term "saint" (Greek *hagios* also denotes "set apart, separate, holy") in referring to baptized members of the Church of his day (e.g., Phil. 1:1). The Book of Mormon also designates "saints of God" as all those who belong to the "church of the Lamb" (1 Ne. 14:12).

Used this way, the term today denotes all members of Christ's Church, who, through baptism, have expressed a desire to follow the Savior's counsel to become more Godlike, toward the ideal to be "even as your Father which is in heaven is perfect" (Matt. 5:48), and who, though imperfect,