

Twitter Thread by [Leiland](#)



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Saw a post that triggered a wild spirit journey of remembrance.

To make a covenant anciently they parted certain animals and 'passed through' the parts, then they partook of [consumed] their part. This was a ritual of purification and of covenant.

See here esp. v. 9-10, 17-18



4 And, behold, the word of the LORD *came* unto him, saying, *This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

5 And he brought him forth abroad, and said, Look now toward heaven, and ^atell the ^bstars, if thou be able to ^cnumber them: and he said unto him, *So shall thy ^dseed be.*

6 ^aAnd he ^bbelieved in the LORD; and he counted it to him for ^crighteousness.

21

7 And he said unto him, *I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to ^ainherit it.*

8 And he said, Lord God, whereby shall I ^aknow that I shall inherit it?

9 And he said unto him, *Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.*

10 And he took unto him all these, and ^adivided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great ^adarkness fell upon him.

13 And he said unto Abram, *Know of a surety that thy seed shall be a ^astranger in a land that is not theirs, and shall serve them; and they shall ^bafflict them four hundred years;*

14 And also that nation, whom they shall serve, will I judge: and afterward shall they ^acome out with great ^bsubstance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good ^aold age.

16 But in the ^afourth generation they shall come ^bhither again: for the iniquity of the Amorites is not yet ^cfull.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that ^apassed between those pieces.

18 In the same day the LORD made a ^acovenant with Abram, saying, *Unto thy seed have I given this ^bland, from ^cthe river of Egypt unto the great river, the river ^dEuphrates:*

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Jeremiah explicitly supports this too; as do many other accounts in the scripture and in history all over the world, they attest to this tradition of parting a sacrificial animal [body] and passing through the parts and blood as a covenantal and a



Jeremiah 34

Old Testament



nanamaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming ^aliberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they ^acut the calf in twain, and ^bpassed between the parts thereof,

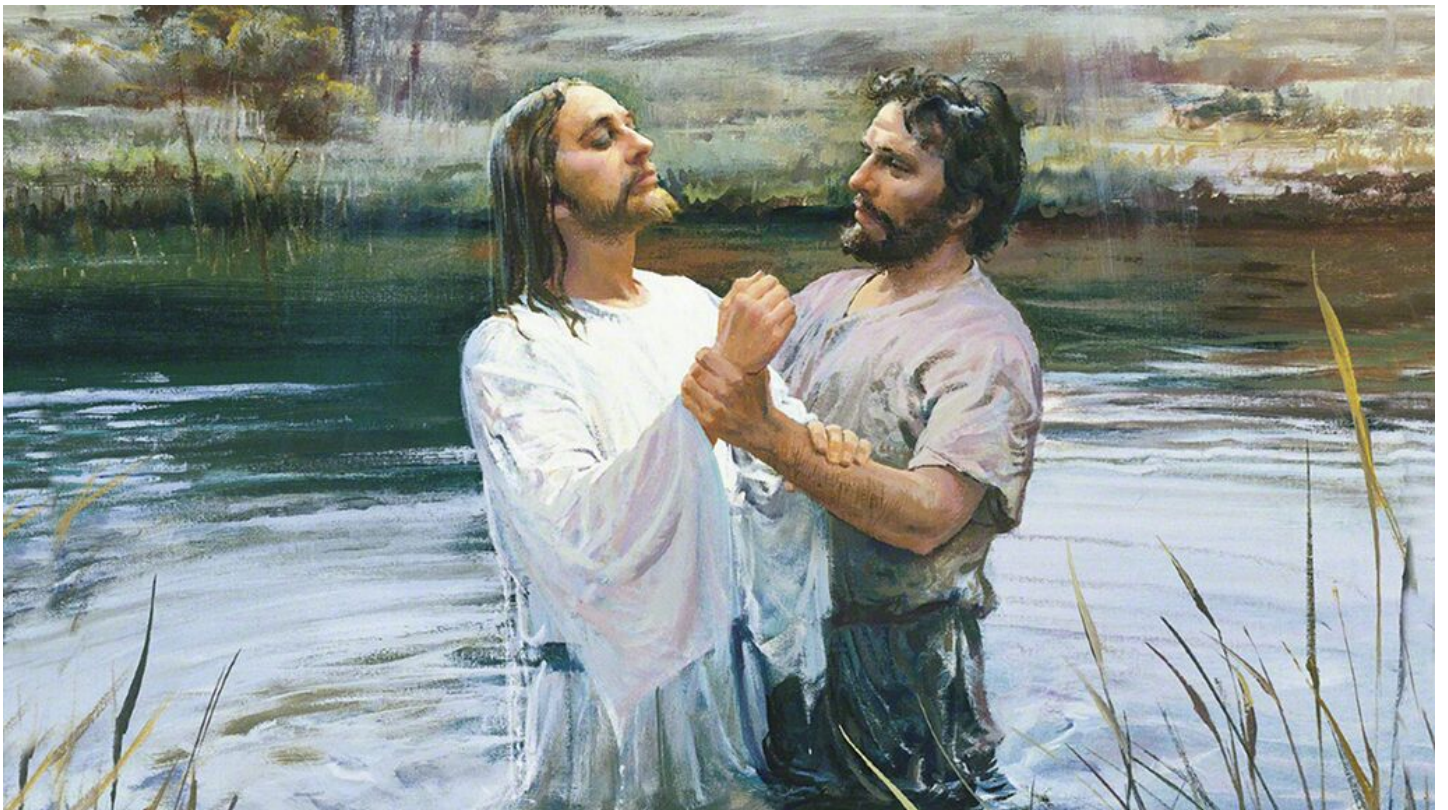
19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even ^agive them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

This connected the dots to the Covenant with Israel as the Waters of the Red Sea [and various bodies of water later] parting and the purified 'passing through' - or back it up and transpose this idea to the marking of the door posts with the blood of the Lamb at 'passover'



Look now to the Baptismal covenant, a purification covenant [for the remission of sins], a symbolic "passing through" to our 3rd Estate and future resurrected life full of the purifying Holy Spirit of the Celestial Kingdom (as the Gift of the Holy Ghost).



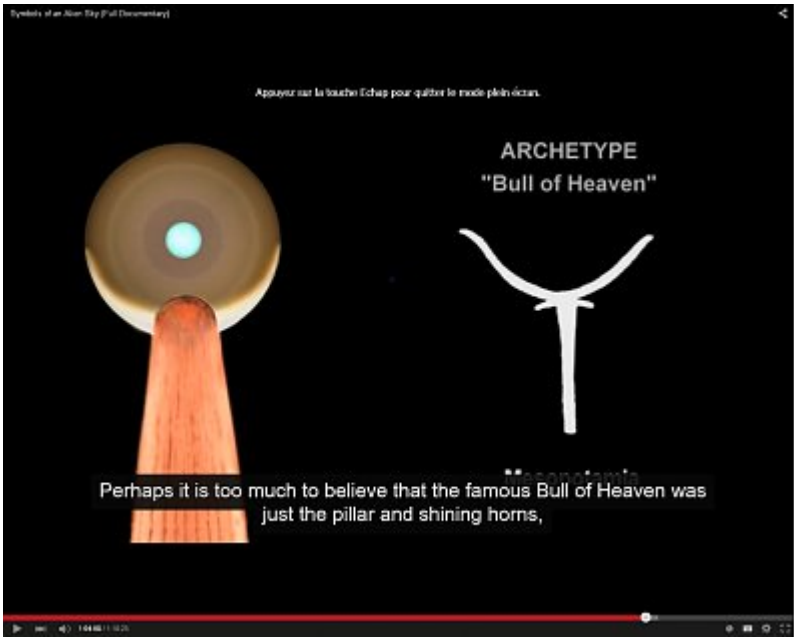
The Priesthood 'parts' the bread and 'divides' the water, 'passing it to' the Saints to renew their Baptismal covenants by 'partaking' (consuming) the symbolic body and passing through the symbolic blood of the Lamb of God. The Divine Body and eternal atoning sacrifice.



Notice how we 'pass through' the bodies of divine oxen at the Temple?



I could go on a cosmic tangent... you can always go back to the original meaning of these things, why part a divine lamb and pass through and partake of its blood and body?



Mayhaps an echo of the dissolution of the cosmic Lamb of God or Bull of Heaven [Dividing of the 'Earth'] and the passing of Earth to a new cosmic blood/spirit state.

Think of the dividing of Osiris. The fall of Adam/Atum/Saturn. A new covenant with Father Noah - before Abram...

Bull of Heaven



For the American band, see [Bull of Heaven \(band\)](#).

In ancient Mesopotamian mythology, the **Bull of Heaven** is a mythical beast fought by the hero [Gilgamesh](#). The story of the Bull of Heaven has two different versions: one recorded in an earlier [Sumerian](#) poem and a later version in the standard [Akkadian *Epic of Gilgamesh*](#). In the Sumerian poem, the Bull is sent to attack Gilgamesh by the goddess [Inanna](#) for reasons that are unclear. The more complete Akkadian account comes from Tablet VI of the *Epic of Gilgamesh*, in which Gilgamesh rejects the sexual advances of the goddess [Ishtar](#), the [East Semitic](#) equivalent of Inanna, leading the enraged Ishtar to demand her father [Anu](#) for the Bull of Heaven, so that she may send it to attack Gilgamesh in [Uruk](#). Anu gives her the Bull and she sends it to attack Gilgamesh and his companion, the hero [Enkidu](#), who slay the Bull together.

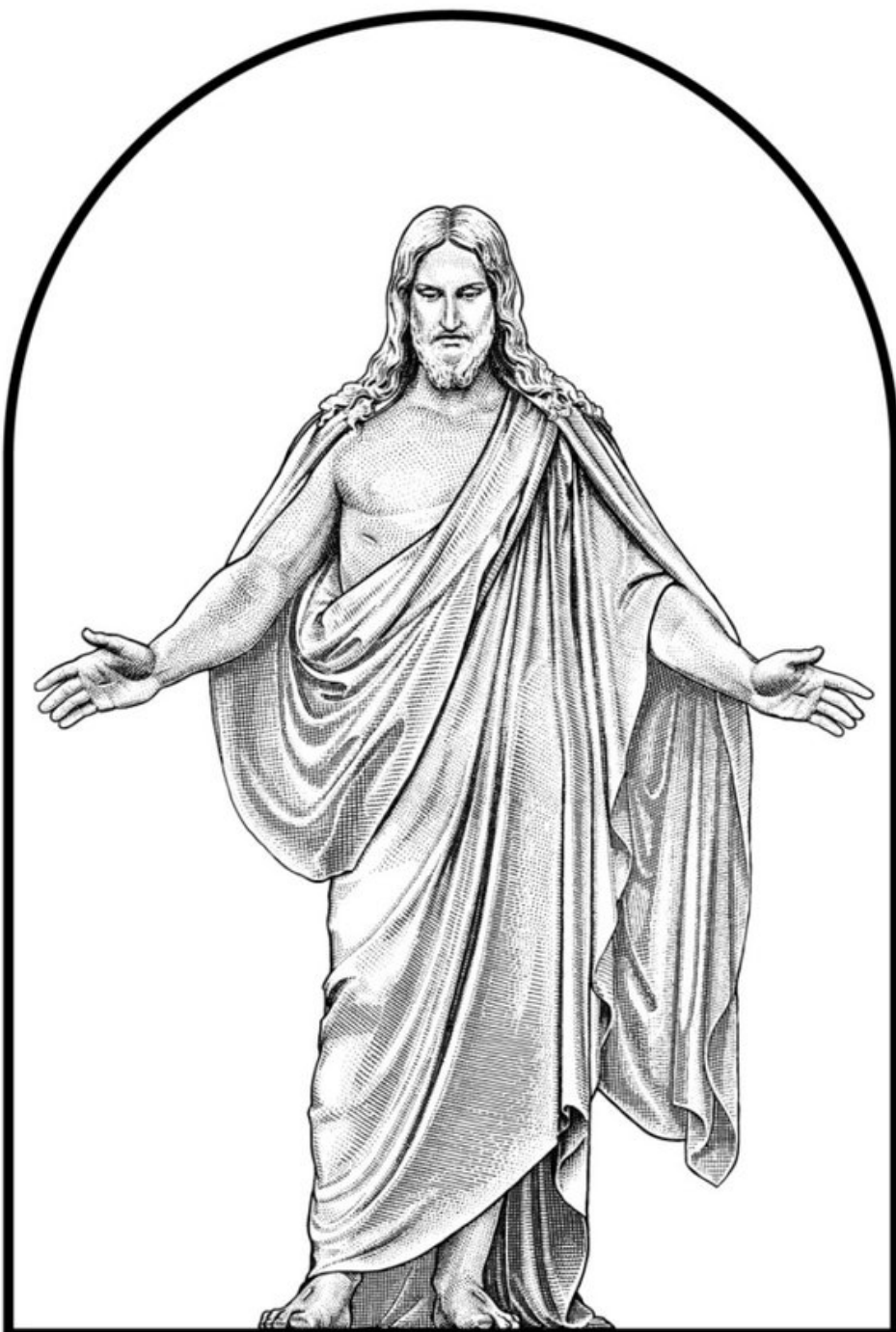


Ancient Mesopotamian terracotta relief (c. 2250 – 1900 BC) showing [Gilgamesh](#) slaying the Bull of Heaven,^[1] an episode described in Tablet VI of the *Epic of Gilgamesh*^{[2][3]}

After defeating the Bull, Enkidu hurls the Bull's right thigh at Ishtar, taunting her. The slaying of the Bull results in the gods condemning Enkidu to death, an event which catalyzes Gilgamesh's fear for his own death, which drives the remaining portion of the epic. ~~The Bull was identified with the constellation Taurus~~ and the myth of its slaying may have held astronomical significance to the ancient Mesopotamians. Aspects of the story have been compared to later tales from the ancient Near East, including legends from [Ugarit](#), the tale of [Joseph](#) in the [Book of Genesis](#), and parts of the ancient Greek epics, the *Iliad* and the *Odyssey*.

These earlier archetypes and shadows would have pointed forward to the coming Mortal incarnation of Jehova - the creator of the planets - and the chosen Messiah to overcome the Fall of Adam and redeem all mankind.

The ultimate symbolic template - the Atonement of Jesus Christ



THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

P.s.

Robertson Smith supposed that:

"the persons who stood or passed between the pieces of the victim were thought to be thereby united with each other by the bond of a common blood;"

I love to ponder on this and our bond of common blood through Christ

P.s.s.

Did Adam part and pass through his blood covenant sacrifices?

Why wasn't Jesus' body parted?

Though the forerunner John's body was parted and passed through on a platter was...






By one Divine Man, Adam - all men fell.

By one Divine Man, Christ - all men will rise


P.s.s.s.

This is the reason we "cut a deal" or why garments are "rent" (divided) when oaths or covenants are made/sworn.

We are required and asked by Christ to "rend" or offer a "broken heart" and contrite spirit as our blood sacrifice today. To write His covenants on our hearts

 **Leviticus 10** 

Old Testament

 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your ^aheads, neither ^brend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.