

The Sacrifice and Purification Ritual of the Red Heifer

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(Updated March, 2020)

In Mosiah 3:7, we find that in describing Jesus' agony in the garden of Gethsemane, an angel notes to King Benjamin that "blood cometh from every pore." As a confirmation of the angel's words, the Book of Mormon reader might be readily drawn to the New Testament.¹ Luke reports that in the garden of Gethsemane, in the midst of great agony, Jesus' "sweat was as it were great drops of blood" (Luke 22:44).



Christ in Gethsemane by Heinrich Hofmann

However, because Luke's words have been considered by some non-L.D.S. scholars to be of doubtful authenticity,² one might ask, how do we explain the angel's words to King Benjamin, especially in a chronological situation many years before the birth of Christ? In providing an answer to this question, perhaps it may be wise to view the larger perspective of the narrative surrounding Mosiah 3:7.

Terrance Szink and John Welch note that under the law of Moses,

Israelites were required to observe three main holy days each year (see Exodus 23:14-19). The first was the well-known spring festival of *Pesach* (Passover), which began the Feast of Unleavened Bread. The second was *Savuot* (Pentecost), occurring fifty days after Passover. The third was an autumn festival complex that later developed into the composite two-or three-week-long observance of the three related celebrations of *Rosh ha-Shanah* (New Year and Day of Judgment), *Yom Kippur* (Day of Atonement), and *Sukkot* (Feast of Tabernacles).³

The basic themes of this autumn festival are brought out by modern Jewish usage. According to this structure the autumn festival begins on the first day of the seventh month with the Jewish New Year's Day or *Rosh Hashanah*. This begins a 10-day period devoted to prayer, fasting, and penitence. The last day of this 10-day period is the most solemn day of the year, the Day of Atonement, or *Yom Kippur*. Five days after the Day of Atonement is the last part of the festival, which begins on the fifteenth day and runs a full week. It is called the Festival of Tabernacles (*Sukkot*) or the feast of booths (Ex. 23:16; 34:22; Leviticus 23:34; Deuteronomy 16:13).⁴ Fruit is gathered in and people dwell in booths made of branches and boughs of trees (Leviticus 23:39-43; Numbers 29:12-38).⁵

Szink and Welch also write:

According to many scholars, the various components of the autumn festival were celebrated as a single season of celebration in the earliest periods of Israelite history.⁶ . . . Many pieces of evidence support the view that an ancient Israelite autumn festival was observed at the time of King Benjamin. Although Benjamin's assembly may have involved only some of the features of these holy days, we believe that it makes good sense if one understands Benjamin's speech as taking place during the season of the year when the Nephites would have been turning their hearts and minds to the kinds of themes and concerns that characterized this time of annual religious renewal and activity in ancient Israel.⁷

Now the ancient covenant farewell address made by King Benjamin to his people is recorded in chapters two through four of the book of Mosiah. In the middle, or third chapter of the book of Mosiah we find King Benjamin relating the details of a vision he had experienced regarding the coming of Christ. In this vision an angel of the Lord delivered the following message:

For behold, the time cometh, and is not far distant, that with power, 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. (Mosiah 3:5)

More specifically, King Benjamin was told by the angel that,

[Jesus would suffer] even more than a man can suffer, except it be unto death; for behold *blood cometh from every pore*, so great shall be his anguish for the wickedness and abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man . . . and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world . . . For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. . . . For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent. (Mosiah 3:7-11,18)

It is culturally significant that the entire message of the angel concerning Christ's atoning mission (Mosiah 3) is located in the middle (or most important part) of Benjamin's covenant discourse (chapters 2-4). The position and subject matter of the angel's discourse would correlate in a general way with the Day of Atonement. According to the Illustrated Bible Dictionary:

the Day of Atonement served as a reminder that the daily, weekly and monthly sacrifices made at the altar of burnt offering were not sufficient to atone for sin. . . On this one day in the year, atoning blood was brought into the holy of holies, the divine throne-room, by the high priest as the representative of the people. The high priest made atonement for "all the iniquities of the children of Israel and all their transgressions in all their sins."⁸

Of further interest in this middle chapter (Mosiah 3) is that right in the center of the angel's message about Christ's mission to earth to atone for the sins of mankind, the sermon is interrupted to make a point about Mosaic rituals that, for hundreds of years before Jesus' actual coming, prefigured his workings among the children of Israel. In regards to the symbolic teachings contained within these Mosaic rituals, the angel said to Benjamin:

[The Lord] appointed unto them [the children of Israel] a law of Moses. And many signs, and wonders, and *types, and shadows* showed he unto them . . . yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood. (Mosiah 3:14-15)

We have just examined how the autumn festival complex gives structure to this whole sermon of King Benjamin, and more specifically to the angel's words concerning the atonement of Christ. However, let us return to the beginning topic of this paper and ask again, Where is the type and shadow in the law of Moses for the phrase, "bleeding from every pore"? Put another way, if in the Church we correlate "bleeding from every pore" with Christ's suffering in the garden of Gethsemane, and if we believe that it was in the garden of Gethsemane that Christ truly atoned for the sins of all men and the fall of Adam,⁹ and if the law of Moses was a type and shadow of the workings of Christ among men; then what specific "type and shadow" of Christ's suffering in the garden of Gethsemane do we have in the law of Moses? Some have pointed to the ritual of the scapegoat;¹⁰ however, I would like to additionally propose that for one to get a more specific "type and shadow" of Christ's suffering in the garden of Gethsemane, or of the phrase "bleeding from every pore," one can turn to the little known¹¹ and seldom taught Mosaic sacrifice and purification ritual of the red heifer, which is recorded in the book of Numbers.

According to Numbers 19:1-21:

- (a) "the Lord spake unto Moses and unto Aaron, saying, This is **the ordinance of the law** which the Lord hath commanded" (vv. 1-2)
- (b) "the children of Israel [shall] bring thee a **red heifer**" (v. 2)
- (c) "a **red heifer**" (v. 2)
- (d) "**without spot**, wherein is **no blemish**," (v. 2)
- (e) "and **upon which never came yoke**" (v.2)
- (f) "And ye shall give her unto **Eleazar the priest**" (v. 3)
- (g) "that he may bring her forth **without the camp**" (v. 3)
- (h) "that one shall slay her **before his face**" (v. 3)
- (i) "And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood **directly before the tabernacle** of the congregation" (v. 4)
- (j) "**seven times**" (v. 4)
- (k) "And one shall **burn** the heifer in his sight" (v. 5)
- (l) "**her skin, and her flesh, and her blood, with her dung**, shall he burn" (v. 5)
- (m) "And the priest shall take **cedar wood**" (v. 6)
- (n) "and **hyssop**" (v. 6)
- (o) "and **scarlet**, and cast it into the midst of the burning of the heifer" (v. 6)
- (p) "Then the priest shall **wash his clothes**" (v. 7)
- (q) "and he shall **bathe his flesh in water**, and afterward he shall come into the camp,

and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even." (vv. 7-8)

(r) "And a **man that is clean** shall gather up the ashes of the heifer, and lay them up **without the camp in a clean place**" (v. 9)

(s) "and it shall be kept for the congregation of the children of Israel for a **water of separation**: it is a purification for sin." (v. 9)

(t) "And he that gathereth the ashes of the heifer shall wash his clothes and **be unclean until the even**" (v. 10)

(u) "and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, **for a statute for ever**" (v. 10)

(v) "He that toucheth **the dead body** of any man shall be unclean seven days." (v. 11)

(w) "He shall purify himself with it on **the third day**, and on **the seventh day** he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days." (vv. 12-14)

(x) "And every **open vessel**, which hath no covering bound upon it, is unclean." And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days." (vv. 15-16)

(y) "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and **running water** shall be put thereto in a vessel." (v. 17)

(z) "And a **clean person** shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

(aa) But the man that shall be unclean, and shall not purify himself, that soul shall be **cut off from among the congregation**, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean." (vv. 18-20)

(bb) "And it shall be a **perpetual statute** unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even." (vv. 21-22)

Now let us examine the historical background and symbolism of this sacrifice:

(a) *This is **the ordinance of the law** which the Lord hath commanded" (vv. 1-2)*

The sacrifice of the red heifer was an ordinance of the Mosaic law. In Mosaic worship everything was symbolical, that is, spiritual realities were conveyed through outward signs; every physical defilement would point to, and carry with it, as it were, a spiritual counterpart.¹²

(b) *"the children of Israel [shall] bring thee a **red heifer**" (v. 2)*

According to the *Illustrated Bible Dictionary*, the practical concern of the Hebrew people with colors was more with the nature of the material of which the article was made, and by virtue of which it was a particular color. A good example of this symbolism is found in Isaiah 1:18, which reads as follows:

Come now, and let us reason together, saith the Lord: though your sins be as scarlet [bright red], they shall be as white as snow; though they be red like crimson [dark red], they shall be as wool.

Here the color red is associated with sins (and redemptive blood). That symbolism is also found in Revelation 17:3 where Satan's counterfeit church is portrayed as a woman sitting upon a scarlet colored beast (or whose foundation was sin).

(c) *"the children of Israel [shall] bring thee a red **heifer**" (v. 2)*



A heifer is a young female cow that has not borne any young. It is significant that all other sin-offerings for the congregation were males (see Leviticus 4:14). So what is the symbolism? I believe it refers to redemption for what King Benjamin's angel termed "the transgression of Adam [and Eve]" (Mosiah 3:11). According to Alfred Edersheim, physical defilement under the law of Moses was closely linked to birth and death. These two acts were closely connected with sin and the second death.¹³ Moreover, Bruce R. McConkie states that, "strictly speaking, it was [Eve] who first partook of the forbidden fruit, with the resultant change in the physical body from a state of immortality to mortality. Adam thereafter partook in order to comply with the command to multiply and fill the earth with posterity. Adam was not deceived, but the woman being deceived was in the transgression." (1 Timothy 2:14)¹⁴

Yet through this transgression, Eve was to become the mother of all living. So through woman came also life. The angel also rightly pointed out to King Benjamin that through "woman" the means of redemption for sin would also come into the world. That is, the angel had declared unto King Benjamin that "the Lord Omnipotent . . . shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay . . . and *his mother shall be called Mary*. And lo, he cometh unto his own, that salvation might come unto the children of men . . ." (Mosiah 3:5-9, emphasis added).¹⁵ Thus mortality (and sin) came into the world through woman (Eve); yet through woman (Eve) would come life. More especially, through "woman" (Mary) would come the means (Christ) for not only redemption from sin, but eternal life.¹⁶

(d) "***without spot, wherein is no blemish***, (v. 2)

A red heifer without spot and with no blemish was very rare. And as a consequence, they were very expensive to purchase. Edersheim notes that according to the Rabbis:

altogether, from the time of Moses to the final destruction of the temple, only seven, or else nine, such red heifers had been offered: the first by Moses, the second by Ezra, and the other five, or else seven, between the time of Ezra and that of the taking of Jerusalem by the Romans. We only add that the cost of this sacrifice, which was always great, since a pure red heifer was very rare, was defrayed from the Temple treasury, as being offered for the whole people.¹⁷

One might ask, Why would [a red heifer] be so costly? Because even "two hairs [of another colour] render her unfit. Where the two hairs are wholly black, the red heifer is disqualified."¹⁸ We find the following story in the Talmud: "In a subsequent year a red heifer was born in his herd, and some of the Sages of Israel called on him. Said he to them: 'From what I know of you [I am aware] that if I were to demand of you all the money in the world, you would give it to me . . .'"¹⁹ Another story comes from the Midrash: "Our Rabbis report that in the very same year this cow gave birth to a red heifer which he sold for more than ten thousand golden pieces."²⁰

The scriptural symbolism of "without spot" and "no blemish" is taught in 1 Peter 1:19: "But with the precious blood of Christ, as of a Lamb without blemish and without spot . . ."

(e) *"and upon which never came yoke" (v.2)*

According to the *Illustrated Bible Dictionary*, although the word "yoke" is used literally in the scriptures for the wooden frame joining two animals (usually oxen), it is used metaphorically to describe one individual's subjection to another.²¹ In verse 2, the word "yoke" symbolizes mortal man's subjection to sin and to the world. Christ was neither subservient to sin nor to the ways of the world. As a contrast to the heavy burden of the worldly yoke, Christ said: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:29-30)

As a sidenote to the idea of finding a red heifer "upon which never came yoke," one might wonder how this could ever be checked out to be true. According to Rabbi Chaim Richman, a heifer that never once wore a yoke can be distinguished by two signs:

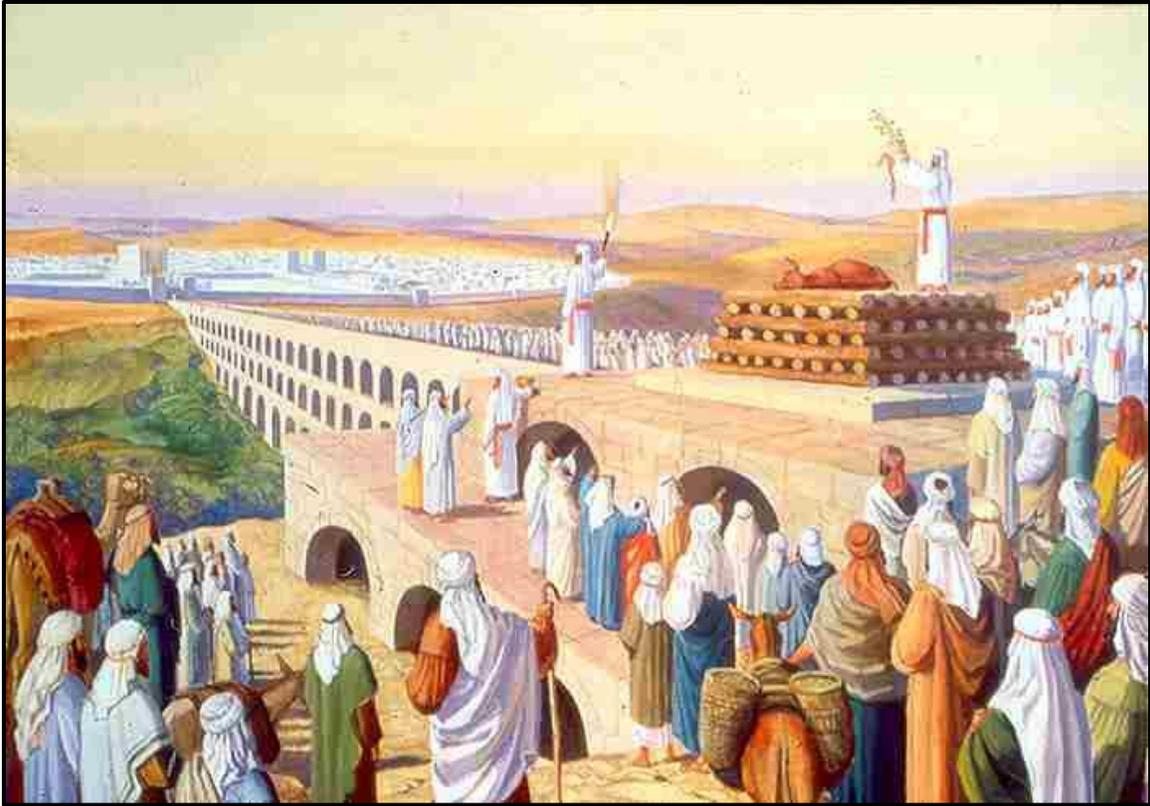
The first sign is that there are two hairs on the back of the neck, where the yoke is placed. As long as a yoke was never upon her, those two hairs stand straight up. But if ever a yoke has come on her, they go right down.

The second sign is that as long as a heifer has never worn a yoke, her eyes are straight. but if ever it was upon her, even once, she becomes cross-eyed, looking up at the spot of the yoke.²²

(f) *"And ye shall give her unto **Eleazar the priest**" (v. 3)*

Eleazar was the son of the high priest. Later, he succeeded Aaron as chief priest (Numbers 20:25-28; Deuteronomy 10:6). According to Edersheim, the high-priest was prohibited from offering the red heifer because this offering equally defiled those who took part in their offering. This universal defilement of all men, including priests, who took part in the ritual helps us to understand why the red heifer was "the most intense of sin-offerings."²³ Eleazar, as son of the high priest, was in line to inherit the highest position in the priesthood, yet even the high priest and his son, though they represented a type and shadow of the Father and the Son on earth, fell short in the purity and power necessary for the sacrifice which would redeem mankind.

(g) *"that he may bring her forth **without the camp**" (v. 3)*



View from the Mount of Olives to the Temple

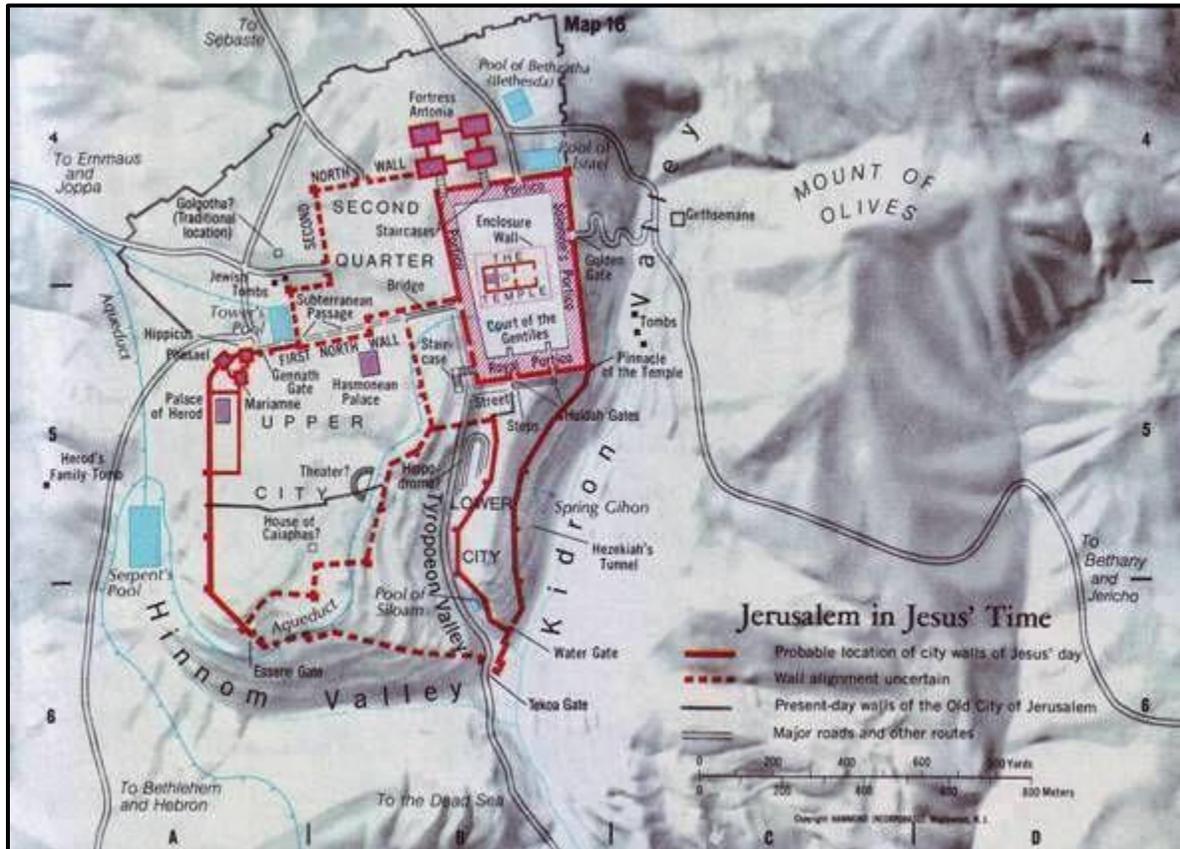
Sacrifice of the Red Heifer

According to Edersheim, the sacrifice of the red heifer was to take away the defilement of death, as that which stood between God and man, but even more remarkable, it was performed from *outside the sanctuary*. In other words, the Mosaic dispensation had within its sanctuary no real provision for the spiritual wants to which the rituals which took place there symbolically pointed. The satisfaction of these spiritual wants lay outside their sanctuary and beyond its symbols. Spiritual death, as the consequence of the fall, personal sinfulness, and personal guilt lay outside the law of Moses and pointed to Him who was to come. Indeed, because this sacrifice defiled all those who took part in the sacrifice, it signified that there was no one, who, by his own holiness, could bear or take away the sin imputed to this sin-offering.²⁴

Interestingly, according to the tradition of the Rabbis, there was an arched roadway leading from the east gate of the temple out upon the Mount of Olives. On the Mount of Olives the elders of Israel were already in waiting for the sacrifice of the red heifer.²⁵

The reader should understand that the garden of Eden represented the temple of the Lord. After they had sinned, God placed Adam and Eve outside the east gate of the garden.²⁶ Outside this gate were placed cherubim with flaming swords protecting the Tree of Life. At this point in time, had man been able to partake of the Tree of Life, man would have been forced to live forever in his sins. (Genesis 3:24) The Temple is symbolic of the garden of Eden and the

presence of God. Thus it is appropriate that the Savior would make redemption for sin and thus for man's return to the presence of God just outside the east gate of the Temple. We find scriptural evidence for this redemption in the account of Christ's suffering in the garden of Gethsemane, which was located outside the east gate on the mount of Olives (see Matthew 26:30-36). We find scriptural allusion to the sacrifice of the red heifer "without the camp" in Hebrews 13:12-13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."



A map illustrating the location of Gethsemane in relation to the Temple

In A.D. 70, Titus and his armies stripped the mount of Olives of all its beauty. Josephus, the Jewish historian records that Titus had every tree, garden and every flower removed. This is one of the reasons why today we cannot definitely say the Church of all Nations is the exact spot for the garden of Gethsemane. However, this may be the spot because of the large clumps of Olive trees that date back many centuries. David referred to himself in the Psalms as the green olive tree which liveth forever. Green olive trees are known to be indestructible and actually live forever.²⁷

(h) *"that one shall slay her **before his face**" (v. 3)*

Christ's covenant sacrifice in the garden of Gethsemane was done in full view of the Father. Three times [the number three being symbolic of God] Christ petitioned the Father, saying: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39-44) Christ's sacrifice on the cross was also done in full view of the Father. When Christ was about to voluntarily give up his life on the cross, he said: "Father, into thy hands I commend my spirit." (Luke 23:46)

(i) *sprinkle of her **blood directly before the tabernacle of the congregation**" (v. 4)*

That blood is a symbol of purification is brought out by Leviticus 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

The tabernacle was a physical and symbolical representation of God's presence among his people. It represented the way for man to go back into God's presence. While the fall of Adam had necessitated that man travel back to God by means of the Lord's own prescribed priesthood covenants (temple ordinances), the Mosaic law lacked the priesthood power and ordinances necessary to achieve such exaltation. This sanctification was provided by the higher priesthood after the order of the Son of God.

According to Edersheim, first the priest immersed his whole body, then he approached the sacrifice. "Slaying the sacrifice with his right hand, he caught up the blood in his left."²⁸ [According to Exodus 12:22, the blood of the Passover lamb was held in a "bason" (AV) or "cup."-- Hence, "let this cup pass from me" (Matthew 26:39-44) might be more literal than might be supposed.]

The Illustrated Bible Dictionary states that the ancient cup was a bowl, wider and shallower than the normal teacup. While usually made of pottery, it was sometimes of metal (Jeremiah 51:7) In Solomon's court they were made of gold.²⁹ Throughout the Bible, the term "cup" is also used figuratively as containing the share of blessings or disasters allotted to a man or nation or his divinely appointed fate (Psalms 16:5; 116:13; Isaiah 51:17; Matthew 26:39ff.; John 18:11).³⁰

Edersheim writes that the priest "sprinkled the blood towards the Most Holy Place, which he was supposed to have in full view over the Porch of Solomon or through the eastern gate."³¹ [A location satisfied by the garden of Gethsemane.]³²

(j) *"**seven times**" (v. 4)*

Edersheim says that the priest dipped his finger in the blood seven times before sprinkling it towards the Most Holy Place.³³ The number seven is symbolic of God's perfection. If the red heifer's blood symbolized Christ's blood, then the sacrifice had to be symbolically represented as

perfect. Rabbi Hanan b. Pazzi notes that this Biblical section dealing with the red heifer contains seven mentions of seven things; namely, seven mentions of a heifer, seven of burning, seven of sprinkling, seven of washing, seven of uncleanness, seven of cleanness, and seven of priest. If any one should say to you that there are only five [mentions of priest], tell him that Moses and Aaron must be included; for it says, "and the Lord spoke unto Moses and unto Aaron saying: this is the statute of the law (Numbers XIX, 1f.)"³⁴

(k) "*And one shall **burn** the heifer in his sight*" (v. 5)

Fire on the sacrificial altars of the temple was started by God (Leviticus 9:24; 2 Chronicles 7:1-3). This fire was kept burning continuously (Leviticus 6:13). The image of fire is used to symbolize God's glory (Ezekiel 1:4,13), God's protective presence (2 Kings 6:17), God's holiness (Deuteronomy 4:24), God's righteous refinement of man (Zechariah 13:9), and God's wrath against sin (Isaiah 66:15-16). Fire is also used to represent the Holy Spirit (Matthew 3:11).

According to Edersheim, after the priest slew the red heifer and sprinkled the blood towards the Most Holy Place, he immediately descended and kindled the fire.³⁵

(l) "*her skin, and her flesh, and her blood, with her dung, shall he burn*" (v. 5)

According to Edersheim, what distinguished the sacrifice of the red heifer from all other sin-offerings was the fact that it was *wholly* burnt outside the camp, and other sin-offerings only partially so. (see Leviticus 4:11,12,20, etc.)³⁶ "But what distinguished it even more from all others was that it was a sacrifice offered once for all (at least so long as its ashes lasted)."³⁷

In the book of Hebrews we find the following:

But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who* is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once*, when he offered up himself. (Hebrews 7:24-27) By the which . . . we are sanctified through the offering of the body of Jesus Christ *once for all*. (Hebrews 10:10) (See also Hebrews 9:12, 26)

(m) "*And the priest shall take **cedar wood***" (v. 6)

Edersheim writes:

As soon as the flames burst forth, the priest, standing outside the pit in which the pile was built up, took cedarwood, hyssop, and "scarlet" wool, asking three times as he held up each: "Is this cedarwood? Is this hyssop? Is this scarlet?" so as to call to the memory

of every one the divine ordinance. Then tying them together with the scarlet wool, he threw the bundle upon the burning heifer.³⁸

According to *The Illustrated Bible Dictionary*, cedar wood was highly esteemed for its durability. It became a symbol of imperishable existence. It was used for the building of David's house (2 Samuel 5:11), Solomon's Temple (1 Kings 5:6-10), and the new Temple built after the Babylonian Exile (Ezra 3:7). The Old Testament writers used cedar trees as a figure of stature in man (Ezekiel 31:3; Amos 2:9), grandeur (Psalm 92:12) and majesty (2 Kings 14:9).³⁹

(n) "*and hyssop*" (v. 6)

According to *The Illustrated Bible Dictionary*, the hyssop plant referred to here is generally considered to be the Syrian marjoram (*Origanum syriacum*) which is a fragrant grey-leaved wiry-stemmed perennial herb, 20-30 cm high, with white flowers in small heads, growing in dry rocky places.⁴⁰



In the book of Exodus we find that at the time of the passover deliverance of the children of Israel from Egypt, Moses commanded his people to

take a bunch of hyssop, and dip it in the blood [of the passover lamb] which is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (Exodus 12:22)

Hyssop was also used for the purification of lepers (Leviticus 14:4, 6), for plague (Leviticus 14:49-52) and at the red heifer sacrifice (Numbers 19:2-6; cf. Hebrews 9:19). The purifying qualities of hyssop are referred to in Psalm 51:7. Concerning its use in the red heifer sacrifice, we find the following rabbinical commentary:

If the hyssop [used for sprinkling of the water containing the ashes of the red heifer (Num. XIX, 6)] is too short, it may be made to suffice with a thread or with a reed and so it is dipped and brought up, but one must hold the hyssop itself when sprinkling.⁴¹

In 1 Kings 4:32-33 we find that Solomon "spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." Thus one might presume that if Solomon spoke about these plants, there was probably symbolic meaning in these trees. With this in mind, it is interesting to note that in the Midrash we find the opinion that Solomon's comments on the cedar tree and the hyssop were ". . . to teach you that the small and the great are equal in the sight of God. He performeth miracles with the smallest things, and through the hyssop which is the most lowly of trees, did He redeem Israel. (Midrash Rabbah--Exodus XVII:2) Hyssop was used while Jesus was on the cross (John 19:29).

(o) *"and **scarlet**, and cast it into the midst of the burning of the heifer" (v. 6)*

In Matthew 27:28-29 we find the following information about Christ when he was brought before Pilate:

And they stripped him, and put on him a *scarlet* robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

In the Joseph Smith Translation of these verses, the word "scarlet" has been replaced by the word "purple."⁴² According the Illustrated Bible Dictionary, many of the color-words were descriptive of origin rather than shade:

"argaman, for instance, generally translated 'purple' (e.g. Exodus 25:4--describing the colors of cloth donated for use in the tabernacle at the time of Moses), is reddish-purple cloth, usually woollen. . . . Other similar words either contain a reference to the *murex*, the shellfish from whose juice the costly dye was obtained, or to the cochineal insect or shield-louse, which yielded a rich red. In consequence, one clothed in purple [reddish-purple] is not to the Hebrew primarily a beautiful object. He is a king, or wealthy man.⁴³

According to John Tvedtnes, the tying of the bundle with scarlet wool quite possibly is reminiscent of an occasion mentioned in Genesis 38:28-30, in which a scarlet thread tied about the hand of one twin ("Zarah") gave him firstborn status in what would become the royal line (the

"scarlet thread") of Christ back to David, and back to Abraham, and back to Adam, and ultimately back to God the Father (see Luke 3:38). In other words, the scarlet thread of wool which ties everything together may symbolize the royal "generation of Jesus Christ" (see Matthew 1:1-16).

(p) *"Then the priest shall **wash his clothes**" (v. 7)*

For one to be clean before the Lord, his garments have to be washed clean or white. In Nephi's vision, an angel makes the following statement regarding the twelve ministers that would judge Nephi's seed: "For because of their faith in the Lamb of God their garments are *made white* in his *blood*" (1 Nephi 12:10). It is hard to imagine how garments could literally be made white by washing them in red blood. Perhaps the angel is using the term *white* symbolically.

Alma speaks on the character of faithful high priests:

Therefore, they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made *white*, being pure and spotless before God, *could not look upon sin save it were with abhorrence.* (Alma 13:11-12)

In the book of Daniel we find the following: "Many shall *be purified*, and *made white*, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand (Daniel 12:10).

Thus, to be *purified* is to be *made white*. When one becomes converted to the Lord, he can take advantage of the atonement of Christ and become pure, white and delightful. This is symbolically demonstrated in garments which are washed clean and white.

Alma the Elder poses the following question,

And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your *garments stained* with blood and all manner of filthiness? Behold, what will these things testify against you? . . . Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose *garments* are cleansed and are spotless, *pure and white*?" (Alma 5:22, 24)

In summary, the garments of men who have become unclean because of the sins of the world can be washed clean (or white) through the blood of the Lamb which was also ritualized in the sacrifice of the red heifer.

(q) *"and he shall **bathe his flesh in water**, (v. 7)*

In Numbers 19:7-8 we see that the men handling the red heifer were considered unclean after the sacrifice and remained so until the even. However, both men also had to wash their

clothes and bathe their flesh in water. According to the Talmud, "they used to defile the priest who was to burn the heifer and then make him immerse."⁴⁴ However, from another source, the Rabbis "held that immediately after immersion a priest was fit for burning of the red heifer."⁴⁵ Edersheim says that the priest immersed his whole body, then he approached the sacrifice.⁴⁶

Immersion in water was symbolical of becoming clean ("Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil"--Isaiah 1:16), but it was also symbolical of being born anew. In John 3:5 we find: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

(r) *"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place" (v. 9)*

The commandment concerning "a man that is clean" was administered as part of the lesser law, or by the lesser priesthood. That is, under the lesser priesthood order men could become ritually "clean." However, it is worth noting that all those priests associated with the sacrifice of the red heifer were defiled. Thus we might say that although men can become ritually "clean" through the administrations of the lesser priesthood ordinances, the atonement of Christ was beyond the bounds of the Levitical Priesthood.

As for the phrase "without the camp in a clean place," it is noteworthy that Joseph of Arimathea, a good man (or "clean man"), gathered the dead body of Jesus and placed it in a tomb outside the city of Jerusalem in a "clean place" or in "his own new tomb, which he had hewn out in the rock" (Matthew 27:60) "wherein never man before was laid" (Luke 23:53). Because the tomb was hewn out of solid rock it qualified as a vessel. However, any vessel without a lid was considered unclean (see Numbers 19:15). But in this case Joseph "rolled a great stone to the door of the sepulchre" to cover the tomb, thus making it clean.⁴⁷

(s) *"a water of separation: it is a purification for sin." (v. 9)*

Edersheim notes that according to the tradition of the Rabbis, "the burnt remains were beaten into ashes and divided into three parts, one of which was kept in the temple-terrace (*the Chel*), the other on the Mount of Olives, and the third distributed among the priesthood throughout the land."⁴⁸ The ashes of the sacrifice of the red heifer were then mixed with living water and sprinkled on the unclean with hyssop, symbolizing purification from that death which separates God and man.⁴⁹

"As the direct manifestation [or symbolical manifestation] of sin which separates man from God, defilement by the dead required a sin-offering, and the ashes of the red heifer are expressly so designated [contrary to the KJV and AV] in the words: 'It is a sin-offering' [instead of 'it is a purification for sin'.⁵⁰] But it differs from all other sin-offerings.⁵¹

(t) *"And he that gathereth the ashes of the heifer shall wash his clothes and be unclean*

until the even" (v. 10)

The Jewish day began or ended at sundown (see Genesis 1:5). Christ died and was buried near sundown (see John 19:31-33; Luke 24:50-56)

(u) *"and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, **for a statute for ever**" (v. 10)*

The symbolical cleansing with the ashes (or blood) of Christ mixed with living water was an ordinance from God that was permanently binding under the Mosaic law. It was a law, statute, custom, and enactment that was established for the children of Israel "for ever."

(v) *"He that toucheth **the dead body** of any man shall be unclean seven days." (v. 11)*

Edersheim writes that in Mosaic worship,

everything was symbolical, that is, spiritual realities were conveyed through outward signs; every physical defilement would point to, and carry with it, as it were, a spiritual counterpart. But especially was this the case with reference to birth and death, which were so closely connected with sin and the second death, with redemption and the second birth. Hence, all connected with mortal birth and death implied defilement, and required Levitical purification. . . . Furthermore, although there was the service of purification connected with the mortal birth, yet it was not nearly so solemn or important as that for the removal of defilement from contact with death. . . . Hence defilement by the dead was symbolically treated as the greatest of all. It lasted seven days; it required a special kind of purification; and it extended not only to those who had touched the dead, but even to the house or tent where the body had lain, and all open vessels therein. . . . Because of this, the provision for purification here was exceptional. Moreover, from all these provisions it is evident that as death carried with it the greatest defilement, so the sin-offering for its purification was in itself and in its consequences the most marked.⁵²

If we are not saved through Christ's atonement, we are considered dead in trespasses and sins. In Ephesians 2:1-5 it says:

And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. . . . But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

In Colossians 2:13 it says: "And you, being dead in your sins and the uncircumcision of

your flesh, hath he quickened together with him, having forgiven you all trespasses."

(w) *"if he purify not himself **the third day**, then **the seventh day** he shall not be clean."*
(v. 12)

Jesus was put to the limits of his endurance not once, but three times in the garden (see Matthew 26:39-44). If he hadn't been able to subject himself to this purification process, then he wouldn't have been able to claim Godly glory. Likewise, under the law of Moses, if one didn't subject himself to the Godly purification process on the third day, then he wouldn't be clean on the seventh [symbolic of God's perfection].

Christ also used his priesthood power on the third day of death to rid or purify himself from the bonds of death. Thus, on the morning of the seventh day, he came forth in a "clean" resurrected body of a God.

Likewise, if Christ had not performed the Atonement in his third year of ministry as the Messiah of the Meridian of time, he would not be successful in his role as the Messiah of the Second Coming,

According to Rabbi Chaim Richman:

we see that there are several parallels between the preparation of the red heifer, and Yom Kippur, the holy Day of Atonement. . . . In order to prepare the High Priest for the momentous and fateful Day of Atonement, he leaves his own home and family a full week before the advent of Yom Kippur, and withdraws to his chamber in the Holy Temple. This was done just as the first High Priest, Aaron, separated himself away from others during the seven days of inauguration ("And do not leave the entrance of the Communion Tent for seven days, until your period of inauguration is complete"--Leviticus 8:33). In some ways, the priest who is entrusted with burning the heifer has a similar status to the High Priest. . . . The Mishna teaches that seven days before the heifer is to be burned, the officiating priest is separated in the same manner, and secluded to a special chamber. This chamber was called the "Chamber of Stone," and was located in the northeast corner of the Temple Mount complex. It was constructed completely out of stone, and all of the vessels which the priest used within were also fashioned exclusively out of stone. This is because Biblical law mandates that the only material which is impervious to the penetration of impurity is stone.^[53] These measures were taken as another "extra" method of safeguarding the priest from inadvertently becoming defiled during the course of the week, thus rendering him unfit for attending to the heifer.⁵⁴

Additionally the priest was sprinkled during the course of this week of separation, with a solution of the "waters of sanctification" which had been prepared from ashes made previously, from earlier generations. According to the Mishna, the priest was sprinkled every day from a mixture of all the ashes which had been produced until then,

back to the heifer of Moses. For every time a heifer was burned, one third of the ashes were removed and kept by the priests for future generations.⁵⁵

(x) *"And every **open vessel**, which hath no covering bound upon it, is unclean."* (v. 15)

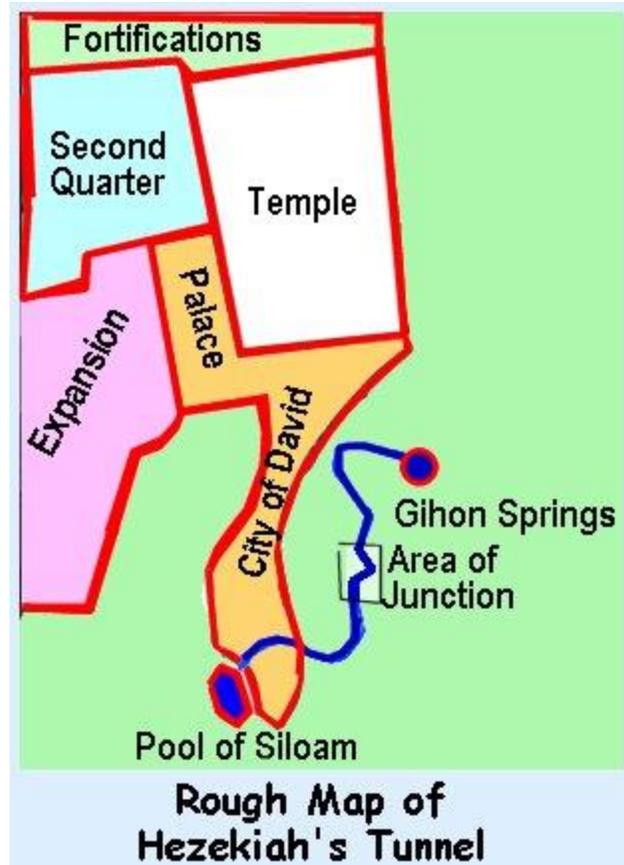
As stated above, only stone vessels were considered impervious to sin. However, any vessel without a lid was also considered unclean (see Numbers 19:15). Because the tomb of Christ was hewn out of solid rock, it qualified as a clean vessel. However, in order to truly make it clean, Joseph of Arimathea "rolled a great stone to the door of the sepulchre" to cover the tomb.⁵⁶



(y) *"the ashes . . . and **running water** shall be put thereto in a vessel."* (v. 17)

Verse 17 tells us that the burnt ashes from the red heifer are not alone sufficient for purification; running water must be added to them. According to Rabbi Chaim Richman:

In the times of the Holy Temple, this water was taken from the *Shiloach* (Siloam) spring in the City of David, located at the foot of the Temple Mount. This spring is Jerusalem's original source of water, and it has always had great spiritual significance. Indeed, at the famed Festival of the Water Libation which took place daily during the Festival of *Sukkot* (Tabernacles), the priests and all the participants would descend to this same spring, and there they filled a golden vessel with its clear waters, to be poured out on the Temple's altar at the first rays of dawn.⁵⁷



According to the Illustrated Bible Dictionary, the waters of Siloah "followed the line of the later 'second aqueduct' (Wilson) discharging into the Lower or Old Pool. This Old Pool was probably the 'Pool of Siloam' in use in New Testament times for sick persons and others to wash (John 9:7-11).⁵⁸ "The waters of Shiloah were near the fuller's field, where garments were cleansed and bleached and spread to dry in the sun (2 Kings 18:17; Isaiah 7:3; 36:2).⁵⁹

Jehovah referred to himself as "the fountain of living waters" (Jeremiah 2:13). Christ also proclaimed, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38). "Whosoever drinketh of this water shall thirst again, But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14). (See also 1 Nephi 11:25)

(z) *"And a clean person shall take hyssop, and dip it in the water, and sprinkle it"*

Edersheim writes that after the ashes were mixed with running water to make a water of separation, the next care was to find one to whom no suspicion of possible defilement could attach, who might administer purification to such as needed it. . . . According to Jewish tradition, children were exclusively employed in this ministry. If we are to believe the *Mishnah*,⁶⁰ there were at Jerusalem certain dwellings built upon rocks, that were hollowed beneath, so as to render impossible pollution from unknown graves beneath. Here the children destined for this ministry were to be born, and here they were reared and kept till fit for their service.⁶¹

According to the Talmud,

Resh Lakish refuted R. Johanan: There were courtyards in Jerusalem built on a rock; beneath them was a hollow, on account of graves down in the depths. [*In case there were unknown graves below, the hollow prevented the defilement from striking upward and rendering unclean what was in the courtyard.] There they brought pregnant women, and women who had given birth, and there they reared their children for [the service of] the [red] heifer. [*These children, who would thus be rigidly guarded from defilement, besprinkled the priest who burnt the red heifer] And they brought oxen with doors on their backs; [*These doors likewise interposed between the defilement of a possible lost grave and the children who sat on them. This was done when they left the courtyards and went to the pool of Siloam to draw water for mixing with the ashes of the red heifer.] The children sat on them and carried stone goblets [*a vessel of stone cannot become unclean] which they filled [with water] and then returned to their place!-- Said R. Huna, the son of R. Joshua: They were especially strict in the case of the red heifer.⁶²

According to Rabbi Chaim Richman:

Pregnant women would come and stay in these courtyards, and give birth to their children inside. These children would spend their early years within the courtyard, not venturing outside until the age of eight. Thus, having been born in this protected environment and remaining within, they were never exposed to impurity in their lives. A miniature societal system is present within the complex, so that an infrastructure including food, medical care and an educational system provides complete care within. These were the children who would gather the waters for the solution of "waters of sanctification," when the time came to purify the priest assigned the task of burning a new heifer and preparing its ashes.⁶³

According to the Talmud, "the women who brought up their children for the [services of the red] heifer, received their wages from the Temple funds. Abba Saul said: 'The notable

women of Jerusalem fed them and maintained them.' "64

It is noteworthy that these ritual circumstances regarding children and the red heifer might have had a type and shadow in Mary the mother of Christ. In this regard, the following comments by Hugh Nibley⁶⁵ are enlightening:

Still older are some documents designated as the Gospel of Bartholomew, belonging to that growing corpus of very early writings believed to contain instructions and teachings given to the Apostles in secret by the Lord after his resurrection. On one occasion when the apostles were met together, "Bartholomew . . . said to Peter, Andrew, and John, 'Let us ask [Mary] the favored one how she conceived the Lord and bore him.' " This was an embarrassing question, and no one was willing to approach Mary on the subject. "And Bartholomew said to Peter, 'You are the President and my teacher, you go and ask her!'" But Peter says Bartholomew himself should ask, and after much hesitation he approaches Mary on behalf of the other apostles, and she agrees to enlighten them.⁶⁶ They form a prayer circle, "and Mary, standing before them, raised her hands to heaven" and began to call upon the Father in an unknown language, a number of versions of which are given.

When she finished the prayer, she said, "Let us sit on the ground [or stand quietly, *kathisomen*, at the prepared place, *edaphos*--since it is plain that they remain standing]; come Peter, you are in charge. Stand at my right hand and place your left hand under my forearm; and you, Andrew, you do the same thing on my left side."⁶⁷

In a variant version [of early writings believed to contain instructions and teachings given to the Apostles in secret by the Lord after his resurrection], when the brethren were met together on the Mount of Olives, "Peter said to Mary, 'Blessed one, please ask the Lord to tell us about the things that are in heaven.' " But Mary reminds Peter that as Adam has precedence over Eve, so it is his business to take the lead in such things.⁶⁸ Having taken position in the circle, Mary begins to speak:

When I was in the Temple of God [a number of early sources report that Mary served in the Temple, like Samuel, as a child]⁶⁹ . . . there appeared to me one day a manifestation like an angel of unfamiliar aspect. . . . And suddenly the veil of the Temple was rent and there was a great earthquake and I fell on my face unable to bear the sight of him. But he stretched forth his hand and raised me up, and I looked up to heaven and a dewy cloud came and [*lacuna*] moistened me from head to foot; and he wiped me off with his stole (robe, shawl) and said to me, "Greetings, thou favored one, chosen vessel!" and he grasped my right hand. And there was bread in abundance and he set it out on the altar of the Temple [cf. the shewbread], and he ate first and then gave to me. And he put forth his hand from his garment and there was wine in abundance, and he drank first and then

gave to me, and I beheld and saw a full cup and bread. And he said to me, "In three years' time I shall send to you my Logos and you will bear a son, and through him all the creation will be saved. . . . Peace to thee, my beloved, forever and ever." And suddenly he was gone from me, and the Temple was as it was before.

At this point the Lord himself appeared and commanded Mary "to utter no more of this mystery," while "the Apostles were sore afraid that the Lord would be angry with them."⁷⁰

(aa) *"But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation"* (v. 20)

We find the following in Deuteronomy 18:18-19:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Concerning this prophecy, Peter declared:

For Moses truly said unto the father, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear this prophet, shall be destroyed from among the people. (Acts 3:22-23)

Christ himself declared unto the Nephites that he was this prophet (see 3 Nephi 20:23). Thus, those who fail to sustain the true priesthood rites and teachings as established by Christ through his prophets are in danger of being cut off from the congregation.

(bb) *"And it shall be a perpetual statute unto them,"* (v. 21)

The word "perpetual" in the Old Testament does not mean *forever*, yet to the Jews of today the words "a perpetual statute" might have relevance as far as the sacrifice of the red heifer is concerned. Among the Jews in recent years there has been a resurgence of study on the topic of the sacrifice of the red heifer because of the need to purify the ground at the site of the Third Temple in Jerusalem that is to be built by the Jews. There are numerous sites on the Internet which discuss the topic and offer written material.

Conclusions:

In a remarkable way, the sacrifice and purification ritual of the red heifer correlates with details mentioned in the angel's declaration recorded in the third chapter of Mosiah concerning the mission of Christ and the types and shadows of the Mosaic law. Moreover, concerning the historical validity of the phrase "blood cometh from every pore," the answer might be found in the fact that the sacrifice of the red heifer was a *whole* and symbolically perfect sacrifice. To the Israelites, the color red was symbolic of not only blood but sin. Such a "whole" and "perfect" sacrifice for sin in the garden of Gethsemane would have "stained all [Christ's] raiment" (D&C 133:51). Thus the scriptures tell us that "red" will be the color of Christ's garments when he returns to earth on, of all symbolic places, the Mount of Olives:

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley . . . (Zechariah 14:3-4) For behold, he shall stand upon the mount of Olivet . . . And it shall be said: Who is this that cometh down from God in heaven with dyed garments . . . And the Lord shall be *red* in his apparel, and his garments like him that treadeth in the wine-vat. . . . And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me . . . and their blood have I sprinkled upon my garments, and stained all my raiment . . . (D&C 133:20,46,48,50-51) ⁷¹

Now according to Edersheim, "the Mishnah⁷² states that in the colour of the red heifer's hide, two white or black hairs springing from *the same follicle* disqualify it." So if the detail of the Mosaic law came down to every "follicle" in a "whole" and "perfect" sacrifice, could not the detail of the angel's message and King Benjamin's understanding also have come down to "every pore"? I believe that it did.

Moreover, biblical evidence also demonstrates to us that the sacrificial symbolism of the red heifer was understood, at least by the Lord's anointed, not only in Old Testament times, but in New Testament times as well. In Psalm 51:7 we find: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." The Lord has also declared: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18). In Hebrews 9:13-15 we find the following:

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal

inheritance.

At the time of King Benjamin, the Nephites kept the law of Moses (Mosiah 2:3), of which the sacrifice of the red heifer was surely a part. More importantly, as we find in King Benjamin's sermon, at least the Lord's anointed among the Nephites understood its meaning.

In closing I will leave the reader with the following:

[Of Christ to the Jews] "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47)

[Of Christ to his disciples] "These are the words which I spake unto you, while I was yet with you, that *all things* must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (Luke 24:44; emphasis added)

NOTES

1. Additional confirmation for the L.D.S. scholar is found in the Doctrine and Covenants: "But if they would not repent they must suffer even as I; which suffering caused myself even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit . . ." (D&C 19:17-18)

2. According to John Welch and Stephen Ricks,

this verse in Luke is unique to his Gospel, and since the times of the Ante-Nicene Fathers, lines have been drawn as to whether this verse was symbolic or literal. Some assert, "in using the expression 'as it were great drops of blood,' he does not declare the drops of sweat to have been actually drops of blood" (Dionysius, *Ante-Nicene Fathers*, 5:230); others saw it literal, "And in an agony He sweats blood, and is strengthened by an angel" (Hippolytus, *Ante-Nicene Fathers*, 5:230). Modern commentators have noted, "Cases are known in which the blood, violently agitated by grief, ends by penetrating through the vessels which inclose it, and driven outward, escapes with the sweat through the transpiratory glands" (Godet, *Commentary on Luke*, 1981, 476). . . .

Uncertainty has arisen among Bible scholars about Luke 22:43-44 because these words are not present in the earliest New Testament manuscripts of Luke. However, after evaluating textual, stylistic, structure, scribal, and other evidence, Raymond E. Brown concluded: "While clearly the evidence available does not settle the issue of whether Luke wrote 22:43-44, in my judgment the overall import of the five types of evidence or reasoning discussed above favors Lucan authorship" (*SBL 1992 Seminar Papers*, 159). Moreover, Joseph Fitzmyer concludes: there can be at least "no doubt that a tradition about Jesus' agony in the garden as found in these verses [Luke 22:43-44] is ancient" (*Luke*, 1985, 1443). [John W. Welch and Stephen D. Ricks, "Appendix--Complete Text of Benjamin's Speech with Notes and Comment" in *King Benjamin's Speech: "That Ye May Learn Wisdom,"* p. 548]

3. Terrance L. Szink and John W. Welch, "King Benjamin's Speech in the Context of Ancient Israelite Festivals," in John W. Welch and Stephen D. Ricks eds. *King Benjamin's Speech: "That Ye May Learn Wisdom."* Provo: Foundation for Ancient Research and Mormon Studies, 1998, p. 150.

4. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, 1980, p. 150.

5. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, 1980, p. 505.

6. The fall Feast of Ingathering "had many rites that are now associated with Rosh Hashanah, Yom Kippur, and Sukkot. It appears that it was only later, after the Babylonian Exile, that the autumn festival was divided into three separate holidays." Hayyim Schauss, *The Jewish Festivals* (New York: Schocken, 1962), 113. See also John Bright, *A History of Israel*, 3rd ed. (Philadelphia: Westminster, 1981), 171; Robert Martin-Achard, *Essai biblique sur les fetes d'Israel* (Geneva: Labor et Fides, 1974), 73; Johannes C. de Moor makes the connection between the Canaanite New Year festival and the Israelite Feast of Tabernacles in TDOT, 2:191; for his discussion of possible reasons for the divisions of the feasts, see Johannes C. de Moor, *New Year with Canaanites and Israelites* (Kampen: Kok, 1971), 1:24-25. Even conservative scholar R. K. Harrison seems to accept "the three festivals of Tishri" as the preexilic counterpart to the Feast of Ingathering; see R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1991), 52. For

purposes of comparison, we may find a parallel to this idea of an ancient festival season in the common practice of celebrating Christmas, the New Year, and Hanukkah by sending Season's Greetings, a practice that combines several holidays in one.

(Terrance L. Szink and John W. Welch, "King Benjamin's Speech in the Context of Ancient Israelite Festivals," in John W. Welch and Stephen D. Ricks eds. *King Benjamin's Speech: "That Ye May Learn Wisdom."* Provo: Foundation for Ancient Research and Mormon Studies, 1998, p. 205, n. 21.)

7. Terrance L. Szink and John W. Welch, "King Benjamin's Speech in the Context of Ancient Israelite Festivals," in John W. Welch and Stephen D. Ricks eds. *King Benjamin's Speech: "That Ye May Learn Wisdom."* Provo: Foundation for Ancient Research and Mormon Studies, 1998, p. 159.

8. After making a sin-offering for himself and the priesthood, the high priest next sacrificed a he-goat as a sin offering for the people. Some of the blood was taken into the holy of holies, and it was sprinkled there in the manner in which the sin offering for the priests had been sprinkled (Leviticus 16:11-15). After purifying the holy place . . . the high priest took a second goat, laid his hands upon its head and confessed over it the sins of Israel. This goat, commonly called the *scapegoat (I.e. escape goat), was then driven [through the east gate of the temple] into the desert [wilderness] where it symbolically carried away the sins of the people. (The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, 1980, p. 150.)

9. Bruce R. McConkie says the following:

Where and under what circumstances was the atoning sacrifice of the Son of God made? Was it on the Cross of Calvary or in the Garden of Gethsemane? It is to the Cross of Christ that most Christians look when centering their attention upon the infinite and eternal atonement. And certainly the sacrifice of our Lord was completed when he was lifted up by men; also, that part of his life and suffering is more dramatic and, perhaps, more soul stirring. But in reality the pain and suffering, the triumph and grandeur, of the atonement took place primarily in Gethsemane. It was there Jesus took upon himself the sins of the world on conditions of repentance. It was there he suffered beyond human power to endure. It was there he sweat great drops of blood from every pore. It was there his anguish was so great he fain would have let the bitter cup pass. It was there he made the final choice to follow the will of the Father. It was there that an angel from heaven came to strengthen him in his greatest trial. Many have been crucified and the torment and pain is extreme. But only one, and he the Man who had God as his Father, has bowed beneath the burden of grief and sorrow that lay upon him in that awful night, that night in which he descended below all things as he prepared himself to rise above them all. (Bruce R. McConkie, *Doctrinal New Testament Commentary*, Vol. 1, 774-75. See also Church Educational System, *The Life and Teachings of Jesus & His Apostles*, 1979, 172)

10. According to John A. Tvedtnes:

In Gethsemane, Jesus sweat great drops of blood (see Luke 22:44; D&C 19:18), which must have stained his garment red. The symbolic nature of the bloodstained garment is explained in a pseudepigraphal work that discusses the scapegoat which was cursed anciently with Israel's sins (see Leviticus 16:7-10):

And why [do you behold] the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. (*Epistle of Barnabas* 7, in A. Cleveland Coxe, *The Apostolic Fathers*, vol. 1 of *The Ante-Nicene Fathers*, ed. Alexander Roberts and James Donaldson [New York: Charles Scribner's Sons, 1913], 141.)

John A. Tvedtnes, "Priestly Clothing in Bible Times," in Donald W. Parry ed. *Temples of the Ancient World*, pp. 693-694.

11. According to *The Oxford Dictionary of the Jewish Religion*, in post-biblical thought, the original significance of the sacrifice of the red heifer was no longer acknowledged, and it was reinterpreted by the rabbis as a rite designed to atone for the sin of the golden calf. Following the teaching of R. Yohanan ben Zakk'ai, the seemingly illogical ritual of the red heifer has become the archetype of the *huqqim*: commands that require compliance though they are incomprehensible and that are considered sublime expressions of the inscrutable divine will. (R. J. Zwi Werblowsky and Geoffrey Wigoder eds., *The Oxford Dictionary of the Jewish Religion*, New York: Oxford University Press, 1997, pp. 576-577.)

However, in recent years there has been a resurgence of interest and study on the topic of the red heifer because of the need to purify the ground at the site of the Third Temple in Jerusalem that is to be built by the Jews. There are numerous sites on the Internet which discuss the topic and offer written material.

12. Alfred Edersheim, *The Temple: Its Ministry and Services As They Were at the Time of Christ*. Grand Rapids: Wm. B. Eerdmans Publishing Company, Reprinted January 1985, p. 343.

13. Edersheim, p. 343.

14. Bruce R. McConkie, *Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, p. 242.

15. Although perhaps irrelevant because the derivation is apparently Arabic, nevertheless Hugh Nibley offers some interesting insights on the name Mary: "Well, *imra'a* means a *human being*, but it also means a *woman*. He shall be born of a woman, or *Mary* or of *Miriam*, at Jerusalem [or 'his mother shall be called Mary' or *woman*]. She's a special woman, and her name is *Mary* (Hugh W. Nibley, *Teachings of the Book of Mormon*, Semester 2, F.A.R.M.S., 1993, p. 296.)

16. For those who seek other female parallels, Grant Jeffrey notes that the Lord was betrayed for thirty pieces of silver, the price of a female slave. (Grant R. Jeffrey, "The Mystery of the Red Heifer Sacrifice," p.)

17. Edersheim, p. 355.

18. Tosef. Parah I

19. Talmud--Mas. Avodah Zarah 24a

20. Midrash Rabbah--Deuteronomy 1:15

21. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Part 3, 1980, p. 1671.

22. Rabbi Chaim Richman, *The Mystery of the Red Heifer: Divine Promise of Purity*. Jerusalem: Rabbi Chaim Richman, 1997, p. 66.

23. Edersheim, p. 350.

24. Edersheim, pp. 349-351.

25. See Parah iii., iv.

26. It is interesting to note that it was through this same east gate that the scapegoat came, symbolically carrying *all* the iniquities of the children of Israel, and *all* their transgressions in *all* their sins," (Leviticus 16:21)

According to Alfred Edersheim,

There were nine gates opening from "the Terrace" into the Sanctuary--the principal one from the east . . . These eight side gates, as we may call them, were all two-leaved, wide, high, with superstructures and chambers supported by two pillars, and covered with gold and silver plating. But far more magnificent than any of them was the ninth or *eastern* gate, which formed the principal entrance into the Temple. The ascent to it was from the terrace by twelve easy steps. The gate itself was made of dazzling Corinthian brass, most richly ornamented; and so massive were its double doors that it needed the united strength of twenty men to open and close them. This was the "Beautiful Gate." (Alfred Edersheim, *The Temple: its Ministry and Services As They Were at the Time of Christ*, Grand Rapids: Wm. B. Eerdmans Publishing Company, Reprinted January 1985, p. 47)

27. "The Red Heifer" [<http://www.slic.com/bobh/HTM/redcow,htm>]

28. Edersheim, p. 353.

29. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, 1980, pp. 346-347.

30. Ibid., Vol. 1, p. 348.

31. Edersheim, p. 353.

32. For an illustration of this relationship, see the Map of Jerusalem at the Time of Herod. (Church Educational System, *Old Testament Student Manual 1 Kings-Malachi*, Introductory pages) See also Map 17, Jerusalem in Jesus' Time. (The Church of Jesus Christ of Latter-day Saints, *The Holy Bible*, 1979 edition)

33. Edersheim, p. 353.

34. Num. Rab. 19:2.

35. Edersheim, p. 353.
36. Edersheim, p. 350.
37. Edersheim, p. 349.
38. Edersheim, p. 353.
39. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 3, 1980, p. 1586.
40. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 3, 1980, p. 1239.
41. Parah XII, 1.
42. See *The Holy Bible*, LDS edition, p. 1238. It should be noted also that John 19:2, 5 says "purple," and also Mark 15:17.
43. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, pp. 306-307.
44. Talmud--Mas. Zevachim 21a.
45. V. Parah III, 7.
46. Edersheim, p. 353.
47. ACOG--"The Red Heifer" ["The Gnosis or Knowledge of the Red Heifer"] [<http://www.tzaddikim.org/gnosis~1.html>]
48. Edersheim, pp. 353-354.
49. Edersheim, p. 351.
50. Edersheim, p. 348, n. 2. Numb. ix, 17. The Authorised Version translates, without any reason: 'It is a purification for sin.' It seems strange indeed, that Professor Fairbairn should have reproduced this rendering without note or comment in his *Typology*, vol. ii, p. 376.
51. Edersheim, p. 348.
52. Edersheim, pp. 343-346.
53. The reader should also note that "stone" symbolizes the altar upon which covenant promises are made and verified. Because of Christ's Atonement covenant with his Father and all mankind, and through man's covenants with the Lord, men are made pure and dwell in holy places where sin has no place.
54. Rabbi Chaim Richman, *The Mystery of the Red Heifer: Divine Promise of Purity*. Jerusalem, Israel:

Rabbi Chaim Richman, 1997, pp. 31-34.

55. Ibid., 34.

56. ACOG--"The Red Heifer" ["The Gnosis or Knowledge of the Red Heifer")
[<http://www.tzaddikim.org/gnosis~1.html>]

57. Richman, *The Mystery of the Red Heifer*, p. 35.

58. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 3, 1980, p. 1452.

59. The Universities and Colleges Christian Fellowship, *The Illustrated Bible Dictionary*, Vol. 1, 1980, p. 128.

60. Parah, ii, 2-5.

61. Edersheim, p. 354.

62. Talmud--Mas. Zevachim 113a.

63. Richman, *The Mystery of the Red Heifer*, p. 36.

64. TB Kethuboth 106a.

65. Hugh W. Nibley, "The Early Christian Prayer Circle" in Todd M. Compton and Stephen D. Ricks eds. *The Collected Works of Hugh Nibley: Volume 4, Mormonism and Early Christianity*. Salt Lake City: Deseret Book Company and Provo: Foundation for Ancient Research and Mormon Studies, 1987, pp. 49-51.

66. A. Wilmart and E. Tisserant, "Fragments grecs et latins de l'evangile de Barthelemy," *Revue Biblique* 22 (n.s. 10) (1913); 321.

67. Wilmart and Tisserant, "Fragments grecs et latins," 324.

68. Wilmart and Tisserant, "Fragments grecs et latins," 327.

69. Some references to this are found in Hugh W. Nibley, "Qumran and 'The Companions of the Cave,'" *Revue de Qumran* 5 (April 1965): 186; reprinted in *Collected Works of Hugh Nibley* 1:261-62.

70. Wilmart and Tisserant, "Fragments grecs et latins," 324-25.

71. See also Isaiah 63:1-8; Revelation 14:18-20; 19:12-16; Genesis 49:10-11; Lamentations 1:15.

72. Parah, i. ii.

