

Major LDS Events That Have Fallen on Hebrew Holy Days

***For My thoughts are not your thoughts,
Nor are your ways My ways,” says the LORD.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.
(Isaiah 55:8-9)***

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The commandments of God to the Hebrew people to observe holy days are a type and shadow of the birth and mission of the Prophet Joseph Smith, Brigham Young, the Book of Mormon, the Doctrine and Covenants. They teach necessary saving ordinances for exaltation.

Many significant LDS Restoration events occurred on days of major Jewish observances according to the Gregorian calendar. This paper shows a few of these important matches and possible reasons why these seminal events fell upon Jewish holy days. Many other matches may be made. This pattern is one of the Lord's tapestries for communicating heavenly/earthly messages.

My suggestions are based on the doctrines of the LDS church and on investigation into the beliefs and rituals of Judaism. I have identified Jewish holidays and other important dates throughout the year that are linked to SOME important LDS events, with an eye toward significances between the two.

It appears that Heavenly Father honors the building of his Church by having events coincide with several Hebrew holy days and other important dates that were specifically given by God to his earliest prophets as recorded in the Old Testament. This coordination between ancient and modern occurrences can be seen as a theme of restoration and restitution of all things anciently in force, a time when the Lord may *“gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.”* (Ephesians 1:9,10).

Several general themes stand out. The first is that of honoring the history of a people – from the birth of Judaism to present-day members of the tribes of Israel – with the knowledge that Heavenly Father and those beyond the veil of time observe a world view that presents all things at once. His foreknowledge may be a factor of prophecy and/or warning. He is still communicating with us, for He is ever near. Secondly, there is a natural brotherhood between Jews and Mormons – Judah, Ephraim and the other ancient tribal families of Israel. They were that we may be. From Orson Hyde's prayer in Israel in 1841:

To you, our friends of modern Judah, we declare, “We are Joseph, your brothers.” We claim kinship with you as descendants from our fathers, Abraham, Isaac and Jacob. We belong to the same family. We, too, are the House of Israel.

A broader vision is suggested: ***There are two orders in creation: worldly (human) and spiritual (divine).*** Perhaps, by seeing through the Lord's eyes, mankind will come to understand and abide, putting spiritual things first, last and always. To do this we must acquire wisdom and a view of our everlasting future. Then our understanding of this life's events may well affect everything we do.

Why was one holiday chosen over others to represent any LDS event? Patterns appear as you ponder the following sections. Investigate the circumstances of LDS events matched with important dates and events in the Hebrew calendar, to get your own reasoning. We are lead to ever more questions as we endeavor humbly to discover God's reasoning, so we will gain increased appreciation for Heavenly Father's messages to modern day Israel.

Calendar Source: Hebcal.com. Jewish holiday information: See bibliography

Note: All Jewish Holy Days of observance begin at moonrise the night before.

Joseph Smith birth:	Chanukah.....	2
First vision, Church organized, keys restored - Kirkland: .	Passover	3
Told of hidden book:	Sukkot.....	4
Receives the gold plates:	Rosh Hashanah.....	5
D&C 76, D&C 103 given:	day before Erev Purim	6
BOM Translation complete:	Rosh Chodesh Tumuz	7
First settlers arrive at Salt Lake City site:	Shabbat Nachamu.....	8
Utah declared in rebellion of the US government.	Rosh Chodesh Av.....	9
Mormons surrender SLC.	Erev Rosh Chodesh Iyyar ...	10
Joseph Smith and Cowdery baptized, received Aaronic... 12th day of Ayyar.....		11
Joseph Smith tarred	Shabbat Parah	12

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Joseph Smith born December 23, 1805 (HC, Vol 1:Ch 1)	Chanukah: December 15-23, 1805
Jewish observance description	Possible significance
<p>Rededication of Temple after Assyrians defeated by the Maccabee family. Olive oil enough to burn one day lasted for eight. In similitude, candles are lighted for eight days in a holder (menorah).</p> <p>A servant candle, the <i>shammus</i>, is lit first, then it lights the others. Prayers are said throughout the eight days of holiday thanking God for miracles and for the restoration of the holy Jerusalem Temple.</p> <p>Traditional song: Mao O'Tsur:</p> <p style="padding-left: 40px;"><i>In every age a hero arose to save the people. Who can tell of the feats of Israel Who can count them? In every age a hero arose (and arises) to save the people.</i></p> <p style="padding-left: 40px;"><i>Hear! In those days at this time Maccabees saved and freed us And in our days the whole people of Israel Arise united to save ourselves.</i></p>	<p>The birth of Joseph Smith was foretold anciently. Through him was to come the Restored Gospel, a new dispensation, temples covering the earth. He would become the Lord's servant, eternally lighting the way for all mankind as a latter-day prophet.</p> <p>A significant work of Joseph Smith is that he turned people to the true Gospel in its fullness through revelation from God, away from confusion and error in their choice of churches.</p> <p>Part of the fullness of the Gospel is temple worship, which includes the ordinances of salvation, saving ourselves with our dead. Correspondingly, a prime theme of Chanukah is called the "resuscitation of the dead", the ultimate redemption, demonstrating that <i>all</i> things depend upon God.</p> <p>Correspondingly, Heavenly Father, in choosing Chanukah for the birth date of the Prophet, may have made metaphorical comment on what Joseph would bring to pass. Jewish synagogue services stress that the Greeks turned Israel from her Torah observance. It took a warrior to return the people to their faith and their temples. LDS prophets may be seen as "spiritual warriors".</p>

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<p>April 1820. Joseph Smith receives a visitation from two heavenly personages; God the Father and His son Jesus Christ. <i>(HC, Vol 1:Ch 1)</i></p> <p>April 6, 1830 – Church of Jesus Christ of Latter-day Saints organized. <i>(HC, Vol 1, Ch 8)</i></p> <p>Easter Sunday, April 3, 1836, the Savior, Moses, Elias, and Elijah appeared in succession in the Kirtland Temple and restored priesthood keys required for the dispensation of the fullness of times. (See D&C 110.) Elijah's coming had been prophesied more than twenty-two centuries earlier by Malachi. <i>(See Mal. 4:5; D&C 110:14.) (HC, Vol. 2:Ch 30)</i></p>	<p>April 1-5, 1820 Pesach – Passover</p> <p>April 6, 1830: 13th of Nisan</p> <p>April 2-8, 1836 Pesach – Passover</p>
Jewish Observance Description	Possible Significance
<p>The name "Pesach" comes from the Hebrew root Peh-Samech-Chet פֶּחַח, meaning to pass through, to pass over, to exempt or to spare. It refers to God's "passing over" the houses of the Hebrews when he was slaying the firstborn male children of Egypt, in similitude of the sacrifice of the Only Begotten of the Father.</p> <p>Pesach is also the time of the sacrificial offering (a lamb) that was made in the Temple on this observance. Pesach also marks the birth of the Jewish people as a nation led by Moshe (Moses) over 3000 years ago. This is as much a celebration of the Hebrews' spiritual freedom as their physical liberation from slavery.</p> <p>Ancient priesthood activity ended with the destruction of the Second Temple in Jerusalem in a.d. 70.</p> <p>The Jewish people have always believed that the priesthood will be restored again before the Millennium but do not have specific knowledge of how this is to be done.</p> <p>The 1830 Restoration showed mankind the way to achieve this, thereby "passing over" the darkness of apostasy into the light of everlasting priesthood powers which include all the keys (responsibilities) that Heavenly Father can bestow on earth at this time.</p>	<p>On the gospel of John, the Last Supper was just a normal evening meal on the 13th of Nisan, the day before Passover eve. Two days later, he was crucified. Spiritually Jesus became the Passover's sacrificial lamb for mankind, past and present. His death and the death of his apostles brought about the Apostasy and set in motion events necessary for the Restoration. Only divine assistance can and does protect us from inborn human flaws.</p> <p>Each of the three occurrences was necessary to the others. With the restoration of priesthood keys, prophecy was fulfilled that mankind can be saved from death and sin through sacred ordinances by those having priesthood authority, and that our dead may also be thus blessed, through the atonement of Jesus Christ. Perhaps the Lord regarded the receiving of priesthood power as a type of spiritual "crossing over" to a land upon which a people was born as a free and self-determining nation.</p> <p>Moses, of course, led the Hebrews out of bondage in concert with the Lord. Since he was the leader of the tribes of Israel anciently, it would make sense that he participate in a new leadership for them. Joseph received by direct ordination the authority to minister in this dispensation.</p> <p>Again, Moses' appearance to the Prophet Joseph played an instrumental part in leading the world from apostasy (revolt, defection) to a new acceptance of Gospel principles, from the dark misery of slavery to the freeing light of truth.</p>

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<p>Sept. 21, 1823 Joseph prays and is visited three times during the night by an angel named Moroni, who tells him about a hidden book and quotes scriptures from the books of Acts, Joel, Isaiah, and Malachi. (HC, Vol. 1, Ch. 2)</p> <p>Sept. 22, 1823 Joseph goes to the place where the gold plates are concealed, but is instructed by the angel Moroni not to retrieve them. (HC, Vol. 1, Ch 2)</p>	<p>Sukkot September 20-26, 1823</p>
Jewish Observance Description	Possible Significance
<p>Sukkot commemorates the wanderings of the Israelites, which began with the Exodus. At the end of the 40-year wanderings, Israel became a nation.</p> <p>You shall live in booths seven days in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt. (Leviticus 23:42-43)</p> <p>Sukkot also marks the end of a long harvest, the time of year when farmers finish their work. It is a time of ingathering, of joy and rejoicing.</p> <p>King Solomon chose Sukkot as the observance during which he consecrated the first temple.</p> <p>It was also the occasion every seven years for the public reading of the Torah before the whole people (Deuteronomy 31:10-13). Sukkot is also said to be the festival of the future, when in the messianic period, all nations will come to Jerusalem and celebrate.</p>	<p>The Prophet Joseph Smith opened the Dispensation of the Fullness of Times. He was led to the Golden Plates whereby the Book of Mormon and other sacred writings were gathered, translated and compiled. We have come out of apostasy into the light of everlasting truth.</p> <p>Section One of the Doctrine and Covenants gives proclamations and warnings to all people.</p> <p>Why was Joseph allowed to see the plates but not retrieve them until 1827? We cannot know, but perhaps other events had to happen before the Lord was ready for Joseph to begin his “ingathering” of souls.</p> <p>The matching of Sukkot with the above events may also be thought of as a promise that a long spiritual drought had ended: the new world of modern prophets, more scriptures, missionary and temple work had begun.</p>

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<p>Sept. 22, 1827. Joseph receives the gold plates. (HC, Vol 1, Ch 3)</p> <p>September 9, 1850 The Great Compromise of 1850 signed into law. Creates the Utah Territory and appoints Brigham Young governor. (Salt Lake Tribune, 1850, archives)</p>	<p>Rosh Hashanah</p> <p>September 22-23, 1827 Rosh Hashanah</p> <p>September 7-8, 1850 Rosh Hashanah</p> <p>September 9, 1850 Tzom Gedalia — the Fast of Gedalia</p>
<p>Jewish Observance Description</p>	<p>Possible Significance</p>
<p>Rosh Hashanah – The Jewish New Year and first of the Jewish High Holy Days. The head of the year. It commemorates the anniversary of the creation of the world, of God as judge, dispensing mercy or justice to those who do or do not repent their sins. It is a time of spiritual renewal through prayer and deep personal reflection.</p> <p>It is also a time for families and friends to get together, make amends, ask each other's forgiveness and strive to make the next year better.</p> <p>September 9, 1850 is observed in the Jewish calendar as Tzom Gedalia, a fast in the Ten Days of Repentance (Days of Awe).</p> <p>Also a time when all living things are judged. This holy time is one of spiritual renewal and deeper understanding of all spiritual truth, for all people in all times.</p> <p>In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation... and you shall bring an offering made by fire unto the Lord. (Leviticus 23:24-5)</p>	<p>The Great Compromise was like a special offering made by the Mormon leaders. This was the time of a new dispensation in a new land and a revelatory book of commandments of God.</p> <p>Perhaps the Lord chose to match the date with that of Rosh Hashanah as a metaphor for the opening of a new dispensation of spiritual truth, a joyous time on earth and in heaven. As Rosh Hashanah was given as a divine commandment, so Joseph's appointment and mission were divinely authorized.</p> <p>Rosh Hashanah is followed by the Jewish Day of Atonement, Yom Kippur. During these intermittent ten "Days of Awe", Mosaic Law commands that a Jew repent of all misdeeds and seek forgiveness for past sins.</p> <p>Young Joseph was taught by holy beings during the four years he waited to claim the plates. He had to ready himself for the great responsibilities that lay ahead through his faith and repentance. Surely he fasted and prayed.</p>

See also: <https://www.lds.org/ensign/2000/01/the-golden-plates-and-the-feast-of-trumpets>

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February 16, 1832 Doctrine and Covenants 76: A vision given to Joseph Smith the Prophet and Sidney Rigdon at Hiram, Ohio. Concerns glories of the several kingdoms and their qualifications, resurrection of just and unjust, expulsion of Lucifer, fate of sons of perdition.
(HC, Vol 1, Ch 18)

February 24, 1834 – Joseph Smith received Doctrine and Covenants 103. Cause of persecutions in Jackson County, Saints prevail if they follow counsel of Lord, Joseph Smith as leader and prophet, angels of the Lord and his presence go before the people. (HC, Vol 1, Ch 18)

Erev Purim

February 15, 1832

February 23, 1834

Jewish Observance Description	Possible Significance
<p>Purim Katan. Celebrated on a leap year day. Many interesting events in Hebrew history happened on this day. Generally, it is connected with the time when the Jewish nation was saved from annihilation.</p> <p>After the destruction of the Kingdom of Judah, the Jews were taken into Babylonian captivity. When ancient Persia took control, Haman, royal vizier to King Ahasuerus, planned genocide against the Jews, but his plans were foiled by Esther and Mordechai.</p> <p>The Jews went from being the "victims" of an evil decree against them, to becoming the ones allowed by the king to destroy their enemies.</p> <p>The day after the battle was designated as Purim, a day of feasting and rejoicing. The name Purim is derived from "the lots" which Haman, a Gentile, used.</p> <p>Lots are cast concerning the fate of Persian Jews. (Est. 3:6). Hidden enemies were discovered and dealt with. The Jews rested from their enemies, sorrow turned to joy, and mourning into a good day: days of feasting and joy.</p>	<p>In the D&C Sections 76 and 103, in part, our Savior sets forth the requirements for the several kingdoms and our personal part in making our individual salvation all it can be. Knowledge of angelic help and Christ's testimony of a prophet on the earth to guide us gives us great cause for rejoicing.</p> <p>D&C 76:7-8 tells us that to those who serve and fear the Lord will be revealed all his mysteries and they shall know the wonders of His kingdom. Verses 26-27 tell us of Lucifer's fall. Compare this to uncovering the deception of wicked Haman and his subsequent putting to death.</p> <p>The several eternal kingdoms are mentioned in this Section. Contrast with the simple earthly kingdom that was always in danger of being overtaken, the king murdered. Is the Lord telling us that when we serve our true eternal King we will know worlds without end?</p> <p>King Ahasuerus may have been a type and shadow of the Savior. He was plotted against and nearly killed, but saved by his willingness to accept true counsel, invoke justice and save a people.</p>

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<p>July 1, 1829. According to David Whitmer, the translation of the Book of Mormon was completed on this date.</p> <p>(No specific date of this claim found in research by compiler, but indirectly, see HC, Vol 1, Ch 8.)</p>	<p>Rosh Chodesh Tamuz July 1-2, 1829</p>
<p>Jewish Observance Description</p>	<p>Possible Significance</p>
<p>Tammuz is the Babylonian name for the start of the fourth month of the Hebrew calendar. It refers to idol worship that the Hebrews were engaging in.</p> <p>Anciently, a battle ensued between the Hebrew people and kings of the Emorite nation, in which it seemed that God was casting stones (hail) at the enemy to drive them back. (Joshua 10).</p> <p>An astronomical miracle, detailed in verses 12-14 in which the sun and moon are pictured as having not advanced until the people of Israel had achieved complete victory, gives the suggestion of a tremendous suspension of the paths in Heaven, perhaps caused by a contact of the solar system with an intense meteor or asteroid shower.</p> <p>This great miracle supposedly happened on the third of Tammuz.</p>	<p>Perhaps the Lord is here making a metaphor between heavenly powers and the coming forth of the Book of Mormon.</p> <p>That book is truth with no error, the truest book ever produced on earth and it gives a witness that is stronger than all human or adversarial powers contrary to it.</p> <p>Also, the story of Tammuz assures us that God is with and for the children of Israel and will vanquish their enemies with truth through His prophets.</p>

<p>July 24, 1847 – Mormon settlers first arrive at what becomes Salt Lake City and the home of the LDS church. Brigham Young predicts only 10 years of peace. (Gathering the Dispersed Nauvoo Saints, 1847–1852, William G. Hartley, Ensign July 1997)</p>	<p>Shabbat Nachamu (Consolation) July 24, 1847</p>
<p>Jewish Observance Description</p>	<p>Possible Significance</p>
<p>Sabbath prayers of thanksgiving for blessings, outpouring of praise to God. This Sabbath follows the 9th of Av week, which is a reminder of the desecration of the First and Second Temples. This Sabbath offers comfort and consolation for future time of hardship. Prayers contain assurances of salvation and redemption from ensuing troubles.</p>	<p>A prophetic foretelling of the eventual troubles that would come upon the Mormons. From Isaiah 40:1-26. This Sabbath leads to the High Holy Days, with the assurance that “after much tribulation come the blessings.” See D&C 103:12. Every Sabbath is also a reminder of the World to Come, when, according to Jewish belief, Heavenly Father will reign upon earth.</p>

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<p>June 29, 1857 -July 18, 23, 1857 - US President James Buchanan declares Utah in rebellion of the US government. Buchanan appoints Alfred Cumming as governor of Utah. Cumming is to be escorted by a regiment of the US Army, initially led by Col. Edmund Alexander.</p> <p>Two Mormons, Porter Rockwell and Abraham Owen Smoot, learn of Buchanan's declaration in Kansas City while on a mail run. The same day, Col. Alexander and troops begin the journey to Utah.</p> <p>Rockwell and Smoot arrive in SLC and inform Brigham Young of the government's plans to overthrow Utah. Ten years of predicted peace come to an end.</p> <p><small>(The three citations are from <i>Mormon resistance: a documentary account of the Utah Expedition, 1857-1858</i>. Edited by LeRoy R. Hafen and Ann W. Hafen, 2005.)</small></p>	<p>Rosh Chodesh Av –July 22, 1857 7th of Tammuz – June 29, 1857</p>
Jewish Observance Description	Possible Significance
<p>Rosh Chodesh Av is the beginning of the stricter mourning period for the destruction of the holy Temple.</p> <p>Many tragic events in Jewish history occurred to our ancestors on this day, including the last fortress to hold out against the Romans, was destroyed in a.d. 135. Much fasting is prescribed during this month and remembrance of persecution brings grief for a stricken people before the Sabbath of Consolation takes over and the coming of the promised Mashiach (Messiah) is awaited with joy and longing. The Lord is asked for His compassion and salvation and grace.</p> <p>The 7th of the month of Tammuz is a ½ day of fasting. It is a time when man ceases his daily work and becomes connected with God, reads Torah, prays and rewards kindness with service. The concept of self-sacrifice is applicable to this minor holy day</p>	<p>A foretelling of coming trouble for the Mormons – a time of mourning to follow the Army's invasion of Utah Territory.</p> <p>This connection may be symbolic of the Lord's sorrow at seeing his Saints persecuted as they strive to follow His will. However, faith and renewed hope for the future of the Saints eventually prevails because of the petition of the Saints and finally, heavenly intervention.</p> <p>Perhaps the Lord made the connection between ancient battles where fasting and praying for kindness and forgiveness and latter-day problems with an overzealous government.</p>

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<p>April 14, 1858 – The US Army and Cumming arrive in Salt Lake City. Mormons surrender SLC. US gains control of Utah. Alfred Cummins assumes governorship.</p> <p>(The three citations are from <i>Mormon resistance: a documentary account of the Utah Expedition, 1857-1858</i>. Edited by LeRoy R. Hafen and Ann W. Hafen, 2005.)</p>	<p>Erev Rosh Chodesh Iyyar April 14, 1858</p>
Jewish Observance Description	Possible Significance
<p>The first month of the Jewish year. The tribes of Ephraim and Manasseh are associated with it. Twenty-nine days long, its themes are sacrifice for Israel and the nations. It commemorated the reunification of Jerusalem in 1967. The 5th of Iyyar is Israel's Independence Day.</p> <p>Rosh Chodesh is the first day of every new month, the basis on which the Jewish calendar exists. Iyyar = April or May. The day was accompanied in olden times by festivals, animal sacrifice and the blowing of the shofar (ram's horn). In modern times a liturgy is said as well as praises to God.</p>	<p>Signifies a new beginning in the affairs of the Church. Mourning for unfortunate happenings but also faith in the Lord who sends signs and wonders to his people. Prayers for peace, for the intervention of God in human affairs, for the awareness of evil and destruction of enemies at the gates. A battle lost but eventually a battle will be won.</p>

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<p>May 1829 - The Prophet Joseph Smith and Oliver Cowdery received the Aaronic priesthood and were baptized by John the Baptist. They also received the Melchizedek priesthood May 15, 1829. Additionally, D&C 4 was given to Hyrum Smith in the same month. (HC, Vol 1:Ch 5)</p>	<p>12th of Iyyar, 27th day of Counting the Omer</p>
Jewish Observance Description	Possible Significance
<p>In the Second Assyrian Empire, Esarhaddon, who succeeded Hezekiah, was of a different caliber from his father. He was a great commander of his army. He defeated the Urartean army near Malatia in Babylonia on the 12th of Iyyar, and at the end of the day, Esarhaddon was saluted by his soldiers as king. He thereupon returned to Nineveh, and on the 8th of <i>Sivan</i> formally ascended the throne. He re-peopled the city with priests and did away with idols and idolatry.</p> <p>The days between Pesach (Passover) and Shavuot (Festival of Weeks) are counted. This is a period of forty-nine days, or seven weeks of seven days. It is a time of transition from the Exodus from slavery in Egypt to the receiving of the Torah at Sinai. This is a period of reflection, and the counting helps to build up anticipation of Shavuot.</p> <p>An omer is a sheaf of wheat sufficient for bundling. The idea of counting each day represents spiritual preparation and anticipation for the giving of the Torah, Thus the Counting of the Omer demonstrates how much a Jew desires to accept the Torah in his own life. See Leviticus 23:15-16.</p>	<p>May celebrate a major victory over the war with Satan, as well as over apostatized teachings of the time. D&C 4 refers symbolically to fields ready to harvest and is specifically oriented toward missionary work.</p> <p>The Lord may be comparing the events of May 1829 to the work of the Church in restoring the priesthood so the harvesting of souls can begin.</p> <p>The Torah is a precursor to the Book of Mormon and other scriptures still to come forth.</p> <p>The Lord may have been bestowing upon the Saints the advantage of reading ancient scripture in a modern age and preparing the way for them to receive more latter-day works.</p>

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<p>March 24, 1832 – Joseph Smith is tarred by a mob while in Kirtland, Ohio. As a result of cold air coming through the front door while Joseph was taken outside, his baby was exposed to the cold air, dying shortly afterward. (HC, Vol. 1, Ch 19)</p>	<p>Shabbat Parah March 24, 1832</p>
Jewish Observance Description	Possible Significance
<p>On the Shabbat after Purim, two Torah scrolls are removed from the Ark (in the synagogue). The chapter in Numbers of <i>Parah Adumah, the Red Cow</i> (or Red Heifer), is read. It gives the procedure through which people can purify themselves from the contamination caused by a human corpse.</p> <p>The reading of this chapter was instituted for this time of the year because Jews were required to purify themselves before coming to Jerusalem for the pilgrimage festival of Passover.</p> <p>Sabbath is a time of sanctification in memory of the work of Creation. In Numbers 19:1-10 the Lord tells Moses and Aaron a red heifer without defect and one never “under a yoke” must be killed and its ashes used by the priest as a means of purification from sin. This process is in similitude of the Savior’s sacrifice.</p>	<p>Tarring is a type of physical torture, dating back as far as the Crusades. It is a metaphor for public humiliation. In seeking to determine why the date of this event fell on Shabat Pararh, it is possible that in the Lord’s eyes Joseph’s punishment had the opposite meaning—a sacrifice which Joseph had to endure as a prophet and in similitude of Jesus’ suffering. Joseph’s tarring may be seen as a type and shadow of the ashes of the red heifer and of the Savior’s scourging.</p> <p>A rabbi has said that a wise man rejoices when his intellect and his spirit dominate the passions and pains of his body. Joseph preached a sermon on the following morning, though in pain, sleepless and in mourning. Though his child died, he followed the Savior’s admonition to love and forgive. Surely the Lord suffered with Joseph, counting his suffering in his favor, and as a prophecy that indeed Joseph would sacrifice his own life in the Savior’s work.</p>

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