

New Blood-Moons Rising in 2018 & 19

What do they mean?

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There are three *blood moons* in a row coming in 2018-19. Two of them, *the first* and *the last*, occur on *Tu B'shevat*, an ancient holy day tied to trees. The meaning behind the coming red or blood-moons is believed to be tied to the *Red Horse* of Zechariah 1 and Revelation 6. Some say they point to *the red horse of the Apocalypse*. In Revelation 6:4 the red horse is “given power to *take peace from the earth*, and that they should *kill one another*. There was given to him *a great sword*.”

The **Red Horse** of the Apocalypse *takes Peace from the Earth*



January 31, 2018 It occurs on **Tu B'shvat** – 15th of Shevat (full moon - 11th month), and occurs at **moonrise in Jerusalem** or **moonset over the US**. It is centered in the Pacific Ocean.



July 27, 2018 It occurs on – 15th of Av (full moon - 5th month). It is visible over Jerusalem but not in America. It is centered in the Indian Ocean.



January 21, 2019 It occurs on **Tu B'shvat** – 15th of Shevat (full moon - 11th month), and occurs at **moonset in Jerusalem** or **moonrise over the US**. It is centered over Cuba in the Atlantic.

Meaning Many believe the three consecutive red lunar eclipses appear to symbolize coming bloodshed and war in connection with Israel. As a general rule, Rabbis associate total lunar eclipses or blood-moons with the people and land of Israel, as they use a lunar calendar, whereas total solar eclipses are tied to Gentile nations, like the dramatic black sun that moved across all of North American on August 21 of 2017. Both heavenly signs are tied to the reduced light of an eclipse, and thus both are associated with coming *judgment*.

Tu B' Shevat is the second of four Hebrew New Year's Day celebrations, occurring on the 15th day of the 11th month of Shevat (our January to February). Two are in the Bible, two more in the Mishnah.¹ It is the only one marked by the full moon rather than the New Moon. *Tu B' Shevat* begins a three-month series of mid-month full moons that culminate in Passover. It typically marks the time most trees in Israel begin to bud, the time when the winter has ended and spring is coming. It marks the revival of nature and has become the Israeli *Arbor Day*. Many of Israel's major institutions have chosen this day for their inauguration. The cornerstone-laying ceremony for three Israeli buildings of note were done on this special New Year's day; (1) *Hebrew University* of Jerusalem, *Tu BiShvat* of 1918; (2) *The Technion* in Haifa, *Tu BiShvat* of 1925; And (3) *The Knesset*, *Tu BiShvat* of 1949. Celebrations on this day typically feature the fruits of various trees.



Coming Judgment

Fruit trees are compared to people throughout scripture, especially in various vineyard parables. These parables are very instructive and provide reasons for coming judgment in our day (see Isa. 5; Jer. 12; JST Mat. 21; Jacob 5; D&C 101). In them the trees (various groups of people in our day) are to

bare *sweet fruit*. If a particular branch of a tree bears *bitter fruit* or *no fruit* at all, it is cut down and cast into the fire. Other trees whose fruit is bitter have an axe laid at their base (Mat. 3:10), as all trees in the Lord's vineyard are to "*bear fruit meat for the Father's kingdom*" (D&C 84:58). Bitter fruit is much like salt that has lost its savor. It is good for nothing to be cast out and trodden under the feet of men (see Mat. 5:13). War and conflict is one way in which the wicked destroy the wicked, those bearing bitter fruit.

Today *Tu B' Shevat* is celebrated as an ecological awareness day, where new trees are planted. Anciently, the Israelites were required to contribute a tenth of the year's produce as a tithe to the Lord. It was and is considered good agricultural practice to let a new tree alone for three years before harvesting its fruit, as early harvesting would conflict with careful cultivation and pruning during these first three years. Doing so insured later productive harvests, allowing the trees to fully mature. Grape vines produce fruit in three to six years, almond trees produce some flower buds in the fourth year and some fruit in the fifth, and sources from the [Ancient Near East](#) suggest that a good crop of dates was expected in the fourth year.

End Notes

¹ ***Four Hebrew Holy Days*** There are four days celebrated as a New Year's Day in the current Hebrew calendar. Three are marked by the New Moon, whereas one - *Tu B' Shevat* - is marked by the full moon. Two are found in the Bible, two more in the *Misnah* (1st written redaction of the Jewish oral law). They are in order: (1) *Rosh Hashanah* (meaning "head of the year", the civil New Year's Day of the *king*) on Tishri 1 – the 1st day of the 7th month (near or on the fall equinox); (2) *Tu B' Shevat* (or "Rosh HaShanah La'Ilanot," meaning "New Year's Day of the Trees") on Shevat 15 – the 15th day of the 11th month (our January to February); (3) the *sacred New Year's Day* (of the *priest*) on Nisan 1, the 1st day of the 1st month (near or on the spring equinox); And (4) *Teshuvah* (meaning "turn" or "repent") on *Elul 1* – the 1st day of the 6th month. The fall equinox holy day of *Rosh Hashanah* was the original New Year's Day starting the calendar. After being freed from Egyptian captivity, *Nisan 1* became the new start of the year.

Time to Mature In the Bible, eating the fruit of trees whose fruit was produced during the first three years after the tree was planted was prohibited (Lev. 19:23). In the fourth year, the fruit of new trees was brought to Jerusalem as a tithe (v. 24). Some of this fruit was given to the poor (Deut. 14:22-29).