

# The Fall Harvest Holy Days

At the Grape & Wheat Harvests - Symbolizing the return of Christ  
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*A Prophetic Calendar* The three fall harvest Holy Days occur after the fall equinox and feature prophetic patterns tied to the return of Christ in the last-days. As Paul said, they are an important “*shadow of things to come*” (Col. 2:16-17; Heb. 10:1). They were part of the *civil* New Year, during the first 22 days of the seventh or Sabbath month of Tishri. Their 22 days mirrors the 22 letters of the Hebrew alphabet – thought to be a timeline sequence for creation on this earth (see endnote 130). Prior to the Exodus, Tishri was the first month of the year. After the Exodus it became the seventh or Sabbatical month, near the middle or apex of the year. The three fall Holy Days were and are dress rehearsals for His return in the last days, providing the sequence and timing for it in both judgment and mercy thereafter. Most believe Christ as the Bridegroom will return at midnight, for example, when the Bridegroom comes in Matthew 25, and when the firstborn were slain at the first Passover. God gave the law, and fulfilled it in the spring Holy Days in every detail (Matt. 5:17-18). There is no reason to believe He will not do the same with the fall Holy Days. The fall Holy Days are celebrated just after the fall equinox, during the grape and wheat harvests and include:

1. *Trumpets* or “*Rosh Hashanah*,” New Year’s Day (*day 1*), associated with *repentance* and *returning* to God
2. *The Day of Atonement* or “*Yom Kippur*,” associated with *judgment* (cleansing on judgment day, *day 10*)
3. *The Feast of Tabernacles* or “*Chag Sukkot*,” associated with the joyful Marriage Supper of the Lamb – to have God tabernacled with us, and to be protected and sheltered by Him, with food and water, all in association with the establishment of the Lord’s just and peaceful kingdom (*days 15-22*, 8 total days).

**1. Rosh Hashanah / Tishri 1, 1<sup>st</sup> day of the 7<sup>th</sup> Sabbath Month, the civil New Year’s Day /** See shorter summary, pps. 84-86. Rosh Hashanah is the only Holy Day marked by the New Moon, the one occurring nearest the fall equinox today. It is thus a two-day Holy Day to allow for the rebuilding of the New Moon (one *or* two days), and the necessary reconciling of three different time cycles - that of the earth, moon, and sun. Rosh Hashanah is not a “Feast” day (only the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles are joyous “Feast” days), thus it should not be called “the Feast of Trumpets” (an incorrect modern Christian title for it). There are eight different names with themes tied to *Rosh Hashanah* (below), each addressed hereafter in the following order. They signal the great importance of this very special Holy Day.<sup>1</sup>

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| 1. <i>Rosh Hashanah</i> (head of the year)        | 5. <i>Yom HaDin</i> (the Day of Judgment, the Day of Vengeance, etc.) |
| 2. <i>Teshuvah</i> (repentance)                   | 6. <i>Kiddushin / Nesu’in</i> (the wedding ceremony)                  |
| 3. <i>Yom HaZikaron</i> (the day of remembrance)  | 7. <i>HaMelech</i> (coronation of the Messiah)                        |
| 4. <i>Yom Teruah</i> (day of the awakening blast) | 8. <i>Yom HaKeseh</i> (the hidden day)                                |

*Name 1. Rosh Hashanah - Head of the Year* Rosh Hashanah is the *civil* or governmental *New Year’s Day*. It was a holy convocation on which no work was to be done (like regular weekly Sabbaths and special holy convocations like this one). Chapter 5 revealed that Rosh Hashanah is the Lord’s birthday, a new day for all made possible by His releasing us from sin, death and hell, granted in the Atonement and the Resurrection. Rosh Hashanah occurs on the first New Moon closest to the fall equinox (a moving date on our imperfect Gregorian calendar, before or after it today). It was marked by the darkness of the New Moon, the darkest day of the month (no moonlight – a full conjunction), thus setting it apart in a solemn, ominous manner. All other annual Holy Days but Pentecost were marked by the full moon (greatest light). The secondary setting for the San Hedrin atop the Mount of Olives (Bethphage) made use of a “watchman” charged with determining this Holy Day – the start of the civil New Year (along with monthly New Moon days) via celestial observations of the sun and moon.<sup>2</sup> A properly identified New Moon started the year count of days from this important point forward.

*The Opening of the Gates* Rosh Hashanah was and is the first of three fall holy convocations (within 15 days of one another). All are tied to the King’s government in the *civil* New Year, and to his *justice*, as opposed to the *mercy* oriented spring Holy Days). Before the Egyptian captivity, the *sacred* and *civil* New Year’s (at the two opposing equinoxes) were reversed, creating confusion for many. Rosh Hashanah is centered on repentance and recommitment to God and His royal, just *government*. It occurs at the end of our September or early October (in Latin September means 7<sup>th</sup>).<sup>3</sup>

*Name 2. Teshuvah – Return and Repent* A primary meaning tied to Rosh Hashanah is repentance. God’s people were and are to *return* or turn to Him and *repent*, as God’s judgment is coming. It was a time of gathering, instruction, and repentance prior to symbolic entrance into God’s presence and His impending judgment – on the Day of [blood] Atonement, ten days later. The forty days of repentance and introspection prior to Israel’s most solemn *fast* day (the Day of Atonement) were called *Teshuvah*, meaning “return” or “repent.” These 40 days started on Elul 1 and continued to Elul 29 or 30, then continued through the first ten days of Tishri, *ending on the Day of Atonement*. The total solar eclipse over all of the U.S. in

2017 occurs on Elul 1 (our Aug. 21). Forty days after this is the Day of Atonement (our Sept. 29-30)! In 2001 and 2008 judgment was pronounced on the center of world commerce - the great whore Babylon, when the U.S. stock market fell dramatically. It was Elul 29 both years. Another Elul 29 occurs on September 13th of 2015, Rosh Hashanah again.

**Name 3. Yom HaZikaron - The day of remembrance** We are to remember God this day and all days. He will then remember His covenant with His people and make us new, "To bring them back from exile."<sup>4</sup> According to Read, "While Rosh Hashanah is called the New Year, it would really become the time of new beginning for Israel, a time when God would have mercy upon them in their exile, remember the covenants He had made with their fathers, and begin to restore them as His people."<sup>5</sup> This restoration would come partially through repentance as God consistently provides warning for his people before imminent destruction, such as before the great flood or before Nineveh was ruined (see Ezek. 18:21-23, 30-32, Zeph. 2:1-3; 33:1-7; 2 Pet. 3:9).

**Name 4. Yom Teruah - The Day of the Awakening Blast** The civil New Year's Day was marked by special trumpeting designed to awaken all to return to the Lord through serious repentance. It also appears to be the day for resurrection for some. Listeners were and are to "Awake & Arise" in preparation for coming judgment at the Day of Atonement ten "days" later, and apparently resurrection in the last days. The last seven days of the ten-day countdown were called "the Days of Awe, and appear to correspond to the seven years from 2014 to 2022. They are the days of Jacob's trouble (Jer. 30:7), perhaps Daniel's "week" in Daniel 9:25. The word "liberty" means "trumpet." Each morning for the forty days of *Teshuvah* (except the evening prior to Rosh Hashanah) the shofar was blown to announce the need for all to return to God in repentance. The exception for Rosh Hashanah was because it was "the Hidden Day," and Satan was not to be informed on this special Day of Judgment (see #8 hereafter, the Hidden Day).

The order of trumpeting with the shofar (ram's horn), versus silver trumpets, was different on Rosh Hashanah than on other Holy Days. On regular weekly Sabbaths, for example, two men with silver trumpets and a third man with a shofar made three blasts each with their trumpets – twice a day, at the times of the morning (9 am) and evening sacrifice (3 pm). In addition, three types of trumpeting were apparent this day; Tekiah, or long, straight blasts, Shevarim, three shorter blasts, and Teruah, nine quick blasts in short succession.

Only on Rosh Hashanah was there a shofar blast at the *beginning* (Alpha) and *end* (Omega) of the three blasts, with a silver trumpet blast in-between them (Num. 10:19). In addition to trumpet blasts for the *enthronement of kings*, and during the 40 days as a call to *repentance*, scripture tells us that the more rare shofar blast is also sounded for *resurrection*, and a special call to His army for *battle* (the calling of the 144,000 and the Lord's "hosts"). This will be at the *Lord's Second Coming* - the great and dreadful day – the Day of Judgment.<sup>6</sup>

There were also 100 total blasts this day, according to some accounts, the last one appropriately called, "*the last trump*." Note the following statement by Paul. "Behold, I shew you a mystery; We shall not all *sleep*, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead shall be raised incorruptible*, and we shall be changed. For this corruptible must put on incorruption, and this mortal" (1 Cor. 15:51-53, italics added). This suggests that one of the three times for "resurrection" will occur on Rosh Hashanah, *the day of the awakening blast*.

**Name 5. Yom HaDin - The day of judgment, the Day of Vengeance, The Time of Jacob's Trouble & the Day of the Lord** Rosh Hashanah was a time to "awake and arise" from spiritual slumber (1 Cor. 15:46; see also Isa. 51:9, 52:1) in preparation for judgment and the later return of the King. His return and judgment is both great (for the righteous) and dreadful (for those who aren't). These concepts are signaled by the greater darkness following the fall equinox (and the New Moon), and by the angel blowing his horn atop modern Latter-day Saint temples. Most Latter-day Saints view it as a "gathering" or missionary-oriented type of trumpeting, rather than a more solemn "warning." The Book of Mormon is full of references suggesting that believers "awake and arise" to coming judgment. This is consistent with Moroni's first visit to Joseph Smith where the scriptures he repeatedly read to Joseph Smith were judgment-oriented. His visits continued on Rosh Hashanah for seven consecutive years! His trumpeting was a clear witness of the establishment of the Lord's just government early on and the need for a backsliding people to return to the Lord and repent.

**The Day of Vengeance** Christ started His 3.5-year mission by reading Isaiah 61:1-3, the day the Law was read to all Israel (Neh. 8:2, 9-10). In verse 2 He mentions *the Day of Vengeance*, another name for coming judgment. Joel states, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord" (Joel 2:1). Isaiah adds, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13). Judgment comes from the Almighty (Isa. 13:6). Note the *nine* judgment-oriented phrases in Zephaniah 1:14-16, including "the great day of the Lord, the voice of the day of the Lord, that day, day of wrath, day trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers."

**Time of Jacob's trouble – The Day of the Lord** The final ten days of *Teshuvah* were set aside for serious reflection and repentance in ancient Israel. The last seven days of this countdown, called "*the days of awe*" are thought to

correspond to the coming seven years of tribulation as addressed in Isaiah and the Revelation, the “week” of Daniel (9:25). The first half of this time, the 3.5-year *Tribulation* period, leads to the birth of the kingdom of God on earth. It may begin on the final blood-moon of Tabernacles of 2015. Thus the seven years of Jacob’s trouble may end in 2022. These seven years are tied to “the birth pangs of the Messiah” or the “birth pangs of the woman” in Revelation 12. She is the church of believers, the Bride of the Lamb that must be “born” in the last-days. The Revelation 12 sign for this “birth” and that of the “deliverer” for her – the Davidic Servant (Isa. 66:7-9) appears again in the last-days on Rosh Hashanah of 2017 (Sept. 22). A month prior to this day in 2017 is a total solar eclipse over all of North America (Aug. 21). See also endnote 184.

The “birth” appears to have three layers of meaning; (1) the birth of Christ in the meridian of time (chap. 5, Rosh Hashanah of 3 BC); (2) the “birth” or “rising up” of the last days Davidic Servant. The 144,000 also work with him to bring forth “the church,” they too must be “born again” or “awake and arise”; and (3) the birth of the lord’s final messianic just and peaceful kingdom – the Bride Zion. It is a very difficult birth, a period of great trials, where believers prove themselves in a last-chance period of repentance and introspection before final judgment on the Day of Atonement (see Ex. 34:22). Those who are not prepared will experience the trials as a “thief in the night.” First Thessalonians 5:1-3 states: “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail [birth-pangs] upon a woman with child; and they shall not escape” (see also Rev. 12:1-3; Isa. 66:7-8; Jer. 30:4-7).

In the Hebrew alphabet the 22<sup>nd</sup> letter *Tav* is its last letter, associated with *the end* and the *scales* of judgment (note its “T” shape).<sup>7</sup> *Rosh Hashanah* thus focuses on returning to the Lord through repentance in preparation for coming *judgment* on the Day of Atonement when fate is “sealed.” Both Passover and Tabernacles start on the 14/15th (full moon) and *end* on the 22<sup>nd</sup>. Additional *judgment* ties were established with the month of *Tishri* by the tribe of Dan. They used a *scales* motif for their ensign (flag). The fall equinox (near our Sept. 22<sup>nd</sup>) in 2001 featured a great decline in the U.S. Stock Market. The one in 2008 featured an even bigger financial crisis on Wall Street, also signaled by a blood-moon.<sup>8</sup> Both were Sabbatical or Shemitah years. Sept. 13 of 2015 (Rosh Hashanah) is the third of *three* consecutive Sabbatical Years (“*release*” years). Author Jonathan Cahn believes judgment is coming on or near New Year’s Day in 2015. It is the end of the last Sabbatical and Jubilee cycles of the 6<sup>th</sup> Seal, thus opening the 7<sup>th</sup> Seal and the start of the final countdown to our Lord’s return.

*Name 6. Kiddushin / Nesu’in - The Wedding Ceremony* A number of scriptures tie the Jewish marriage ceremony to Rosh Hashanah. “Blow the trumpet in Zion, sanctify a fast; call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth** of his chamber, and the bride out of her closet” (Joel 2:15-16, italics added). Verses 6 and 7 of the parable of the Ten Virgins (Matt. 25) states, “And at *midnight* there was a cry made, Behold, **the bridegroom cometh**; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.” In John 14:1-4 we read, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. *I go to prepare a place for you*. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.” In Hebrew marriage tradition, the Bridegroom went to his father’s house to prepare a place for the wedding couple. When he returned, *the shofar was blown*, around the *midnight* hour. Matthew 25 reveals the preparation necessary to not only go out and meet Him, but to be recognized and invited into the wedding feast. Only the Father knows when all things are made ready for the wedding. It is thus a “hidden day.”

*Name 7. HaMelech - Coronation of the Messiah* Israel’s royal (patriarchal bloodline) kings were washed and anointed privately on Rosh Hashanah (head of the year), then later enthroned publically at Tabernacles. The king became the “head” of his people, a just representative of the Lord on earth. David and Solomon are early examples of kings in the royal bloodline of Judah. Christ was born in this line too. Rosh Hashanah was the commencement of the king’s reign over his kingdom as their just judge, a day marked by the blowing of a special trumpet – a ram’s horn – indicating that it was a very solemn occasion. Egypt had similar rights on the first day of the first month.<sup>9</sup>

Note the following scriptures tied to trumpeting, in connection with kingship and righteous judgment – on Rosh Hashanah: “O clap your hands, all ye people; *shout* unto God with the voice of *triumph*. For *the Lord most high* is terrible; *he is a great King* over all the earth. He shall subdue the people *under* us, and the nations under our *feet*. He shall choose our inheritance for us, the Excellency of Jacob whom he loved. Selah. God is gone up with a shout, *the Lord with the sound of a trumpet*. Sing praises to God, sing praises: sing praises unto our King, sing praises. For *God is the King of all the earth*: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted” (Psalm 47).

“As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David’s *mule*, and brought him to *Gihon*. And Zadok

the priest took an *horn of oil* out of the tabernacle, and anointed Solomon. And they *blew the trumpet*; and all the people said, God save king Solomon” (1 Kings 1:37-39).

“Blow ye the trumpet, and say, ‘God save king Solomon” (1 Kings 1:34). “And [they] blew with trumpets, saying, ‘Jehu is king” (2 Kings 9:13).

“And the seventh angel sounded [the last trump]; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever” (Rev. 11:15).

**Name 8. Yom HaKeseh - The Hidden Day** In Matthew 24 the Lord said that one knows the day and hour when the Bridegroom comes, the context being that of the *wedding night* when He returns to get His Bride at *midnight*. Only the Father knows this “*hidden day*” (Mat. 24:36, see also D&C 29:9-10, 39:21, 49:7, 133:11, 17). On the other hand, the Lord has also told us that those *not watching* for His second coming return will be cut off (D&C 45:43), and that the “evil servant” is the one *not found watching* (JST Luke 12:54). The statements appear to contradict one another, *until* we realize that *Rosh Hashanah is the “hidden day.”*

Rosh Hashanah is the darkest *night* of the month, the only Holy Day marked by the “New Moon.” It was a “*hidden day*” on the calendar because it was tied to the *night* requiring careful observation and “*watching*” for the *difficult to see* New Moon conjunction (when the moon is not visible). It is the marker for the start “day” of each month, and the New Year at Rosh Hashanah. It was and is the Day of Judgment, hidden away from Satan. Ancient bridal customs in Israel reveal that only the father of the Bridegroom knew when all was made ready for the wedding. In addressing resurrection day and the raising up of believers *at the second coming*, the Lord said, “But of that day and hour knoweth no man, no, not the angels of heaven, but My father only” (Mat. 24:36). Rosh Hashanah was understood to be *this* “hidden day.” Our Lord’s statement in Matthew 24 thus appears to be an idiom *for* Rosh Hashanah, the day of His second coming return as the Bridegroom. It is the “hidden day,” the day no man knew. On this future day, the unprepared, the five foolish “virgins,” will experience His judgment “*as a thief in the night.*” It is the time “the Light of the world” arrives, pushing away greatest darkness at *midnight* with His consuming light. It will be the *third* and *last night without darkness* in scripture (see Zech. 14:7), a night historically tied to destruction of the wicked (see Josh. 10:12-14; Hel. 14:3-4).

Psalms 27, which begins with, “The Lord is my **light** and my salvation,” was read at the end of both the morning and evening services at the ancient temple. In it we also read that, “he shall *hide* me in his pavilion” (verse 5). The most righteous will be protected or “*hidden*” away (see also Isa. 26:19-21; Zeph. 2:1-3). Such protection will be needed when trials increase in a potential collapse of the U.S. economy in 2015, and all that goes with it, including civil war, roving gangs, plagues, natural disasters, and invasion by foreign powers later on (Isa. chapters 19-22). Like Passover, the righteous will be hidden away when this and other “wrath” comes, including that of the destroying angel, God’s right arm. Fortunately many will be taken from their *hiding* places on eagle’s wings to places of safety (see Mat. 24, Luke 17, and JST Luke 17).

### **Other Ties to Rosh Hashanah**

**Trumpeting Moroni Statues Atop Temples** Rosh Hashanah was the time God sent the angel Moroni to Joseph Smith to deliver the Book of Mormon message. He interfaced with the young prophet for *seven* consecutive years, each time on Rosh Hashanah.<sup>10</sup> Both Moroni and the book he delivered were from the past (judgment at the fall equinox). The first visit was in 1823 (on Sept. 21/22 [day/eve] that year, the fall equinox). Whereas Joseph Smith’s First Vision appears to have occurred at or near the spring equinox, the time of the Restoration and of spring renewal and hope. A similar pattern is evident in the births of John the Baptist in the *spring*, the “*Elias*” for Christ in the meridian of time (signaling *hope* in the coming of the Light of the World), versus that of the birth of the Savior and Redeemer of the world in the *fall* (repent and prepare for the advent of the Lord – both His first and second comings).

Moroni’s repeated instruction to Joseph on his first visit was of an ominous fall or harvest season nature, in preparation for the Lord’s second coming in *judgment*, when the souls of men are finally harvested like grapes in the great winepress of God. Moroni quoted Malachi first, for example, then Isaiah 11 (a coming deliverer, see Joseph Smith History 1:36-41). Rosh Hashanah has association with the seven angels of Revelation sounding their trumpets in the last days prior to the Second Coming and Millennium (see Rev. 8:6; D&C 88:92-110). One of these future trumpet blasts is to be “loud and long,” occurring at the resurrection of the just preceding the return of the King.<sup>11</sup>

Isaiah, John the Revelator, Moroni and others are “watchmen on the tower” for our day. They are trumpeters calling the world to repentance, warning of the impending judgment to sweep the earth soon. Ancient watchmen were able to rid their garments of the blood and sins of their people by their charitable work, a necessary part of the Oath and the Covenant of the priesthood administered by men.<sup>12</sup> It was delivered to Joseph Smith via revelation on Rosh Hashanah (D&C 84).

**Past** The discussion of the eight names tied to Rosh Hashanah highlight past events tied to this special Holy Day.

**Present** Our Savior is believed to have started His 3.5-year mission on Rosh Hashanah in Nazareth (His birthday) in 28 AD. It was the end of the 27-28 AD Sabbatical Year (see chapters 5 and 7) when crops was not harvested.

**Future** The patterns presented earlier reveal that our Savior's return in the last-days as King of kings will be in judgment. We must prepare for it through repentance, the theme of the month of Elul preceding Rosh Hashanah. There is then ten days to the Day of Atonement, called "the Days of Awe." America receives judgment, potentially marked by the total solar eclipse moving across the entire country on August 21<sup>st</sup> of 2017 (Elul 1). This represents 40 total days from the eclipse on Elul 1 to the Day of the Atonement on Tishri 10; the day *liberty* is traditionally granted in Jubilee Year. The year from 2015-16 is believed to be the final Messianic *Jubilee Year* of the 6th Seal, the 50th year. It follows the last or 7th set of 7 Sabbatical Year cycles since the capital city of Jerusalem was returned to the Jews in 1967. Worship at the Wailing Wall resumed after some 2000 years. Marking *the end* of that important Jubilee Year, is Rosh Hashanah of 2017, signaling the liberating birth of the Lord's sent deliverer for the kingdom of God in the last-days. He will help usher in the peaceful and just government of our Lord in the New Millennium (Isa. 66:6-8), perhaps opening the 7th Seal near this 2017 date. It is 3.5 years since the first blood-moon of the 2014-15 Tetrad, marking mid-week in Daniel's series of events in chapter 9. Another 3.5 years of judgment on the world follow. When the earth is cleansed and made ready, and when New Jerusalem is fully established here, then our Lord will return setting foot on the Mount of Olives in judgment, most likely on Rosh Hashanah, the "hidden day," and at midnight during a night without darkness, as the Lord comes to conquer Israel's remaining enemies in the Holy Land.

## **2. The Day of Atonement - Yom Kippur / Tishri 10, the Day of Judgment, the Sabbath of Sabbaths**

This was *the most solemn* of the ancient Hebrew Holy Days, and was the only "fast" rather than "feast" day. It is symbolic of *redemption* of the righteous and *judgment* of the wicked. It represented the ceremonial cleansing of the whole nation of Israel, their reconciliation with God through blood sacrifice. On Rosh Hashanah the books of judgment were *opened*. On Yom Kippur they were *sealed*. It was also the day in the 50<sup>th</sup> New Year, when the Shofar was sounded to proclaim the Jubilee Year after each 49-year period (Lev. 25:9-10). Anciently, Yom Kippur was a single-day solemn observance in the 7<sup>th</sup> or Sabbath month. It was the time for the righteous to be reconciled to God and marks a *sealing*, when further preparation time is past, the ten-day countdown now finished. The final seven days of this countdown were called "the Days of Awe." They were the final "week" of the 40-day "purification" period prior to the Day of Atonement, perhaps the "week" of Daniel (9:25), and the seven years of trials in "Jacob's Trouble" in the books of Revelation and Isaiah. These 40-days included the 30 days of the month of Elul, plus the 10 countdown days, from the 1<sup>st</sup> day of the 7<sup>th</sup> month Tishri (Rosh Hashanah - New Year's Day - the Lord's birthday), to the Day of Atonement on *Tishri 10*. Throughout scripture the number 40 is connected to "purification" via trials and testing lasting 40 days, 40 years, etc.

*The Perfection of 10* The Day of Atonement has special connections to the number 10 - a number associated with *wholeness* and *perfection*. The lamb to be sacrificed at Passover was chosen on the 10th day of the month of Nisan (it was near perfect, without blemish), lying in wait for the sacrifice until day 14/15 (full moon), the 15<sup>th</sup> being the first day of the Feast of Unleavened Bread, when the animal was slain and eaten at the Passover meal. A minimum of ten people needed to be present for this Seder meal, a legal congregation in Israel. Christ was sacrificed on the Mount of Olives in the basic setting of the Red Heifer sacrifice (the area of the third altar, the Miphkad Altar). Jewish tradition holds that up until the time of Christ, there were nine total red heifer sacrifices ever offered, Christ being the tenth (the final perfect sacrifice). Like the all-red heifer, Christ's body was covered in red blood in Gethsemane (Luke 22:44; Mosiah 3:7; D&C 19:18), then later in the scourging, and upon the tree.<sup>13</sup> Note Alma's words about a last, great, eternal sacrifice (the tenth) fulfilling the law: "For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice...Therefore, it is expedient that there should be a great and last sacrifice...a stop to the shedding of blood; then shall *the law of Moses be fulfilled*; yea, it shall be *all fulfilled, every jot and tittle*...And behold, this is the whole meaning of the law...and that *great and last sacrifice will be the Son of God, yea, infinite and eternal*" (Alma 34:10, 13-14, italics added).

Prior to their departure from Egypt, the children of Israel witnessed 10 plagues pronounced upon Pharaoh and the Egyptians, a type for what may also befall us in the last days.<sup>14</sup> The concept of redemption was seen in the money paid to ransom males in ancient Israel, in connection with the Day of Atonement - 10 gerahs (Ex. 30: 12-16). Every male over 20 years of age had to pay this sum. A total of 10 different animals were sacrificed on the Day of Atonement (7 male 1-year old lambs, 1 young bull, 1 ram, and 1 of the 2 he goats, the other being the goat sent into the eastern wilderness, with the sins of the people transferred to it - the scapegoat.<sup>15</sup> It was only on the 10<sup>th</sup> day of Tishri - in which the High Priest went into Holy of Holies of the temple to sprinkle, pour out, and smear blood from the animal sacrifices to make atonement for himself, the temple and all Israel. Some sources state he spoke God's name 10 times.

### ***The Past - Symbolic Mosaic Rites Pre-figuring the Atonement***

Anciently, this very sacred holy day was associated with *blood* and the Israelites being *judged*, the high priest's actions in sprinkling the blood helping to purify five things; the altar, the temple, the priests, the people, and the land (Lev. 16:34). Two goats as substitutes were part of one important Day of Atonement ritual. One of the goats represented Azazel, banished into the wilderness, bearing away the sins of the people,

and the other represented the Lord, the great High Priest who was sacrificed on the altar. It was His precious blood that cleansed all, restoring the Eternal Covenant and renewing all of creation, allowing us to be released and go free. Christ is thought to represent both goats. The Day of Atonement was also a day of blood and fire, cleansing, and reflection, designed to teach the Israelites how to make their way back into the presence of God. It was also the only day of the year in which the High Priest entered the Holy of Holies to make atonement for himself, his family, the temple and its altars, and all Israel. The ashes of the rare burnt-offering red heifer (also a type for Christ), was mixed with pure water and used to cleanse the High Priest before entry into the temple's most sacred precincts. Other similar cleansing rituals for purification by both men and women provide unique insights into the importance of purification involving immersion in living water - the Mikveh.

**The Present** In the meridian of time the great high priest and mediator Jesus Christ paid the price for the sins of all mankind, past, present, and future, by shedding his own blood in three settings the last day of His life; in Gethsemane, at the scourging, and upon the tree, three separate altars. This was His Day of Atonement, the day of *ransom* or *covering* (the meaning of "Yom Kippur"). Boyd states that the Day of Atonement signals a "season of separation—the repentant from the prideful, the righteous from the wicked, the prepared from the unprepared. This is the season to remember the Atonement of the Savior and to look forward to his second appearance in red garments. This is a season of hope, but also a season of fear and trembling, a time of serious introspection and purification, a time to afflict one's soul until it turns unto God. The trumpet has sounded, the call to gather has been issued; the kingdom of God is near at hand."<sup>16</sup>

**The Future** Repentance should proceed during the whole preparation month of Elul (the 6th month), prior to judgment on the first day of Tishri (the 7th month). This can lead to forgiveness on the Day of Atonement for the righteous. Many overlook the "vengeance" or "judgment" portion of Christ's mission in the last days. His proclaiming of "the acceptable year of the Lord" then (a Sabbatical year) along with the "day of vengeance" were both part of the Isaiah message Christ quoted when He stood to read the Isaiah scroll (Isa. 61:1-3) at the start of His mission in 28 AD. John tells us that the Father hath committed all judgment into the Savior's hands (John 5:22). In Isaiah these "hands" are two great last-days leaders; the Lord's left "arm" being the evil "tyrant" of Isaiah, also called the "Beast" in John's book of Revelation. His right arm appears to be the Davidic Servant, John himself (see endnote 6). Part of his important mission is to "save and destroy" (D&C 77:8-9, 14).

Those who love the Lord (those who have repented and are prepared in all things) need not fear His return in judgment, as they will be gathered in, physically and spiritually, to places of refuge prepared by the Lord, not man. The Lord will care for us, protect us, and feed us. So says the scriptures listed below. General wickedness, debt, unbelief, and the modern making of war, have all contributed to the rapid fall of our nation. We are quickly becoming ripe for judgment. The general cleansing of the earth, preparing it to become a more elevated sphere, begins in the Lord's "house" first, meaning His own people (D&C 112:24-26). The Land of Promise will be cleansed, our corrupt government eliminated by the wicked destroying the wicked. This is the pattern of scripture. John tells us that 7 angels pour out their humbling trials upon the earth in two separate waves, the first with limitation, the second with the full wrath of God (see Rev. Chapters 6-10 and 16). Especially useful scriptures regarding the coming cleansing, but with a sense of hope and salvation for the righteous, along with the building of New Jerusalem, the return of the City of Enoch, and finally Christ's return, are found in the following scriptures.

Moses 7:60-66  
JST Matthew  
D&C 112:22-26

Ezekiel chapters 34  
D&C 45:28-75  
D&C 86:1-11

Luke 17:21-37 / JST Luke 17:37-40  
D&C 84:96-102  
D&C 93:1-39

### 3. The Feast of Tabernacles (*Sukkot* / *Tishri* 15-22, also called the *Feast of In-gathering*)

The Feast of Tabernacles began mid-month at full moon five days after the Day of Atonement in the 7<sup>th</sup> month of Tishri. It lasted eight days, from day 15-22. The first day and seventh days of the special "Feast" were holy convocations. The 8<sup>th</sup> day was the lone solemn assembly day of the year, the great feast of the Bridegroom and His Bride. It was the last of the 7 Holy Day celebrations and the most *joyous* "feast" of them all. Some believe this Holy Day is the Lord's birthday, His circumcision taking place on the 8<sup>th</sup> day of this Feast. Tabernacles is instead, the time of His dwelling with us *permanently*, the current Holy Days being a rehearsal for it. The seventh month of Tishri is tied to kings. The Davidic kings of Israel were typically washed and anointed on Rosh Hashanah and then enthroned at Tabernacles, a 22-day sequence coinciding with the Hebrew alphabet of 22 letters (endnote 124). In the "days for years" pattern typical of prophetic scripture, the *seven* years of "Jacob's Trouble" may start with the first blood-moon of the 2014-15 Tetrad, continuing through 2021, the time of the enthronement of the King of kings (day 7 of the ancient temple drama). Following it on the 8<sup>th</sup> or Great Day of the Feast, is the wedding feast of the Bridegroom and His Bride (the Church) on day 22 (our 2022). Thus the sequential numbers of the ancient temple drama may be a type for the 7-day countdown to the return of our Lord, the King of kings.

The same can be said for the 22-letter Hebrew alphabet, thought to be a timeline of the world's existence (endnote 126). Its last letter Tav is represented by the "the scales of justice" and signals "judgment" of the king "at the end." The 22 connecting lines of the Kabbalistic Tree of Life (p. 201) also has ties to this alphabet and timeline.

*The Most Joyous Holy Day* The word *joy* is often associated with the presence of God. This is apparent in two features of this Holy Day, in its connections to; (1) the marriage supper of the Lamb, when the bride (the Church) is united with the Bridegroom (Christ), providing protective care for her; And (2) to Christ as the King of kings. He is the great provider for His people, supplying peace, prosperity, and protection, symbolized in the tabernacle or booth that the Israelites were to dwell in for the first 7 days of this 8-day feast. An earthly leader and representative for Him, the Davidic kings of Israel, were also to provide for the people, leading them in righteousness. The Davidic Servant may be installed prior to our Savior's return in the last days.

As the 7<sup>th</sup>, final holy day, some believe this may have summarized the 7 days of creation and the 7 dispensations of linear time in mortality, via the events tied to the temple drama presentation portrayed in the Psalms – an *enthronement* ceremony. Just after the New Year at Rosh Hashanah, there was the ceremonial cleansing of Israel taking place on the Day of Atonement ten days later. It was most likely at Rosh Hashanah (*New Moon*) that the new king Solomon replaced David, as signaled by his *washing* at the Gihon Spring. In the Book of Mormon, Mosiah replaced King Benjamin (Mosiah 1-6).

Tabernacles was the time new kings were officially installed and accepted by the people – their *acclamation* with a special shout – “long live king Solomon” (1 Kings 1:34). Cleansed and prepared earlier, the king and the people, could then symbolically enter God's presence at the temple to participate in the re-enactment of the pre-mortal council in heaven, the creation, and other later scenes in the temple drama - *all at Tabernacles*. It was a chiasmic return to the Garden of Eden and God's presence for all. These temple events occur after the cleansing, in the Millennium. The people are “tabernacled” with God once again, enjoying His peace, prosperity, and protection. They are covered by His light and love and power. There is then *rest, release, and restoration* – the purpose and meaning of the three Sabbaths (Chap. 3), and the temple's three altars for sin, burnt and peace offerings. This holy day celebration lasted 7 days (spiritual perfection), but ended on a very special and extra 8<sup>th</sup> holy day (the 22<sup>nd</sup>). Like the 8 days of the spring Passover / Feast of Unleavened Bread celebration, its first and seventh days were both holy convocations, the first day simply called “Tabernacles.” The special 8<sup>th</sup> day was not a regular holy convocation but a “solemn assembly, called the “*Eighth day of Assembly*” or “the *Great Day of the Feast*” (John 7:37). Some called it simply “the Great Day.” The special 8<sup>th</sup> day featured unique and impressive sacrifices and rituals, not part of any other Holy Day. There were five times as many animals sacrificed, for example. This was multiplied when temple dedications were held at this same time.

*The King* Tabernacles closed the sacred cycle of the fall harvest season by re-establishing Israel's covenant relationship with God, along with His righteous, just government set up on earth. It featured a new or recommitted earthly representative for Him, the king. In the last days, this is expected to be the Davidic Servant, a king in the royal, patriarchal bloodline of David, the son of Christ, signaled by his Diadem (Isa. 62:3). His special bloodline will help in uniting Joseph and Judah (Ezek. 37 & D&C 113). The kingship portion of the fall harvest season generally, from New Year's Day (Rosh Hashanah) to Tabernacles has been greatly diminished, and thus not understood today. Similar creation and renewal ceremonies at the New Year in other cultures, in connection with kingship, include the Egyptian *Sed* Festival and the Babylonian *Akitu* Festival. The Deuteronomists and other “editors” have taken out much of the early kingship content from the Bible, leaving only traces of it in various Old Testament books. The Psalms, part of the original temple drama and liturgy, provide important keys to re-establish kingship links. In the original order of the Psalms, the entire temple drama was laid out start to finish. According to Baker and Ricks, “It is easy to discover the editorial policy of the post-exilic editors. All one has to do is compare Genesis with the Book of Moses...to see that they systematically removed all references to the gospel, the Atonement, and the priesthood, and they also changed the personality of God.” Where once He was full of loving kindness, He later was characterized as stern and unkind.<sup>17</sup> Margaret Barker has done a good job in helping us understand some of this, so too Hugh Nibley with his concentration on the Egyptian temple drama and its ties to kingship. The English monarchy today has pieces of it. It may be best portrayed, however, in the ancient Egyptian temple drama, a prime reason Nibley spent much of his life studying this ancient culture. Isaiah and the Psalms are two other important places where the kingship drama is played out.

*Start and End of Release* Rosh Hashanah to Tabernacles opened and closed the Sabbatical Year of “release” (Deut. 31:10; 15:2), the time of the *reading of the Law* to the people (Deut. 31), and a potential replacement for the earlier pre-exile enthronement ceremonies. Tvedtnes has shown that Solomon built his impressive temple according the Sabbatical Year cycle, starting it and dedicating it on this important release cycle, a clear sign of the Master and His mission to release mankind from the heaviness of sin and death. He stated that Tabernacles, “included a renewal of kingship and, the reading of the ‘passage of the king’ from Deuteronomy 17:14-20...It was during this festival complex that the sabbatical year was proclaimed every 7th year and the jubilee year was proclaimed every 50th year, following 7 sabbatical years.”<sup>18</sup> This appears to have been the time Christ rose in the synagogue in His hometown of Nazareth to read the Isaiah scroll (Isa. 61:1-3). This was an announcement of who He was – the Anointed One – the Messiah. It was the year He began His important

3.5-year mission of “*release*” (27 AD). It is an important and beautiful statement of the purpose of His life, done in “*the acceptable year of the Lord,*” a Sabbatical Year, the year of release *and* liberty for the captives in Israel and throughout the world thereafter. His statement, a Messianic prophecy by Isaiah of Him is worth repeating here one last time. It is filled with the joy and hope of Tabernacles and Christ’s mission, directed mostly towards those He came to succor.

“*The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified*” (Isa. 61:1-3).

Because this unique Holy Day was tied to the Lord’s protective care and His covering in the Atonement, it also had symbolism dealing with Israel’s dwelling in *booths* or *tents*, something they did during their 40-year wilderness journey. These “booths” were required to have an opening in them to see the stars at night (Num. 24:17; Mat. 2:2), clear evidence of the Great Creator God who was watching over them. It will be on the first day of Tabernacles on Sept. 28<sup>th</sup> of 2015 that many in Jerusalem will view a very significant total lunar eclipse, a blood-red super-moon eclipse, and perhaps through thousands of booths on the hills of the Holy City.

It was at this time anciently in the wilderness journey that the Lord’s people were accompanied by the protective power of the Shekinah, the pillar of fire [light] by night and the glorious cloud [providing shade] by day; symbols of *the Lord’s protective presence in their midst* (Ex. 13:21). According to Rabbinic tradition, the children of Israel were, “surrounded...with the Clouds of Glory,” providing protection and a witness for them, covering them like a “canopy” or “pavilion.” As they wandered in the wilderness, God provided Israel with shelter, food and water. He stated, “that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God” (Lev. 23:43).

*New World Tabernacles*        The entire story of King Benjamin in the Book of Mormon is a beautiful recreation of this Feast and its purposes at this same time of year in the New World. It was the time Mosiah was installed as the new king. Thus many of the signs and witnesses of this book are about a new leader, in connection with the one he represents – the King of kings Jesus Christ who oversees it all. Few discern these signs of the times and their connection to the rising or awakening of a new king as the Lord’s representative on earth, a future one perhaps in His own bloodline.

Modern Jews celebrate the Feast of Tabernacles by living in *booths* for 7 days, keeping out the harsh desert sun of the Middle East. Some are made from the boughs of trees. A second witness for this is found in those surrounding and facing the temple in the story of King Benjamin and his people in Mosiah 2 in the western hemisphere. This righteous king desired to bring his people into the Lord’s presence, a type of sealing. They were “born again,” a phrase that remains little understood today. In order to listen to the king’s words, and thus be able to enter into covenants with the Lord at his hands, there were positioned in *tents* closely around the temple, where they could hear the king on his high watchtower. Their tents, opened towards the king, helping keep out rain and sun. Note the king’s last words after bringing the people willingly under covenant to God, an act that lead to their literal renewal in Christ.

“Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen” (Mosiah 5:15).

*Bridal Chamber*        The booths of the Feast of Tabernacles have wedding chamber symbolism in addition to their protection ties. The wedding chamber is the place where the Bride (the Church) and the Bridegroom (Christ) are united.<sup>19</sup> Thus, this important holy day is symbolic of marriage – bringing together God and his church (believers) in the last days - to once again provide for them; physically - in food, water, and shelter (protection), and spiritually in the covering He provides in the blood Atonement (His body was covered in blood). This particular “marriage” will be during the final “in-gathering” of all nations just prior to and in the Millennium, after the great tribulations of the last days, when the Lord first “comes quickly” (in judgment – the Day of Atonement). After this (perhaps 5 years, in the “days for years” pattern of scripture) there is peace and joy on the 7<sup>th</sup> and 8<sup>th</sup> days of this feast in a joyous reunion with our God, Jesus Christ - in His return. Thus it is also known as the Feast of In-Gathering as well as the Feast of Booths (Ex. 23:16; Lev. 23:34-36, 39-44).

Edersheim states, “The harvest thanksgiving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel’s mission should be *completed, and all nations gathered safely unto the Lord.*”<sup>20</sup> The teaching of King Benjamin in Mosiah and those of the Savior in 3<sup>rd</sup> Nephi, both at the temple in the New World, is part of the temple drama and liturgy (with coronation) still



present in the Bible; a sequential pattern inherent in the Feast of Tabernacles. Although now out of order, this sequence, though somewhat hidden, is laid out in the book of Psalms. It is tied to the enthronement of the earthly king and the return of the heavenly King. This is celebrated on the “Eighth” or “Great Day of the Feast” - of Tabernacles.

*The Great Day* One of the most important parts of the eight days of this particular “Feast” was the king’s enthronement on the 7<sup>th</sup> day (a sealing), the pinnacle of the temple drama, occurring three weeks or 21 days after New Year’s Day on *Rosh Hashanah*. Some suggest that at the high point of Israel’s monarchy, the king was washed and anointed as such twenty days earlier near the Gihon spring in Jerusalem (as Solomon was), when trumpets were blown on Rosh Hashanah, and that later, at Tabernacles, he was fully enthroned, with acclamation by the people thereafter. The enthronement or kingship portion of the temple drama was repeated yearly as part of a *renewal* pattern for the king and his righteous, just government, along with his duty to care for the people. It was also a renewal of the land and all of creation – a central early portion of the temple drama. This occurred for the 400 years between the reign of David and Solomon, to the destruction of the Jerusalem temple at the time of Zedekiah (when Lehi left Jerusalem).<sup>21</sup>

Maintaining righteousness while having such power was a major problem for Israel’s kings, however, leading to the rejection of the monarchy (and the patriarchal order in it) by Jewish leaders later on, and most traces of it in scripture. It was replaced with “the Law” (especially in Deuteronomy), the lesser law given Moses when the people rejected the higher priesthood and the invitation to come into God’s presence on Sinai – the very purpose of the higher priesthood (see JST Ex. 34:1-2; D&C 84:19-27). Corruption thereafter led to greater strictness and exactness in this outward law until the people were controlled to the extent, that even the number of steps they could take on the Sabbath – a “Sabbath day’s journey” – was proscribed by the law of the Rabbi’s. This became the 2000 cubit distance one could go on the Sabbath – about 2000 steps. Beyond this outer boundary of the “camp of Israel” was where Christ was crucified at the time of the corrupt temple named after Herod. Hugh Nibley addressed such focus on the outer nature of law rather than the heart or spirit of it, calling it “zeal [for the law] without knowledge” [of God – literally coming into His presence – a perfect knowledge of Him]. We are much like this today, focusing on the letter of law rather than its purpose, to bring us to Christ through love, to He who gave the law.

*The 7<sup>th</sup> and 8<sup>th</sup> Day Ceremonies* Becoming one with God is the whole purpose of Christ’s Atonement. The three altars addressed in this book signal our own path of progression as a king and priest, queen or priestess to God. It is possible as we follow “the way” of the Master, Jesus Christ, from the eastern-most altar to the western-most altar of the Jerusalem temple. There is first personal sacrifice and the *purification* tied to it – represented by the *Atonement of the king* at altar 1 (a *sin* offering, where Christ was crucified, farthest east). Then there is *justification* in ascending into God’s presence – represented by the *Ascension of the king* (like the rising smoke of altar 2, the place of *burnt offerings* on the Altar of Burnt Offering at the temple). And then there is finally *At-one-ment with the King* at altar 3 (just before the temple veil), where peace offerings were made by the king who raises up clean hands, exposing a pure heart. (See Facsimiles 1-3.)

*Enthronement of the King* The king’s enthronement thereafter is mirrored on earth in the experience of king Solomon. As part of His ascension and renewal, he received a new name as an adopted *Son* of God (Psalm 2). Later he would stand before the temple veil (Psalm 21), eventually entering the Holy of Holies to sit upon the Chariot Throne of the Lord beneath the outstretched wings of the two great cherubim of the Temple’s Holy of Holies (Psalm 91). David, Solomon and others in the royal Davidic bloodline were earthly kings given the charge to lead the people in righteousness. Their authority to *rule* (priesthood) and *reign* (kingship) on behalf of the Lord came because; (1) they were “sons of god” possessing His priesthood, and (2) because of they also possessed the royal, patriarchal bloodline. Both were represented in three sacred relics inside the Ark of the Covenant (a footstool, symbol of the King’s earthly rule). It rested before the great throne (symbol of heaven).<sup>22</sup> Inside it were; (1) the Ten Commandments (5 on each of the 2 stone tablets), tied to *king’s* rule with just *law*; (2) The *Rod of Aaron*, tied to *priesthood* power, and (3) The golden Pot of Manna, tied to caring for the people (the Great “feast” at Tabernacles). Swords became part of kingship rituals too, signifying the king’s role to protect his people. The people then provided acclamation for their king, signifying their acceptance and support of him as God’s representative on earth. This was signaled by the Hosanna shout. Last, the King gave instruction to the people, a summary of the Law – God’s law in His Everlasting Covenant with man, the reconciliation part of it fulfilled in the Atonement of Christ. This is comparable to the last words given by King Benjamin in the Book of Mormon in Mosiah 1-5, carried out at the Feast of Tabernacles (his son Mosiah (named after Benjamin’s father) was made the new king at this time). We see it when Christ recited the Be-attitudes in the New Testament and later in the New World in 3<sup>rd</sup> Nephi. Below is a summary sequence of the ancient temple drama as given at the Feast of Tabernacles.

**Summary Sequence of the Ancient Temple Drama as part of The Feast of Tabernacles**  
*Representative of the 7 days of creation and linear time of mortality & the exaltation of man;*  
*Also corresponding to the final 7 years of Jacob's Trouble*

Pre-mortality / Council in heaven (Gods, Sons of God) / God provides a plan with instructions / He blesses and foreordains members of the Council and others for their missions. They are "sent ones," the "Great and Noble." *A possible timeline is:*

1. Physical creation of the earth. Adam & Eve in the Eden. All people are represented by them. They are expelled from Eden and begin their own journey of progression
2. Mortality and testing begins (history of Israel reviewed)
3. Initiates are given priesthood (Abrahamic Covenant). One is anointed to become king, custodian of the law.
4. The king receives a near impossible mission (a type for the life of the Savior, the Davidic Servant, and the Great & Noble).
5. The death or great trial of the king (the Atonement)
6. The king battles darkness in the world of the dead (the underworld of many cultures, or the latter Egyptian Duat). The king is saved by God (Christ is resurrected after three days and nights, defeating the twin monsters of death & hell (leviathan and the behemoth?). He declares liberty to the captives - the dead without the Gospel (see D&C 138).
7. Procession with the Ark around Jerusalem (the Ark symbolized the presence of God). It is taken inside the temple (Holy of Holies). Earlier, typically at Rosh Hashanah, the king was washed and anointed. He now sits on the throne as a Son of God, his feet firmly established in his rule by their placement upon the relics of kingship in the Ark. He then gives a lecture to the people, a summary of the law as part of his new divine government. This occurs on the seventh day of the Feast of Tabernacles (day 21)
8. There is then sacrificing and joyous feasting on the last, eighth, Great Day of the Feast (day 22). It is a fulfillment of the Everlasting Covenant between God and His people. This is patterned after the millennial reign of THE Davidic King Jesus Christ. When He rules and reigns, the fruit of the Tree of Life will be miraculously given all. This includes light, living water, food, protection, and treasures of knowledge, etc. Thereafter at each Feast of Tabernacles all is renewed, including the temple, which is re-dedicated, the Eternal Covenant between God, the king and his people (a nation of kings and priests), and all creation. This renewal keeps darkness and chaos at bay as long as the ordinances are carried out repeatedly in purity. The eighth day of the feast is representative of the Sabbath day in creation. It is the first day of the next week, a Sabbath signaling renewal. Christ supplied bread and wine miraculously on this day in 3rd Nephi 20.

*Millennial Pilgrimage* Travel to worship Christ in the Millennium will occur as part of the future Feast of Tabernacles celebration (Zech. 14:16). To be one with God is to be "at peace" with him. This was signaled by the great communal feast following the king's enthronement on the 8<sup>th</sup> or *Great Day* of the Feast. This was the day Solomon dedicated the temple. It was a special day of invitation and invocation of the Lord's presence through worship, prayer, praise (music and singing), with fragrant oils and holy incense with smoke (veil to hide the Lord's presence). All five human senses and more were employed for the solemn assembly at the temple.

*The Past* Many unique and important rituals separate the Feast of Tabernacles from all others.<sup>23</sup> A total of 70 bulls were sacrificed during the 7 regular days of this Feast, for example. This is 5 *times* the number slain at Passover. The number 70 appears symbolic of the gentiles, which will come from many foreign nations to worship the king in the Millennium, as part of the final in-gathering of all nations and people (Zech. 14:16).<sup>24</sup> (This includes general missionary work, and the gathering of the most elect Saints to the City of Zion.) By the end of the 8<sup>th</sup> day, the sacrifices jumped to 71 bulls 105 lambs, 15 rams and 8 goats as well as extensive peace offerings. Dedication of a temple at this same time brought the numbers up even higher. According to 2 Chronicles 7:5, 22,000 oxen were offered as a sacrifice by King Solomon at this time, along with 120,000 sheep, suggesting association to the 22<sup>nd</sup> day of the month (the end and judgment) and to governance (12) and priesthood order. It was also at this last Feast that the priests circumambulated the temple altar one time on each of its first six days. On the 7<sup>th</sup> day they did so 7 times, singing, "O then, now work salvation, Jehovah! O Jehovah, give prosperity" (Psalms 118:25). It should be remembered that portions of Psalm 118 were sung by Christ and His disciples at the Last Supper, and by priests at the temple when Christ was nailed to the crossbeam at 9 am (the morning lamb sacrifice) and at 3 pm when He died (evening sacrifice). This draws attention to the walls of Jericho that fell anciently opening the way for the covenant people to go in and possess the land. When Joshua first led the children of Israel into the Promised Land, the wicked city of Jericho was destroyed in ritual fashion by 7 priest-trumpeters, who first circled the city one time on each of six consecutive days, and then did so 7 times on the 7<sup>th</sup> day before blowing their trumpets (Joshua 6).

According to Edersheim, the blowing of trumpets at the Feast of Tabernacles also helped to break "down the walls of heathenism before Jehovah," thus allowing his people to possess the land of Israel.<sup>25</sup> Both rituals potentially symbolize breaking down the barriers that separate man from God. Reconciliation through the Atonement was symbolized in the

rending of the temple veil at the Savior's death. The trumpet blowing appears to be a joyous symbol for the righteous, or of destruction awaiting the wicked at the start of the 7<sup>th</sup> thousand years of the new King's reign.

**Light and Water** Both light and water (male and female creation symbols) had special significance on *the Eighth day* of this festival, pointing to the Savior as the *light* and the *life* of the world. Priests used gold pitchers to bring *water* from the pool of Siloam to the temple, pouring it out at the base of the altar (along with *red wine*; both as drink offerings [and sometimes *oil*]) to signify Israel's thankfulness for the rain that watered the harvest. More importantly, this special ceremony symbolized the outpouring of the Holy Spirit (John 7:39), and the living water that God freely offered his people anciently; something he will do again freely in person in the Millennium (in the Age of Aquarius—the Water Bearer). Note that water, blood (red wine), and the Spirit (oil) are three witnesses on earth, representing the three witnesses in heaven (the Father, Son and Holy Ghost). Light (knowledge and power) will also be poured out upon believers in the last days, as it was upon the Saints in the meridian of time. The sacred Hosanna shout was also given on the eighth day of this feast, when the people emerged from their booths (“Hosanna” in Hebrew means “O save us”). The dedication of Solomon's Temple fully consecrated to the Lord, ending this sacred, solemn assembly day.

**The Present** In the meridian of time it was also on the eighth day of the Feast, after the Priests poured water on an altar at Herod's Temple, that Christ stated that he was both the *life* (living water) and the *light* of the world. John states, “Jesus stood [calling attention to His message] and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me...out of his belly shall flow rivers of living water” (John 7:37-38). Herod's Temple was also greatly illuminated at Tabernacles by four huge candelabra, making the temple a light on the hill, illuminating every court in Jerusalem. It was also on this special eighth day that Christ, after healing a blind man, stated, “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12). These and other rites, including the enthronement rites and the unique sacrifices, all pointed to the sacred character of this last holy day.

Christ's mission in Jerusalem fulfilled the impossible battle with dark forces, including His rejection in the Holy Land, His overcoming of our sin in Gethsemane, His own death on the cross, and the final conquering of hell (Satan and darkness). After His resurrection, He then provided deliverance for the captives who were dead (D&C 138). Following three days in the underworld, He came to the Temple at Bountiful in the New World, where He was enthroned as King on this continent. Twenty-five hundred blessed souls saw Him on this throne in the rededicated temple. They worshipped at His feet there.

**The Future** The Feast of Tabernacles occurs five days after the Day of Atonement, the *sealing* of the judgment occurring on *Rosh Hashanah* on Tishri 1. Judgment may be pronounced on America from 2015-2017. In the days for years scripture pattern, our joyous reunion with Christ could occur five years later in 2022. This may be after the seven years of Jacob's Trouble starting in 2015 and potential economic collapse then, leading to invasion by foreign powers thereafter, with rescue by the Lord's sent deliver. His deliverance could occur on or after Rosh Hashanah of 2017, the 3.5-year point from Passover in 2014. The number 3.5 is tied to “the limitation of Satan's power.” Thereafter, cleansing continues until the King of kings returns. Using the ancient temple drama once presented at the Feast of Tabernacles, He may be enthroned in 2021, when a great feast ensues with the Bridegroom and Bride in 2022. This sequence extends from day 15 to 22 of the 7th month of Tishri. The Hebrew alphabet (thought to be a time-line for mortality) ends on day 22. The last letter of this alphabet, Tav, has ties to “*judgment at the end*” (endnote 124). Even the Kabbalistic Tree of Life has 22 connecting lines tied to the Hebrew Alphabet (see illustration, p. 201).

From this return point onward, the Lord will provide more than just *shelter* (protection, food, and water—primary themes of the Feast of *Tabernacles*). Instead, our Savior, Redeemer and King will serve as the very source or fountain of *living water* in the 7th Millennium. The *water* symbolism of this Feast is reinforced with the Water Bearer sign (Aquarius) we enter into at this same time. The constellation Aquarius will rest behind the rising sun eastward each morning in the Millennium, signaling the Age of Aquarius – the water bearer Jesus Christ. He will then rule and reign for a thousand years of peace and justice within a divine theocratic government. We learn from Zechariah that pilgrims will travel from around the world to worship Him. He states, “Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles” (Zech. 14:16). Those who don't honor Him in this fashion will receive no rain – His living water. The Feast of Tabernacles is centered on having our millennial great King tabernacled with us. This festival season is also about transition to a new king under His direction, His son in the Patriarchal Order.<sup>26</sup> The succession of god-kings and those destined to become such is the underlying story of the ancient Egyptian temple drama and the book of Isaiah. They are tied to the principle of eternal progression. That message is that we are the offspring of God with great potential. God has told us that His great work and glory is to bring about the immortality and eternal life of each of us. He provided a Savior in Jesus Christ for this very purpose. We must look to Him for continued progression on our individual journeys. Though the year of the Lord's return is elusive, the following patterns may apply.

## End Notes

<sup>1</sup> See Edward Chumney, *The Seven Festivals of the Messiah*, Treasure House, pp. 104-105.

<sup>2</sup> *Determining the New Moon* The alternate San Hedrin location atop the Mount of Olives (the highest mountain in the Jerusalem area) was at Bethphage. It was the place were knowledgeable priest-astronomers determined, via careful observation, the important New Moon to start the New Year and each month correctly. Since it was difficult to discern the very first day of the New Moon (a non-visible conjunctive alignment of the sun, moon and earth), Rosh Hashanah later became a two-day observance. Because it was outside the “camp of Israel” the clean and unclean could interface at the place for viewing the heavens, the secondary setting for the Sanhedrin atop Bethphage. The main court for the San Hedrin was at the Temple, at the Court of the Hewn Stones. Only the “clean” were allowed there, however. Christ started His triumphal entry into the Holy City from this area.

<sup>3</sup> *7th Month of September* The original 7<sup>th</sup> month on the Julian calendar was September. The Roman emperor Augustus wanted August named after him, pushing September to become the 9<sup>th</sup> month.

<sup>4</sup> *Covenant Fathers* Enoch and Abraham received these same covenants. Both were shown events of the future pertaining to their posterity and the world. In both cases their great love and concern for them led God to make covenants with both men for the sake of their descendants. He told Nephi, “I will show unto them that fight against my word...that I am God, and that I covenanted with Abraham that I would remember his seed forever” (2 Nephi 29:14; see also Moses 7:48-67).

<sup>5</sup> See Lenet Hadley Read, *The Lord’s Holy Days*, Granite Publishing, p. 35.

<sup>6</sup> In Hebrew *Teshuvah* means “to return [to the Lord] or repent.” Psalm 27 was read each of the 40 days of this 40-day purification period. See Edward Chumney, *The Seven Festivals of the Messiah*, Treasure House, pps. 103 and 137.

#/Gematria	Hebrew Letter	Meaning/Graphic	#/Gematria	Hebrew Letter	Meaning/Graphic
1	<b>Aleph</b> A	<b>God</b>	12 (30)	Lamed L	Justice / Governance
2	Beth B	Mother [house, creation]	13 (40)	<b>Mem</b> M	<b>Messiah</b>
3	Gimal G	Cycle	14 (50)	Nun N	Angel / new governance
4	Daleth D	Mortality	15 (60)	Samekh S	Resurrection
5	<b>Hei</b> H	<b>Life / Covenant</b>	16 (70)	Ayin -	Deliverance [gentiles]
6	Vav O	Nail [structure]	17 (80)	Peh P	Voice
7	Zayin Z	Time [spiritual perfection]	18 (90)	Tzadhe Ts	Devotion
8	<b>Cheth</b> CH	<b>Gate</b> [renewal] - <i>life</i>	19 (100)	Koph K, Q	Mercy
9	<b>Tet</b> T	<b>Serpent</b> (judgment & creation)	20 (200)	Resh R	Scythe
10	Yod Y	Spirit [complete]	21 (300)	Shin S, Sh	Womb
11 (20)	Kaph K	Palm	22 (400)	<b>Tav</b> T, Th	<b>Judgment</b> [at the end] - <i>Sealing</i>

*Anciently there were no written numbers in Hebrew. Letters were assigned numerical values. Thus A was 1, B was 2 and so on - every letter carrying numerical and symbolic value. Numbers in scripture and sacred architecture have symbolic meaning beyond simple computation. The chart represents the author’s condensed number and letter symbolism tied to Joe Sampson’s research on Joseph Smith’s Egyptian Alphabet and Grammar. Much of it was created by W. W. Phelps and Joseph Smith as an aid in decoding the Book of Joseph, part of early translation work for the Book of Abraham.*

<sup>7</sup> *22 & the Hebrew Alphabet* Many believe the sequence from letter 1 to letter 22 of the Hebrew alphabet (above) expresses a complete history of the earth in regard to *time*. Note especially day 15 to day 22, potentially the last seven years of the 6th Seal, coinciding with the time of “Jacob’s Trouble,” and the final seven days of the Feast of Tabernacles temple drama prior to the Great and final feast between the Bridegroom and the Bride. The King was enthroned on the last regular day of the feast, the 7<sup>th</sup> day. On the eighth day of this “feast” (new beginning), also called the Great Day, a joyous feast was held, the wedding feast of the Bridegroom Christ and His Bride, the “church.” All have been invited to it (see endnote 166).

The first letter *aleph* in this alphabet (next page, Gematria 1) points to God as the origin of creation; the 13<sup>th</sup> and middle letter *mem* (Gematria 40) is representative of the wise *owl* (representing “Messiah” in the meridian of time); and the 22<sup>nd</sup> letter *tav* (Gematria 400) is representative of *scales* – of “justice” in Christ’s return in final judgment at the end of time. According to Sampson, the number 22 appears to have connection to the *final judgment* and end times, since *Tav* (the last letter of the modified Hebrew alphabet) is the 22<sup>nd</sup> letter (400 in Gematria / 400 years [judgment] was the time the Children of Israel were held captive in Egypt, and the time between Christ’s personal visit in 3 Nephi and their eventual destruction as a people.) According to Sampson, “By shape, Tav in its earliest form is the cross and is considered as the sign, mark or token. In the Book of Ezekiel the angels of heaven in judgment, fly through the streets of Jerusalem and mark the righteous with the cross [or Tau mark] on the forehead. These will be spared from destruction...It is the token that they have passed their judgment and are not found...wanting. It is also an ideographic motif of the scales of justice and mercy, symbolized

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by its cross design, implying division.” Remember that the cross of Christ may have been a T shape (chap. 7), not a traditional Roman cross, with center post extending upward. See Joe Sampson, *Written by the Finger of God*, Wellspring Publishing.

*The Number 22 & Judgment at the End* The 22-letter Hebrew alphabet chart has ties to *judgment* in connection with the number 22. The number 22 in scripture is repeatedly tied to *judgment*, at the *end*. We are in the end times, the dispensation of fullness of times, when the Lord will return in judgment. The Lord comes “quickly” in judgment. It does not mean He is coming soon. Isaiah, John the Revelator and Daniel (along with Jeremiah and other prophets) addressed the latter-days and the coming judgment in their prophecies. Note the ties to the number 22 hereafter:

1. Both Jeroboam and Ahab were wicked Kings in Israel, both ruling for 22 years. Both kings were visited with extreme judgment in their 22nd year. Jeroboam, for example, reigned for 22 years after Solomon's death. The Prophet Ahijah prophesied that because of Jeroboam's great sin in turning Israel away from God, his son was going to die, and that God was going to bring great troubles upon his house, destroying every male in his family, including slaves. Ahijah prophesied that dogs would eat every member of his family that died in the city, and birds would eat those that died in the country. The son did die, the rest of the prophecy fulfilled when Baasha later killed every male member of Jeroboam's family (see [www.heavenawaits.com/biblestudies/kingsisrael.html](http://www.heavenawaits.com/biblestudies/kingsisrael.html)).

2. Israel waged two major battles against Syria. David's armies killed 22,000 Syrians from Damascus in 2 Samuel 8:5-8. See also 1 Chronicles 18:5-8.

3. In Numbers 3:39 a total of 22,000 Levites were numbered to serve in the Priestly work of the Tabernacle. The Levites were responsible for all animal sacrifice at the temple, carried out at the Altar of Sacrifice, just east or “at the gate” or entrance to the temple – the place of *judgment* anciently (Ex. 32:26; Psalm 24; Heb. 13:12; 2 Ne. 33:9).

4. A total of 22,000 oxen were sacrificed at the Feast of Tabernacles dedication of Solomon's Temple in 7 Chron. 7:5. Sacrifice is made for atonement of sin. Israel was being reconciled to God, the Great Judge.

5. Solomon was washed and anointed king at Rosh Hashanah (civil New Year's Day, Tishri 1) and then enthroned at Tabernacles the 21<sup>st</sup> day the same 7<sup>th</sup> sacred month. This was also day 7 of the Feast of Tabernacles, the same day the Ark was returned to the Holy of Holies of the temple. The king was the judge over his people, providing them a feast on day 22, the last or 8<sup>th</sup> day of the Feast the “Great Day” of the Feast of Tabernacles.

6. The Angel Moroni came to Joseph Smith on September 22<sup>nd</sup> of 1823, doing so again on the fall equinox every year thereafter for 7 consecutive years (see endnote 133). This is Rosh Hashanah, or “head of the year,” the civil New Year's Day (also called the “day of judgment,” one of 8 names for this special day, page 166), also tied to repentance, as judgment occurred on the Day of Atonement [there were 40 days of repentance prior to the Day of Atonement; 30 days prior to the Trumpets and a 10-day countdown after it to the Day of Atonement]. Five days later was the joyous Feast of Tabernacles, the enthronement of the king and the renewal of his kingship thereafter at the civil New Year. The trumpeting of Moroni atop LDS temples signals all to repent prior to the Lord's return in judgment.

7. It was exactly 22 days from the start of the War with Iraq, on March 19, 2003, to the pulling down of the statue of Saddam Hussein on April 9, 2003.

8. The number 22 is connected to the Gematria of 400; both tied to Judgment. There were some 400 years of captivity for Israel in Egypt, and 400 years from the time of Christ's visit to this land in 3 Nephi, to the entire destruction of the Nephite civilization.

9. On September 11<sup>th</sup> of 2001 the Twin Towers of U.S. capitalism were destroyed. Many believe our own corrupt government orchestrated this destruction, blaming it on Middle East Islamic terrorists so that a war could be waged against Saddam Hussein and others for the purpose of corporate making money, and so the government could enact laws taking away more of our liberty in trade for supposed “security” from terrorism. Many modern wars have been fought for similar purposes, enriching the pockets of world bankers and corporations, and bringing people under more bondage (debt and loss of personal freedoms). One month after this tragedy on October 11, 2001, President Bush released the photographs of the 22 “Most Wanted Terrorists,” and in his speech he stated, “...these 22 terrorists hide in the darkness, but we are exposing them with the “light of justice.”

10. The City Creek Center (huge shopping mall) in Salt Lake City (directly across from Temple Square) was built by the LDS church and dedicated on 3/22 of 2012, three and one-half years prior to the partial solar eclipse of Rosh Hashanah of 2015, followed by the last of the four blood-moons on Tabernacles. The number 3.5 (half 7) has ties to “limitation of the powers of Satan” in the books of Revelation and Daniel. *Note* that it is *exactly 3 years* to a total solar eclipse or **black sun** on the *spring equinox* of 2015 (March 20). This is *the sacred New Year, New Moon, and the chiastic center of the last Sabbatical Year, the "year of release" - the end of which is tied to judgment*. This equinox eclipse date brings together 5 things (5 is a covenant number).

11. In Revelation 8:1 and D&C 88:95 we read of “the half hour of silence” following the judgments and the fall of Babylon, prior to the Lord's return – “and immediately after shall the curtain of heaven be unfolded...and the face of the Lord shall be unveiled.” If a day is a 1000 years to the Lord, then one half hour is about 21-22 years (1/48<sup>th</sup> of a “day”). This is the period of great judgments for some 22 years, the second wave of the seven Angels in Revelation where the earth is totally cleansed.

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12. Numbers have corresponding colors, shapes, etc. The shape for 1 is the circle, 3 the triangle, 4 the square, 8 the octagon, etc. The shape for 22 is T for Tav in the Hebrew alphabet - and the ancient Tau mark – a sealing sign placed on the forehead of the righteous, that they might not be destroyed by the Angel of the Lord when he comes in judgment (Ezek. 9:4). Christ, the merciful and just judge was crucified on a T-shaped “tree” for our release in the Atonement.

13. The 8<sup>th</sup> or Great Day of the Feast of Tabernacles started at full moon on the 15<sup>th</sup> of Tishri, and ended on the 22<sup>nd</sup>. The last Tetrad of this century is marked by a super-moon, seen clearly over Jerusalem on Tabernacles of 2015. It appears to mark the beginning of a seven-year countdown to Christ’s return, the seven years of “Jacob’s Trouble.” The eighth or Great Day of the Feast of Tabernacles occurred on day 22 - 2022. This special Holy Day featured the ancient temple drama in Israel and was centered on the enthronement of the Davidic kings. Our Savior may return at this time and be enthroned as the King of kings. A great feast then held the next day, the wedding feast of the Bridegroom and His Bride.

For other number symbolism, see endnote 185.

<sup>8</sup> *Stock Market Trouble* September 22<sup>nd</sup> of 2008 (Rosh Hashanah and the Sabbatical Year of “release”) to early October of this same year marked a time of financial crisis on Wall Street in America. This date was close to the 7-year anniversary of the terrorist attack of 9/11 and of Pres. Hinckley’s reference to Joseph’s dream of 7 years of plenty followed by 7 years of famine a few weeks later at General Conference of 2001 (endnote 118). It was at this same time that Pres. Hinckley stated that Joel’s prophecy (Joel 2:28-32) was fulfilled. Difficult times appear to lie ahead, times appearing to be both great and dreadful. The author’s research for a book on the heavenly calendar and the Holy Days at the end of 2007 indicated that Rosh Hashanah in 2008 would be ominous, and it was. The author’s retirement account lost a significant percentage of its value in the first four months of 2009. Tens of thousands of jobs were lost across America thereafter as a result of dishonesty, corruption, debt and other problems. Though some things are better, the nation’s debt is worse, near 18 trillion dollars in debt as of spring of 2014. Most experts predict a major crash is on our horizon.

<sup>9</sup> See Edward Chumney, *The Seven Festivals of the Messiah*, Treasure House, p. 105.

*Egyptian Kingship Renewal* According to Tvedtnes, “Egyptian kingship was also renewed at the annual Sed festival, when the Egyptian king impersonated Osiris and reenacted the death and resurrection of the god. The festival was usually scheduled for the first day of the first month of the “season of coming forth,” i.e., the first of Tybi, which is the date on which the kings were coronated.” See John A. Tvedtnes, *The Political Aims of Religious Festivals in the Ancient Near East*, p. 4.

<sup>10</sup> *Moroni’s Visits over Seven Consecutive Years* Since the angel Moroni’s first visit to Joseph Smith in evening and morning hours of Sept. 21-22 of 1823, extensive missionary effort in the LDS church has gone forth worldwide “as with the sound of a trumpet.” Moroni’s purpose was to prepare the young Prophet to restore Christ’s gospel to the earth through the translation of the Book of Mormon from an ancient record from the past preserving the gospel message, a second witness for Christ with the Bible. On his first visit to Joseph in 1823 (all after sundown, now the 22<sup>nd</sup>), the angel Moroni delivered the same verbal message three times in the early morning hours (tied to coming *judgment*, and last-days deliverance, JSH 1:36-41). The first scripture in Malachi was about coming *judgment* in the last-days, the second was Isaiah 11, “the rod” coming forth from “the stem of Jesse” (Christ, verses 1 & 10), revealing the bloodline of the Davidic Servant through Christ (see also D&C 113). *Judgment* is coming, but God will also provide *mercy* in a deliverer once again prior to His return.

A fourth visit in 1823 occurred later the same morning as Joseph Smith tried to cross the fence after some work with his father. A fifth visit occurred later in the afternoon at the Hill Cumorah (technically the same day, the 22<sup>nd</sup>). There he repeated again the same message, adding warnings of impending *judgment* preceding the Second Coming of the Savior, along with other cautions. These collective scriptures given Joseph Smith are very insightful (see Joseph Smith History 1:36-41). Over the next three years (four years in a row) Moroni instructed the young seer at the same symbolic point in time—*Rosh Hashanah*—providing more for Joseph Smith’s important mission. He finally delivered the plates that would commence the Restoration on Rosh Hashanah of 1827 (the fourth year). Emma went with him by command to the Hill Cumorah (their first child was born *nine* months later). Moroni would come again on this same date for three more years (seven total).

Because of the later loss of the 116 pages of the translated manuscript of the Book of Mormon to that point in time (the Book of Lehi, D&C 10) by Martin Harris, the gold plates and the Urim and Thummim were taken from Joseph Smith. Moroni promised that they would be returned (after repentance). This happened on Rosh Hashanah of 1828. Joseph Smith, wrote, “I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days” (JS-H 1:54). Joseph then returned all sacred implements to Moroni in 1829, making a total of **seven consecutive visits on Rosh Hashanah** - judgment day (1823, 1824, 1825, 1826, 1827, 1828 & 1829). Note also that the important revelation on the Oath and Covenant of the Priesthood was also given on Rosh Hashanah in 1832 (see the heading for D&C section 84). Joseph Smith had a second patriarchal blessing from Oliver

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Cowdery on Sept. 22 of 1835. The first was from his father. See also endnotes 19 and 124 for *number 22* in connection with *judgment*.

<sup>11</sup> *Long & Loud Trumpet Blast* Most of the angels in John's book of Revelation give only a short blast on their trump, but one of the final blasts will be both "*loud and long*," which is the blast at the *resurrection* of the just preceding the Second Coming of Christ (D&C 29:13; 43:18; 88:94). The phrase "*loud and long*" is also used in calling the world to repentance; "lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming" (D&C 34:6; see also D&C 124:75).

One of the Lord's first visits to the earth may be a more private or "hidden" one at Adam-ondi-Ahman (D&C 107:53-57). Some believe this may be the day when His "Elias" rises up into his mission, and where this servant may be *crowned king*, receiving authority in keys from "the Ancient of Days" to begin his last-days special mission more publically (see D&C 77:9 & 14). The word *HaMelech* is Hebrew for "*the Coronation of the Messiah*." He may thus be "messiah the prince" – the Davidic Servant, a "mighty and strong one" who comes before the King of kings, Jesus Christ, as His "Elias." This day may usher in fulfillment of some of the prophecies in Daniel 7.

<sup>12</sup> *Removing the Stain of Blood* Latter-day Saints believe that when priesthood holders magnify their callings with humility and love (like the Savior) they remove the stain of blood and sin from them as ministering servants of the Master. Those who receive the fullness of the priesthood and its power are pronounced clean (from the blood and sin of their generation) and are sealed up to eternal life. Jacob stated, "We did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments" (Jacob 1:19). Jacob, Nephi, Lehi, and Alma, along with others in the Book of Mormon, received these fuller blessings. Alma was so diligent in seeking the salvation of his people that the Lord sealed him up to eternal life, saying, "Thou art my servant; and I covenant with thee that thou shalt have eternal life" (Mosiah 26:20; see also Jacob 4:6; 2 Nephi 1:5; 11:3).

<sup>13</sup> For more on the red heifer sacrifice and Christ in the Garden of Gethsemane as the tenth red heifer sacrifice, see *The Original Setting for the Temple and the Atonement*, by the author, Digital Legend Press.

<sup>14</sup> *Ten Plagues or Woes* The ten plagues of Egypt may be a type and shadow of similar events to occur in America in the last days, where spiritual Egypt and Babylon (the idolatrous or wicked in this covenant land) are destroyed, and where Zion (*righteous* believers) are preserved in places of refuge. Note the ten-step decline below in connection with the ten plagues or "woes" Moses pronounced upon in Egypt. Are they types for us as well? The number 10 has ties to perfection.

We appear to be under condemnation for *unbelief* (D&C 84:35-62), just as those of old in the Bible and the Book of Mormon. It is expressed in many ways, one of which is our continuing moral decline evident in increasing abortions, and gay and lesbian rights laws, forced upon us by the laws of a corrupt government. The same fate may await us. This is clear in Isaiah, where because of three great sins – (1) idolatry, (2) injustice to one another, and (3) covenant-breaking, the land and its people are cursed, the wicked slain, others taken captive (see also endnote 8). The Bible reveals the humbling of the ancient covenant people, by the Assyrians, then the Babylonians, and finally the Egyptians. Modern Israel may be no different. Moroni, as editor and one holding the keys to the book of scripture he helped bring forth in our day (D&C 27:5), placed these same patterns in it for our use. Few see that the same message of antiquity is directed to us. Christ said that "what has been shall be" in reference to Isaiah (3 Nephi. 23:1-3; see Eccl. 1:9-11). Ancient events in Isaiah, Revelation, and Daniel occur again in the last-days.

As this modern book of scripture has shown, there are at least three sets of ten "wo's" pronounced upon the ungodly by those with the sealing power in the Book of Mormon (2 Nephi 9 and 28, and Helaman chapters 7-15). The number 10 symbolizes *completeness* in scripture. It should be remembered that Moses pronounced *ten plagues* upon ancient Egypt using his sealing power (Exodus 7-14). We read in verses 35-62 of the Oath and Covenant of the Priesthood of a "scourge and judgment to be poured out upon the children of Zion (verse 59). This pattern is found in the *ten* signs the Lord lists as a curse for rejecting Him and His light (the "fullness") in the Bible story of Moses and people at the base of Sinai (JST Exodus 34:1-2 & D&C 84:19-27), and of those in the Book of Mormon in 3 Nephi 16:10. They, Isaiah, and other scriptures provide evidence of being fully "ripe," with captivity and destruction eminent (see also the timeline in endnote 180).

It appears to be a ten-step process of decline, as follows:

- |   |                  |
|---|------------------|
| 1. The People Wax Strong in Pride                   | Helaman 11:37    |
| 2. The Voice of the People Choose Evil (immorality) | Mosiah 29:27     |
| 3. The People Corrupt the Laws of Jesus Christ      | Helaman 5:2      |
| 4. The People Cast Out the Righteous                | Helaman 13:13-14 |
| 5. Murder, Fornication & Wickedness are pervasive   | Helaman 8:26     |

6. Judges Murder the Inspired Men of Jesus Christ	3 Nephi 6:21,23
7. The Wicked Seek to Establish their King of Lies	3 Nephi 6:30
8. The Wicked Enter A Covenant with the Devil	3 Nephi 6:28
9. Secret Combinations Manage the Government	Helaman 6:38-40
10. The Government is Destroyed	3 Nephi 7:6

In 2 Nephi 9 we also read of *ten* woe's pronounced upon the people, perhaps corresponding to the number of "plagues" Moses placed on Egypt with his sealing power. The first of these ten "woe's" is pronounced upon those to whom "the law" and "the commandments" have been given, "like unto us, and that (1) transgresseth them, and that wasteth the days of his probation, for awful is his state!" (Verse 27). The next verse addresses man's "vainness," "frailties" and "foolishness" along with his pride and learning. The remaining nine "woe's" are directed towards; (2) the "rich," (3) the "deaf," (4) the "blind," (5) the "uncircumcised of heart," (6) the "liar," (7) the "murderer" (8) they who commit "whoredoms," (9) those who worship "idols" (all substitutes for God), and (10) "all those who die in their sins," for they shall *stand* in Christ's presence at the resurrection "and behold his face, and remain in their sins" (verse 38). The only hope is found in verse 41, through Christ, as He is "the keeper of the gate," "the Holy One of Israel." He is the gate, the path, "the way" by which we are saved.

*Note: The first three plagues affect the Egyptians & the Israelites. Israel (Zion) is protected from the last 7 plagues.*

<b>The 10 Egyptian Plagues</b>	<b>Ancient Type or Shadow</b>	<b>Potential Modern Parallel</b>
1. All Water Turns to Blood Ex. 7:17-21	Waters of life turn to death (all life [fish] die & stink)	War, blood & death flow as a river
2. Plague of Frogs Ex. 8:2-14	Frogs flee filthy river & enter homes / Many die in heaps (houses, villages & fields. They stink.)	Gentiles flee (war in Babylon) / More righteous go to places of refuge, including the most righteous to Zion
3. Dust Turns to Lice Ex. 8:16-18	Disease comes upon man & beast. Pharaoh's magicians cannot stop it.	Disease spreads after war & hits both the Egyptians & the Israelites
4. The Plague of Flies Ex. 8:21-23	Flies multiply because of death & disease, etc., but not in Goshen (where Israel is). Lord creates a division for them.	Death in Babylon - Life in Zion / Separation of "My People" & "Thy People"
5. Animals Die Ex. 9:3-7	Food, clothing & transportation halted without animals	Death spreads & normal life is interrupted
6. Ashes in the Air Ex. 9:8-11	Ashes in air produces boils & sores. These effect man & beast. Magicians cannot stop it.	Nuclear fallout assists in spreading disease. Those in Goshen (Zion) are protected.
7. The Hail & Fire Plague Ex. 9:14-26	Hail & fire kill man, beast, crops & trees. "About this time tomorrow . . . a very grievous hail." Those who fear the Lord are inside homes. Those who don't are in fields - die.	Airborne weapons kill (missiles & bombs - conventional & nuclear weapons). The most righteous (in Zion) are protected.
8. The Locust Invasion Ex. 10:4-19 Rev. 9:3 (5 month war)	This causes thick darkness. The invasion of locusts is in the east wind. It covers the land for 3 days, entering homes & they consume all green things. They are finally repelled into the Red Sea (from the west wind).	The Russians & Chinese invade America and are eventually driven away with the Saints help (aiding the military). Zion is protected. See Isaiah 19-22.
9. Darkness for 3 Days Ex. 10:21-23	After the locust plague darkness covers land for 3 days. Israel has light in their dwellings.	Though darkness engulfs America, Zion has light & protection in its dwellings.
10. The Firstborn Slain Ex. 11:4-7 Ex. 12:2	At midnight, all the firstborn die (man & beast). Passover is instituted (blood of a lamb placed on 3 parts of the doorpost on the 10th day of new first month).	The covenant people are protected by Christ & His Atonement. All saints who—walk in obedience to commandments—the Lord gives unto them a promise that the destroying angel shall <i>pass by them, as the children of Israel</i> , and not slay them. D&C 89:18-21

<sup>15</sup> See Gale T. Boyd, Days of Awe, Millennial Press, p. 105.

<sup>16</sup> E. Douglas Clark, The Blessings of Abraham, Covenant Communications, p.109.

<sup>17</sup> For more on enthronement of the king as part of the temple drama at the Feast of Tabernacles, and of Psalms as a temple text, see LeGrand L. Baker and Stephen D. Ricks, Who Shall Ascend into the Hill of the Lord, Eborn Books.

<sup>18</sup> *Temple Dedication on a Sabbatical Year* According to Tvedtnes, "Solomon had spent seven years building the sanctuary, which suggests that it was begun and dedicated in sabbatical years. The occasion may have also been a renewal



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of kingship, for the monarch, in his prayer, spoke of God's selection of him and of his father David as king...Solomon's Temple was destroyed during the Babylonian conquest of 586 BC. When the temple was rebuilt following the return of some of the Jewish exiles from Babylon, it was under the direction of Zerubbabel, a descendant of Solomon, who began the work by constructing an altar and offering sacrifice during the Feast of Tabernacles. Like Solomon's Temple, its construction took seven years, suggesting a deliberate attempt to sanctify the site by sacrifice and then dedicate the completed structure in Sabbatical years." (See John A. Tvedtnes, *The Political Aims of Religious Festivals in the Ancient Near East*, p. 8.)

<sup>19</sup> Ibid, p. 117. According to Boyd, "The booth is also likened to the wedding canopy, called a huppah, beneath which Jewish couples are married. The life, atonement, and resurrection of Christ eliminated sin and death, making it possible for the repentant of the Church (the Bride) to be united with the Bridegroom (Christ) at His Second Coming."

<sup>20</sup> Alfred Edersheim, *The Temple: Its Ministry and Services*, Hendrickson Publishers, p. 213.

<sup>21</sup> See, LeGrand L. Baker and Stephen D. Ricks, *Who Shall Ascend Into the Hill of the Lord*, Eborn Books, p. 18.

<sup>22</sup> *The Ark as Footstool* According to Barker and Ricks, "Probably at the beginning of the performance of the festival drama, the Ark of the Covenant had been removed from Solomon's Temple. When it was returned during the great procession of *the seventh day*, it represented God's presence, and later it symbolized God's authority when it sat in the Holy of Holies before the great golden throne at the conclusion of the drama." Thus, at the time of Solomon's Temple (a permanent architectural temple) the Ark with its invisible throne between the cherubim, appears to have taken on a different role, not representing the presence of God as it had in the ancient Tabernacle, but now God's priesthood authority. As such, it became a footstool (symbol of earth) at the base of the throne (a symbol of heaven); a relic chamber for priesthood symbols, where the king planted his feet, establishing his right to rule and reign as God's representative on earth – through the authority of the priesthood (see Isaiah 66:1; 3 Nephi 12:34-35). In Egypt the throne and footstool were often entombed together with the pharaoh's mummy. In Solomon's palace the throne and footstool were connected.

Barker and Ricks state that the Ark was an earthly representation of God's heavenly throne (though invisible), and that the cherubim represented the Gods; members of the great council in heaven in the pre-mortal life who "attended God and guarded his throne in the celestial world." Only the anointed king and legal heir of Jehovah would ever place feet upon it in the Holy of Holies.

The sacred footstool represented authority in three ways: "1. It was the means – provided by Jehovah – by which the king ascended to the throne of God; 2. It contained within it the sacred emblems of kingship, priesthood, and the fruit of the tree of life; and 3. It was the place where the king's feet were 'established' after his coronation...Thus the king's being on the throne with his feet securely planted on the Ark of the Covenant was a multi-faceted affirmation of his royal status and his acceptability before God." (See LeGrand L. Baker and Stephen D. Ricks, *Who Shall Ascend Into The Hill of The Lord*, Eborn Books, pps. 569, 572, 574.)

The following verses in the Book of Mormon are comparable in meaning to those of the Psalms, the ancient temple drama liturgy, these dealing with "establishment" of authority on the footstool. In 1 Nephi 21, verse 13 we read, "Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted." Comfort here is a key word for "empowerment." Strength in other verses is a key word in scripture for priesthood "power." As part of the hosanna shout, the people in 3<sup>rd</sup> Nephi 11:16-17 stated, "Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." In this box were perhaps the Small Plates, the Sword of Laban, and the Liahona (the round Compass or Director). Resting higher than the ground, it was convenient for those caressing his feet, one by one with their hands, to have noticed the nail print in the Master's feet – a *beautiful* sign of the Atonement carried out for them! We read in Mosiah 12:20-21, "How beautiful upon the mountains are the feet of him that bringeth good tidings" (see also Isa/ 52:7). In Psalm 132 verses 7 and 8 we read, "We will go into his tabernacles: we will worship at his footstool (see also Psalm 7:7). Arise, O Lord, into thy rest; thou, and the ark of thy strength." (See also Psalm 99, 132:7; 1 Chron. 28:2.

<sup>23</sup> *Rites at Tabernacles* A number of unique rites illustrate the very special and sacred character of the Feast of Tabernacles. These include: 1. Living in Booths for 7 days (symbolic of tents of the 40-year wilderness wandering and of the marriage chamber); 2. The daily circuit of the altar by priests in a procession, 7 times on the 7<sup>th</sup> day; 3. The pouring out of living water and red wine at the base of the altar; 4. Great illumination of the temple by four great candelabra (started at full moon on the 14/15<sup>th</sup> of the month); 5. Unique sacrificial offerings only at this feast—all numbers relating to the sacrifices were in multiples of 7. There were 70 bullocks, 14 rams, 98 lambs, 336 ephahs of flour (7 days x 48 ephahs each, Numbers 28:5); 6. There was a special Great or Eighth Day of the Feast held on the 22<sup>nd</sup> day of the feast; 7. There was a special Hosanna Shout with waving of palm branches on the 8<sup>th</sup> day of the feast (a Solemn Assembly rite).

*Five times* the number of bulls (70) were offered on this feast, 13 of them were offered on the 1<sup>st</sup> day of the Feast (the

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15<sup>th</sup> of Tishri, full moon, most light), decreasing by 1 bull each day until the 7<sup>th</sup> day, when only 7 bulls were sacrificed (the number 70 has association to Gentiles and the Gentile nations). The 70 bulls represents 5 times the number of them sacrificed at Passover [12]), the number 5 pointing to *life* and *eternal life* through the *Eternal Covenant*, all centered in Christ and His *grace* (see Deut. 32:8, Gen. 46:27; Ex. 1:1-5; Zech. 14).

A *double portion* of normal sacrifices: The number of rams and lambs sacrificed at this feast was *doubled* (like that of morning and evening lambs on Sabbaths), indicating a very holy day.

<sup>24</sup> *The number 70* in scripture typically has reference to gentile nations and peoples. The modern-day LDS Seventy, under the direction of the Twelve, take the “good news” message to the gentile nations. Read quotes *The Life and Times of Jesus the Messiah*, stating, “Indeed, the whole symbolism of the Feast [of Tabernacles], beginning with the completed harvest...pointed to the future. The Rabbis themselves admitted this. The strange number of sacrificial bullocks—seventy in all—they regarded as referring to ‘the seventy nations’ of heathendom.” (See Lenet Hadley Read, *The Lord’s Holy Days*, Granite Publishing, p. 27.) For the symbolism of the number 7, see endnote 58, and page 226.

<sup>25</sup> Alfred Edersheim, *The Temple: Its Ministry and Services*, updated ed., Hendrickson, p. 222.

<sup>26</sup> *The Servant & the Bigger Picture* God said, “For behold, this is my work and my glory – to bring to pass the immortality and eternal life of man” (Moses 1:39). Eternity is a very long time, and progression is a part of it for most, including God. He receives more glory as His offspring grow, learn, and progress, following His path of love and light. Their light is added to His increasing glory. Scripture provides us many examples of different pathways for this progression. It is the story of the family of God, of man on earth - the place of testing, schooling and growth. These stories have included Adam, Eve and their posterity, Abraham, Sarah and Isaac, along with David, Bathsheba and Solomon. Additional family stories in the ancient world are also noteworthy and very instructive, especially that of Osiris, Isis and Horus in Egypt. Whether it be Joseph sold into Egypt by his brothers, who then rescued them and the whole family, or another intercessor like King Benjamin in the Book of Mormon, all became types for Christ in their individual progression paths, all saviors on Mount Zion as intercessors for their people. Loving mothers and fathers do the same for their children.

Jesus Christ volunteered to descend here once again to redeem us that we might continue on in our own journeys of growth. It is the scriptural pattern of intercession, mediation, and redemption that all on “the way” participate in to one degree or another - if they have love within them. Mothers sacrifice themselves for their children. Patriarchs like Abraham, Isaac, and Jacob did so for their posterity. Christ was the model for all, acting out of his perfect love – charity.

The great women of the Old Testament provide an interesting and enlightening pattern of note. Esther, for example, helped save all Israel in an important three-day fast. Most of the stories involving women there, however, involve the woman’s role as a matriarch in preparing one of their son’s to be the next Patriarch and king succeeding her husband, like Abraham’s wife Sarah. She prepared Isaac rather than Ishmael (the literal firstborn seed of Abraham’s body) for this important role of leadership – one of temporal salvation for the family (this role featured five parts; patriarch, king, prophet, priest, and teacher – there is a female counterpart to each of these). Bathsheba helped her son Solomon receive the crown rather than Absalom. The same was true of Rebekah and her son Jacob rather than Esau. Each of these sons were not the firstborn of the flesh, but the “firstborn” of the Spirit, meaning God had chosen them and given His choice as revelation to the Matriarch as part of her divine role. In tune with God’s will, she saw to it that His choice for the next king was realized. She then prepared the young man for his important future role, eventually taking this “firstborn” son to the Patriarch and king - her husband, to receive the great blessing and anointing at his hands. This was his role in the priesthood as Patriarch, over the whole family. He was the father of the next king – God’s newly adopted firstborn “son.”

As we have seen in this work, the Feast of Tabernacles is primarily about kingship, righteous governance in a just kingdom, and the teachings of the present king as a representative of God on earth. We must not forget succession to the new king as well. We sometimes forget the reason why an aging king Benjamin in the Book of Mormon called all to gather at the temple at Zarahemla. He did so that he might provide his last instruction to the people *and* to announce their new king. It was his son Mosiah, named after King Benjamin’s father. Thus the righteous patriarchal order was preserved, from grandfather, to father, to son. Compare this to Abraham, Isaac, and Jacob, each of whom was prepared by their mothers to assume the role of the next king – as God’s “firstborn” adopted son. None of them were the firstborn of the flesh. Each was “born again” into God’s family spiritually. This succession story is the story of ancient Egypt, the succession of kings, and the underlying story of scripture, including that of Psalms and especially Isaiah. Reading the references in endnote 5 reveals much more than we have thought. This theme is sprinkled about throughout all books of scripture, at least where it has not been removed.

This is also one of the underlying messages of this book too, that we may also be participants in our own modern king Benjamin story. Tabernacles of 2015 is a key date marked by the heavenly signs of our time potentially pointing to such an event, preceding that of welcoming in the King of kings, Jesus Christ. These heavenly patterns, and those of scripture, sacred architecture, and more - point to King Jesus and His profound teachings. They may also point to another rising king in the patriarchal order. Understanding this pattern can help us be prepared and more accepting if and when we become

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participants in it in our day. John the Baptist, the “Elias” for Christ, and Jesus were both killed by those they came to save. Those rejecting them were led by the ruling powers that were threatened by their teachings. They either did not recognize them, or they openly rebelled against the teachings *and* the teachers for purposes of pride, control, and gain. Many of the prophets of scripture were killed for similar reasons.

How will we choose? Moses taught Joshua all about “the doctrine of the two ways” before he left for the Promised Land with the covenant people. He taught that choosing ultimately leads to life or death. It will be no different for us as future events unfold. We must choose Christ and His teachings to survive and thrive, and those who come in His name. This is part of the eternal progression path for all. For all Davidic Servant endnotes, see #'s **6**, 22, 25-26, 143, 165, 169, 170, & 174, in *Seven Heavenly Witnesses of the Coming of Jesus Christ*, by the author.