

The Seven Annual Holy Days

Divine Appointments with God
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In addition to the three Sabbaths and the two New Year's Days, there are seven *annual* "divine appointments" with the Lord. They help us remember our Redeemer's mission. As stated earlier, the Hebrew word *mo'ed* means "appointment." Three times a year *all* of the Lord's covenant people (men, women, children, slaves, etc.) were to gather to the place of His choosing for the purpose of joyous worship and presentation of tithes to Him. From the time of David to 70 AD this location was the capital city Jerusalem. The three mandatory, set apart "*feasts*" to appear *before the Lord*, each a divine "appointment" with Him, were; (1) *the Feast of Unleavened Bread* ("Chag HaMatzah," a seven day *feast* just after *Passover* or "Pesach"); (2) *the Feast of Weeks* or *Pentecost* ("Chag Shavuot"); and (3) *the Feast of Tabernacles* ("Chag Sukkot"). See Ex. 23:15-17; 34:23; Deut. 16:13-16; 10-13.

The Lord grouped days on His calendar into three simple categories; **Sabbaths**, **New Moons**, and **work days** (Ezek. 46:1; Isa. 66:23). The Lord referred to both types of non-work days as "Sabbaths" or "ordinances." Many Christians today call all seven annual Holy Days "*Feasts*" or "*Festivals*" (the Hebrew *chag*). In reality, only three were actually "*Feasts*, those associated with longer, joyous gatherings with Him where food was part of a celebration. The remaining four appointments with the Lord (one day each) were more solemn days, *not* "feasts." In scripture the seven annual Holy Days or "divine appointments" have ties to the following names.

Scriptural Names

- 7 Divine Appointments: All 7 were Holy Days, "Sabbaths" & "ordinances"
- 4 Seasons: Times for the seven Holy Days
- 3 Feasts or Feast Days: Unleavened Bread, Pentecost & Tabernacles
- 4 Set Apart Days: Passover ("Pesach"), Trumpets ("Rosh Hashanah"),
Day of Atonement ("Yom Kippur"), and
Firstfruits ("Bikkurim")

Modern Descriptive Terms

- Holy Days
- Eternal Witnesses or Signals
- Dress Rehearsals

Special Days within the Divine Appointments (like the weekly Sabbath, no work was to be done on any of these days)

- 6 Holy Convocations: The 1st and 7th day of the Feast of Unleavened Bread and the 1st day of Tabernacles
The single day of Passover, Firstfruits, Rosh Hashanah, and the Day of Atonement
- 1 Fast Day: The Day of Atonement
- 1 Solemn Assembly: The 8th or Great Day of the Feast of Tabernacles

Memorial Ordinances

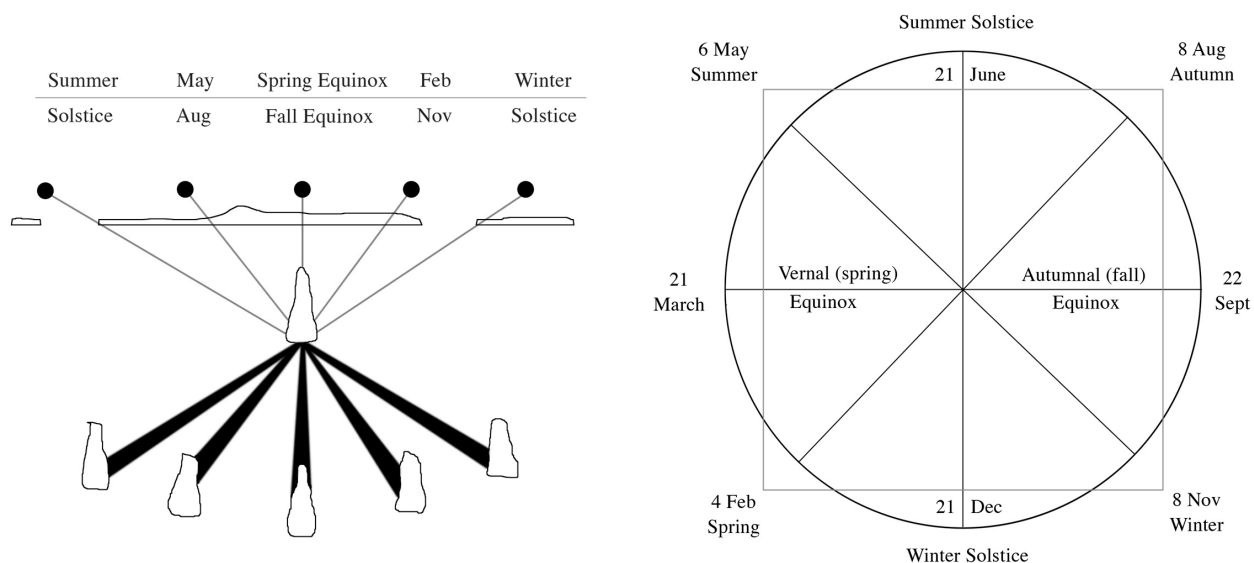
The Lord established the seven annual Holy Days prior to the Law of Moses as we know it. As special "*ordinances*," the seven annual Holy Days memorialize our Savior's redemptive mission in two time frames; His descent here as the sacrificial lamb in the meridian of time (spring - mercy), and His return in the last days (fall - judgment). They are all times of *divine appointment* between God and the covenant people to remember this mission. Their individual start times were each marked by both the sun *and* the moon, the two primary lights in the heavens. All seven divine appointments are grouped around the two opposing equinoxes, when Christ was born (fall, 3 BC) and died, in connection with their respective harvests. There are three Holy Days at spring equinox (the wheat and barley harvest, Ex. 23:16), three at the fall equinox (the grape harvest, Rev. 14:18), and a central one tied to the Spirit coming in-between them (Pentecost in the late spring).

God stated that the Holy Days were to be observed *forever*, including into the Millennium (see Zech. 14:16-18). As "*ordinances*" they were not to be altered or eliminated (as they have today, see Ex. 12:14). As we will see hereafter, Christ was born, began His mission, and fulfilled it, all on the meaningful Holy Days. They were and are dress rehearsals for the actual events He Himself later fulfilled in the Atonement and Resurrection in the meridian of time around the early wheat and barley harvest of the spring. Those at the fall harvest of grapes (and wheat) are most important to us today, as they are prophetic of His return in the last days. They provide the sequence and timing for events tied to His Second Coming return, many in connection with judgment. Mercy and a joyous reunion follows thereafter. Christ as Jehovah gave the Law. He then fulfilled it completely in the spring Holy Days to the very day and hour and according to every type, shadow, and symbol in scripture. There is no reason to believe He will not follow the same pattern with the fall Holy Days. They are of great importance to us.

The three spring Holy Days (and one in the summer, days 1-4) *have been fulfilled* in the mission of Jesus Christ. They point to His crucifixion and death at Passover, His burial on the Feast of Unleavened Bread, His resurrection on Firstfruits, and the great outpouring of the Spirit later at Pentecost. Also called the Feast of Weeks, Pentecost takes place fifty days from Firstfruits, the day of the Lord's resurrection. The three fall harvest Holy Days feature prophetic patterns for events that are coming in our future, along with their basic timing. As Paul said, they are an important "*shadow of things to come*," a form of prophesy for us (Col. 2:16-17; Heb. 10:1). Our Lord is about to fulfill Holy Days 5 and 6, at Rosh Hashanah and the Day of Atonement, tied to *repentance* and *judgment*.

The Importance of the Two Equinoxes

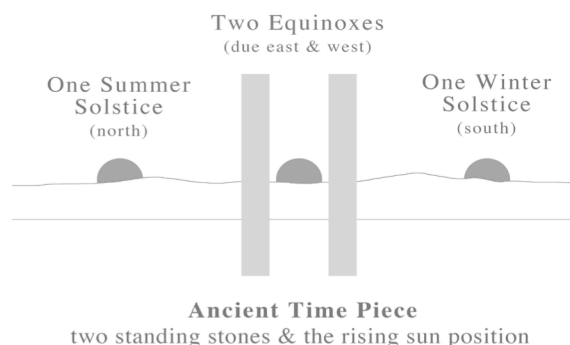
The equinox *alignments* are the only two times in the year when the sun rises due east, setting due west (near March 21st and Sept. 21st most years). Thus, this was and is the time for correct *alignment* of sacred space (temples and their altars), relative to the rising sun on the horizon eastward. After the spring equinox the sun rises on the horizon at points farther *north* each day, until the summer solstice, its farthest point northward (typically June 21st, the longest day of the year). Thereafter, the sun moves *south* on the horizon through the winter months until the winter solstice, its farthest point southward (typically December 21st, the shortest day of the year). In-between these two extreme points north and south, marking seasonal change, are the two equinoxes, half way between them, marking the due east rising point of the sun on the horizon.



Shadows from standing stone pillars (left) were used anciently to mark time, indicating solstices, equinoxes and cross-quarter days. Right, eight different time divisions are marked by the four primary time pillars (the two equinoxes and two solstices); the coming together of space on earth (the four corners of the square) and time (cyclical time in the heavens).

Season Marker - Sun

The sun *and* the moon were primary *seasonal* timepieces anciently, especially when associated with two standing stones carefully positioned on the east or west horizon. These stones were set up to create a narrow aperture for the rising or setting sun, thus marking the solar equinox, when the sun on the horizon was positioned between them. This rudimentary aperture was used to mark New Year's Day for many cultures. Two mountains or other natural landmarks at the horizon were also used for this purpose. Pillars at the east entrance to temples did the same thing, Solomon's Temple being a good example.



Day Marker - Moon

Because the moon is the closest heavenly body to the earth, it moves faster than other "wandering stars" relative to us, like the second hand of a clock. Its movement relative to the sun - from our position on earth, causes the changing moon phases (waxing and waning). The full moon indicated the specific *start day* for each of the

Holy Days, excepting Rosh Hashanah (the fall equinox), which was marked by the New Moon, indicating the first day of the month. The original “New Moon” definition is that of a conjunctive alignment of the sun, moon and earth resulting in *no visible moon* (night of greatest darkness in the month). A proof for this is that a total *solar eclipse* can only occur at New Moon (a conjunctive alignment) in God’s calendar - at the start of the month (day 1). The later, incorrect definition for the



“New Moon” became the first sliver of light on the moon. Statues and other art feature the later thin crescent moon, as no moon was and is difficult to illustrate. Using the crescent moon to start the month causes a delay of one to two days. The conjunctive, invisible New Moon marked the beginning of each of the months in the oldest calendar, whereas the full moon 14-15 days later (middle image) marked the center of the month, its greater light signaling the start day for both Passover and Tabernacles, for example. Total lunar eclipses or blood-moons (right) are most dramatic, serving as an ominous omen or evil portent of coming change.

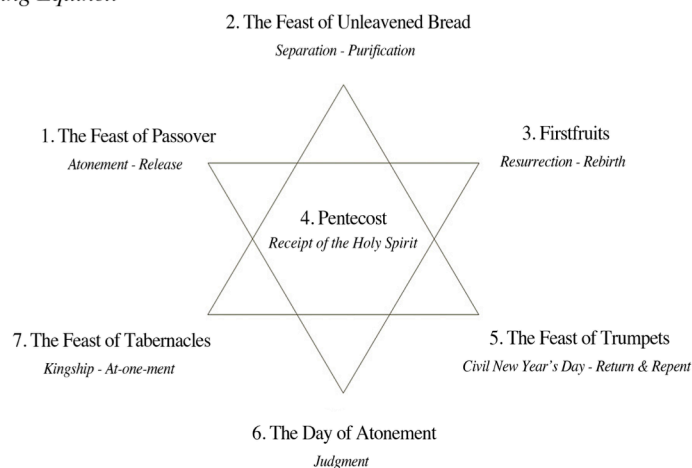
Alignment of Equinox and New Moon

As a reminder, in 2014 and 2015, there are four blood-moon total lunar eclipses occurring on the two most important Holy Days - Passover and Tabernacles six months apart, two years in a row. In 2014, a blood moon on Passover and Tabernacles precedes a solar eclipse after each of them, whereas the reverse is true in 2015, a rare chiasm (see chap. 6). As explained in chapter 2, the different time cycles of the sun (365.24 days) and the moon (29.53 days) cannot be reconciled well mathematically in today’s Gregorian calendar, as they once were in God’s pre-flood calendar, where 12 months of 30 days each, equaled 360 total days in the year. In the first calendar, the two equinoxes (spring and fall) were marked by both the position of the sun **and** the New Moon – and always *on the same day*. On His second calendar, and now in our Gregorian calendar, the equinoxes and the New Moon rarely come together on the same day, hence, the sacred and civil New Year’s Days (six months apart) are now marked by the **nearest** New Moon to an equinox (before, on, or after it), whereas in God’s calendar the New Moon always fell *on the equinox*. The rare alignment of an equinox with a New Moon (along with a solar eclipse) is seen in the spring of 2015. It is part of a very important chiasm of heavenly signs in the spring of that year (chap. 6). To understand the great significance of this, we must first understand the significance of the *equinox* in antiquity.

Increasing Light & Progression

The monthly waxing of the moon, accompanied by increasing light, may have some ties to our individual progression and perfection, leading to eventual *at-one-ment* with God. This is signaled by the eventual *conjunction* of the moon with the sun fourteen days into each month. Such increased light in scripture, associated with at-one-ment with God, is witnessed by the statement God made to King David in Psalm 2:7, “Thou art my Son; this day have I begotten thee.” A primary purpose of this glorious union, or reunion is to receive power in this greater light event. The Lord told Nephi, “...Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people...Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven” (Helaman 10:6-7). Thus the coming together of two lights, the moon with the

Mercy
Meridian of Time
Spring Equinox



Justice
Latter-days
Fall Equinox

sun, for example, is a conjunction of lesser and greater lights leading to potential power. The Egyptians saw the horizon as the place of this meeting, where transition occurs from this world to the next. The blazing rising sun on the horizon was God. We are the lesser lights.

Equinox Opening Alignment to the sun at the equinoxes is symbolically tied to three things; (1) Our need for *alignment* with God (at-one-ment), He being our source of light; (2) Equality between men and women, as the days (men, sun) and nights (women, moon) are nearly 12 hours in length each. This is further expressed in how the Holy Days are marked; the sun establishing the *season* for each of the seven Holy Days (the spring or fall equinox), with the moon marking the specific start day for them, typically full moon on day 14/15 (Passover and Tabernacles). Rosh Hashanah was the lone exception, marked by the *New Moon* on the first day of the month.

The vernal or *spring* equinox signaled the opening of the heavens *above*—and the *waxing* of the sun, symbolizing *more light* via lengthening days to summer solstice, whereas the autumnal or *fall* equinox—the *waning* of the sun, marked continually shorter days to the winter solstice, and the opening of the conduit to the *underworld* (including “*the bottomless pit*” in the last-days, see endnote 188) and to the spirits of the deceased (Hopi dances summon their ancestors from the underworld at this time). In 2015 the fall equinox is on *the Day of Atonement!* Joseph Smith’s First Vision occurred at or near *the spring equinox*, marking the Restoration, with increasing light, physically and spiritually.¹ The visitation of the Father and Son to the young Prophet in the spring was about the establishment of a future kingdom via restoration of knowledge and power. The angel Moroni, on the other hand, visited Joseph Smith seven consecutive times on *the fall equinox* or Rosh Hashanah (1823 - 29). Moroni and the book he delivered to the Prophet Joseph Smith were both tied to the past. (The oath & covenant of the priesthood was also given at this time in 1832 (D&C 84), as was Joseph’s 2nd patriarchal blessing.

New Year’s Day—Sacred and Civil There are twelve months in the Hebrew calendar, six following each equinox. Originally the Israelite *sacred* New Year began in the fall, at the Rosh Hashanah (day 1 of the month of Tishri, a New Moon). The Lord later changed the calendar when he instituted the Passover celebration after the Exodus, *reverse* usage of the two New Year’s Days; one a *sacred* and one a *civil* New Year’s Day celebration (Ex. 12:1-6; Deut. 26:1-11).² The first day of the 7th month of Tishri then became the middle of the year.

Christ came to earth in the meridian of time that He might “release” us from sin and death. He apparently did so to mark the Israelites’ “release” from their captors in Egypt (the words *rest*, *release*, and *restoration* [or *liberty*] are tied to the three “Sabbaths” respectively). Thereafter the Passover 7th month of Nisan (our end of March and early April) became the 1st month and Tishri became the 7th month (our end of September and early October). The *sacred* New Year had ties to priesthood (the robe) whereas the *civil* year had ties to kingship (the crown). Each New Year was marked by the sun’s position on the horizon: the spring equinox on Nisan 1 (near our Mar. 21st) and the fall equinox on Tishri 1 (near Sept. 22nd).

Months after <i>Spring Equinox</i> (near Mar. 21) / Priest			Months after the <i>Fall Equinox</i> (near Sept. 22) / King		
1 Nisan (7)	30 days	our March-April	7 Tishri (1)	30 days	our Sept-Oct
2 Ivar (8)	29 days	our April-May	8 Cheshvan (2)	29 or 30 days	our Oct-Nov
3 Sivan (9)	30 days	our May-June	9 Kislev (3)	30 or 29 days	our Nov-Dec
4 Tammuz (10)	29 days	our June-July	10 Tevet (4)	29 days	our Dec-Jan
5 Av (11)	30 days	our July-Aug	11 Shevat (5)	30 days	our Jan-Feb
6 Elul (12)	29 days	our Aug-Sept	12 Adar I (6)	30 days	our Feb-Mar
			13 Adar II	30 days	our Feb-March

The Seven Annual Holy Days

All seven of Hebrew Holy Days point to our Savior’s mission of redemption for us. They *serve as a type of prophecy for what has happened and will happen*. The three *spring* Holy Days were types for Christ’s mission at His first coming in *the meridian of time* – when He came to redeem mankind in *mercy*. He did so then, conquering *sin* and *death* in the *Atonement* and *Resurrection*. Thus, the four spring mercy-oriented Holy Days **have been fulfilled**. They include; (1) *Pesach* or the Feast of Passover (the *Atonement* – sacrifice / death of the lamb); (2) *Hag HaMatzah* or the Feast of Unleavened Bread (Exodus from Egypt & Christ’s burial in the tomb); (3) *Bikkurim* or Firstfruits, also the Offering of the First Sheaf (Christ’s Resurrection); and (4) *Chag Shavuot* or

Pentecost (formerly the Feast of Weeks), representing the coming of the Holy Spirit on Christ's departure, as a needed aid for those who loved God and served Him.

Spring — Mercy / Priesthood				Fall — Justice / Kingship			
<i>Festival</i>	<i>Hebrew Name</i>	<i>Date</i>	<i>length</i>	<i>Festival</i>	<i>Hebrew Name</i>	<i>Date</i>	<i>length</i>
1. Passover (<i>sacred New Year's Day / Christ's blood Atonement, Bride price</i>)	<i>Pesach</i>	Nisan 14 <i>Full Moon</i>	1 day	5. Trumpets / <i>civil New Year's Day / Repentance Marriage</i>	<i>Rosh Hashanah</i>	Tishri 1 <i>New Moon</i>	1 day / today 2
2. The Feast of Unleavened Bread / <i>Christ's Burial</i>	<i>Chag HaMatzah</i>	Nisan 15-21 (7 days)	1 week after Passover	6. The Day of Atonement / <i>Judgment – National Day of Atonement</i>	<i>Yom Kippur</i>	Tishri 10	1 day
3. Firstfruits or the Offering of the First Sheaf of the Harvest / <i>Christ's Resurrection</i>	<i>Bikkurim</i>	Nisan 17 <i>Follows weekly Sabbath</i>	1 day	7. The Feast of Tabernacles / <i>The King dwells with His Bride & the people</i>	<i>Chag Sukkot</i>	Tishri 15-22 <i>Full Moon</i>	1 week + a special 8th day, the Great day of the Feast
4. Pentecost , formerly the Feast of Weeks / <i>Engagement contract - Gift of the Holy Spirit</i>	<i>Chag Shavuot</i>	50 days from Firstfruits	1 day				

The *fall* harvest season Holy Days are types for what is coming in our day. They mark His second coming return, as **Judge** and **Bridegroom** at *Rosh Hashanah* (the *civil* New Year's Day), as **High Priest** on *the Day of Atonement*, and as the **King** on *the Feast of Tabernacles*. John calls one special day tied to the Lord's Atonement in John 19:31 a "high day," as it is believed to have had this designation because it was both a regular weekly *Sabbath* (day 15 was always a Sabbath on the Lord's calendar) and a special *annual holy day* too, the first day of the Feast of Unleavened Bread, or Nisan 15.

Marriage Symbolism Four of the seven annual Holy Days feature distinct marriage symbolism, with Christ being the Bridegroom, the church being the Bride. *Passover* is when the Bridegroom paid the price for the Bride (Atonement or redemption for her). *Pentecost* is when He was betrothed to her (the contract or covenant entered into, with a gift given the Bride). Trumpets (Rosh Hashanah, New Year's Day) was the wedding day, and *Tabernacles* is the great feast day for invited guests at the wedding reception. Note that the *three* italicized Holy Days in this group are those required by all Israelites to attend each year.

The fall Holy Days are *prophetic* of coming **judgment** in *the fall* of the earth's existence, the time of the harvesting of grapes and wheat as symbols for man's souls. They point to our Lord's Second Coming return, often utilizing a "days for years" pattern (see Num. 14:34; Job 10:5; Gen. 1:14; Abr. 4:14; Prov. 10:27). We also read of Him coming "quickly." This is a key phrase tied to justice or judgment in the last days. Since many of the inhabitants of the earth are presently in a dark, lower state, the Lord will not come here personally until the earth is first cleansed, becoming a more elevated *terrestrial* sphere. Thus, His "coming quickly" is not His Second Coming return in great glory, but His coming quickly in judgment via special servants representing Him, carrying out His work. In scripture, especially Isaiah, these special servants are called His "right arm" (the righteous "Davidic servant" of the last days – an "Elias"), and His "left arm" (the evil servant or tyrant, Isaiah's "king of Assyria" [also the "beast" of Revelation]). Both carry out the Lord's will – His judgment on the wicked (Isa. 51:5). "*For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off*" (Psalm 37:28). "*Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake*

the Lord shall be consumed. . . . For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water" (Isa. 1:27, 28, 30). In these verses we see Lord's judgment for both the righteous and the ungodly. The second servant (the "beast" or "evil tyrant") does so unknowingly. The righteous servant does so as His "Elias," a forerunner (like John the Baptist). Our Savior returns later in *fiery* destructive power to the ungodly, and in great glory to the righteous at the final Second Coming appearance at Jerusalem. Only those with sufficient light will be able to endure His magnificent, glorious presence. As the "Sun of Righteousness," He comes "with healing in his wings" (Mal. 4:2).

The three fall Holy Days are collectively tied to last-days **judgment** and include; (5) *Rosh Hashanah* (day 1 of the 7th month of Tishri, part of a 40-day period of *repentance* in preparation for another holy day ten days later); (6) *Yom Kippur* or the Day of Atonement (day 10 of Tishri, His coming in *judgment* [where there is blood]); And (7) *Sukkot* or the Feast of Tabernacles (days 15-22), tied to the joyous enthronement of a new king, and the renewal of his right to rule and reign in his new just government thereafter. This special holy day has further ties to the later return of THE King of kings, Jesus Christ. He, as the Bridegroom will put on a great feast for His Bride (the Church) and invited guests, after He comes to get His Bride at midnight on Rosh Hashanah. Though all were invited, few have sufficient oil for His return. A fourth Holy day (4) *Shavuot* or Pentecost occurs **50** days after Firstfruits (the Lord's resurrection). It has ties to the presence of God's Spirit, seen on the Day of Pentecost in the New Testament, for example, when so many received a great outpouring of the Spirit, hearing the gospel's good news in their own tongue. Much more revealing detail on each of the holy days is found in Appendix A.

Six Special Memorial Days There are six other memorial days on *today's* Hebrew calendar. One of them is a mostly forgotten Holy Day on God's post-flood calendar, Nisan 1, the sacred New Year. The others were added to Israel's calendar later on. Four of them are "fast" days (Zech. 8:19) and mourn the loss of Israel's two primary temples built by Solomon and Herod. As a general rule, Most are not *directly* tied to our Savior's mission of Redemption. Only the first is marked by the heavens, the forgotten holy day. They include:

Nisan 1 – the Sacred New Year's Day This day is marked by the spring equinox, the only day besides the fall equinox when the sun rises due east. It is the day when many ancient temples were aligned to the rising sun (symbolizing God and His light). This is the day Moses dedicated the ancient Tabernacle (Ex. 40:2). Solomon's Temple was dedicated in the 7th month later on (1 Kings 8:2), perhaps on Rosh Hashanah, the civil New Year's Day (see endnote 141). Nisan is the month of Passover, the Feast of Unleavened Bread and Firstfruits (days 14-17). In Isaiah 61:3, our Savior promised that joy would replace mourning, much of it tied to destruction of the ancient temples and the people being carried away into captivity. Future joy may be tied to the dedication of a new temple in Jerusalem on *Nisan 1*, the *sacred New Year's Day*, the day the Tabernacle of Moses was dedicated.

Tisha B'Av / Fast Day (the 9th of Av) As we saw in chapter 2 (p. 39), the 9th day of the 5th month of Av marks the end of three long weeks of *mourning* as part of remembering the destruction of two Jerusalem Temples, Solomon's Temple in 586 BC by the Babylonians, where one hundred thousand Jews were killed and millions exiled, and (2) Herod's Temple in 70 CE, destroyed by the Romans who were led by Titus. Two million Jews were put to death and approximately one million were exiled then. The **9th of Av** is thought to be an official day of cursing. We see this with *nine* examples of judgment on this day (see chart p. 39). On our modern Gregorian calendar the *9th of Av* equates to our Aug. 4-5 in 2014 and July 25-26 in 2015. Significant solar and lunar eclipses occur on either side of this date. The cursing anciently appears to have started because of a lack of faith in God as Israel's deliverer. Many today are inviting darkness and its cursings on the Day of Atonement of 2015 (Sept. 23), the *fall equinox* (endnote 188). In Numbers 13:1-14 we read of twelve representatives or "spies," one from each of the Twelve Tribes of Israel, that were directed by Moses to go to the land of Canaan and scout it out for 40 days, then bring back a report of the land and its people. Earlier God had promised Abraham, the Father of the Faithful, that there was a Promised Land prepared for them. Through Moses God promised the people that they could overcome all obstacles, including the people of land currently inhabiting it. Ten of the twelve representatives came back with an "evil report" stating that the people there were too powerful in their fortified cities, and that some were giants. The day was the *9th of Av* (the 11th month at this point in time). They lacked faith in the Lord and His word, whereas Joshua of the tribe of *Ephraim* and Caleb of the tribe of *Judah* (the two leading tribes) both came back with a good report, believing that God's people could "overcome" all.

The Israelites were persuaded by the majority and were thus *cursed* for their lack of trust in God, forced to wander in the wilderness for 40 years (a days for years pattern), until nearly the entire generation of unbelievers were dead. Both Joshua and Caleb eventually entered the Promised Land. The *Hallel* (Psalm chapters 113-118) was later sung or chanted by the Israelites on all the joyous Holy Days thereafter. In Psalm 118:8-9, sung by the Lord Himself and His disciples at the Last Supper we read, “It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.” In this same Psalm one phrase is repeated *five* times (the number tied to God’s “grace”), “his mercy endureth forever” (verses 1-4 & 29). The “bad report” of the ten spies represents the first of *nine* known curses pronounced on the covenant people from this time forward as part of an official day of mourning and fasting on the Hebrew calendar. It shows that *the righteous* (Joshua, Caleb, Moses, and others) had to suffer through the curse along with those responsible for it.

The Fast of Gedaliah / Fast Day This fast was held on 3rd day of the 7th month of Tishri. It mourns the death of Gedaliah three days after he was killed on Rosh Hashanah. He was the governor over Judea in the days of king Nebuchadnezzar. Traitors killed Gedaliah (perhaps the last Davidic leader over Judah). Jewish autonomy was lost and thousands of Jews were killed, others exiled.

The Fast of Tevet / Fast Day This fast is held on the 10th day of 10th month (of Tevet). It marks the beginning of the siege upon Jerusalem by Nebuchadnezzar. Though little or no destruction actually occurred on this day, this was the start day of the end of Jerusalem and Solomon’s Temple. The day reminds the people of the need for repentance.

The Fast of Tammuz / Fast Day The 17th day of the 4th month of Tammuz is a dark day of great grief and the beginning of a three-week mourning period, marking the fall of Jerusalem at the time of Herod.

Purim This joyous Hebrew holiday occurs on Adar 14, celebrating the Jews deliverance within the ancient Persian Empire. As part of the king’s court then, wicked Haman planned to kill all Jews in the empire. His plans were thwarted by Mordecai and his adopted daughter Esther. She became the wife of the King, the Queen of Persia, and had her people fast for three days that they might be saved (Esther 4:16). Haman’s plan was hatched on Nisan 13 (the first month at the time). In a letter approved by the king and sent out through the empire, all Jews were to be killed on Adar 13 (in the 12th month). Like many great ones in scripture, Esther rose up to become a deliverer for her people like Christ and others, *releasing* them from Haman’s threat of extinction.

Hanukkah This unique day of memorial is also called the Feast of Dedication or the Feast of Lights. It is mentioned in the New Testament (John 10:22). It is an eight-day holiday commemorating the re-dedication of the Temple of Zerubbabel (the Second Temple) after its defilement by Antiochus Epiphanes (a Syrian-Greek leader) and the Maccabean Revolt against the Seleucid Empire he led in the 2nd century BC. It starts on the 25th day of the 9th month of Kislev and can occur on our current Gregorian calendar anytime from late November to late December. Today it features a nine-branched Menorah rather than the traditional seven branches. This is to honor God’s miracle in supplying oil for eight days, when there was originally only enough for one day (9 total).

The sun and the moon mark all seven *annual* Holy Days at select points in time. These special days help us remember Christ in association with the two primary heavenly signs, informing us of what is coming and when. The key is to look for patterns, like the events occurring on Rosh Hashanah or Tisha B’Av. This introduction to the seven annual Holy Days only hints at their multi-layered, important content relative to the life of the Master, and *what is coming*. For more insightful details of what lies ahead of us, see Appendix A.

It is now time to turn to the heavenly signs themselves, specifically *greater light signs* in the heavens. They mark His birth, death, and second coming return. We begin with His miracle birth. What were its heavenly markers?

End Notes

¹ *Opening the Heavens at the Equinoxes* The timing of historic events in the LDS Church reveals consistency to the concept of the heavens opening at the equinoxes. Good examples include the Prophet Joseph Smith's First Vision near or at the spring equinox, the Angel Moroni's visit to him at the fall equinox (occurring over seven consecutive years, see endnote 127), and the Lord's acceptance of the first LDS temple at Kirtland Ohio two weeks after the spring equinox near full moon on April 3rd (a Sunday) of 1836 (this was Nisan 16 on the Hebrew calendar, His resurrection date in 32 AD). The first light-filled event was tied to a *future* "restoration" at the spring equinox, and the second to the bringing forth a volume of ancient scripture buried in the ground at the fall equinox – a record of a lost, fallen people from the *past* – a warning for us today. The first was tied to light and hope (spring equinox), the last to coming judgment (fall equinox).

According to Joseph Smith, the First Vision took place early in the spring of 1820. Thus it occurred after the Vernal Equinox, which is around the 21st of March. Reverend George Lane was the minister Joseph Smith first confided in regarding his vision, and the one who harshly rejected his story thereafter. This minister was transferred from that area of New York to a new assignment and was gone by April 1. Thus, the First Vision took place between the Vernal Equinox and April 1, a period of about 10 days.

Note also that Abraham Lincoln's Emancipation Proclamation was also on Sept. 22 of 1862, the 40th year since Moroni's first visit to Joseph Smith. The last letter of the Hebrew alphabet is the 22nd letter, *Tav*, having ties to "judgment" at the end of time (the end of the alphabet).

Facsimile 2 of the Book of Abraham appears to mark the spring equinox. It is New Year's Day for most ancient cultures. According to Nibley, "The top of the vertical divider, the line between the feathers on figure 2, marks the high point of the day [noon] and the year [spring equinox], representing what, according to de Santillana, the ancients called the vernal equinox: the 'Sun-Carrier,' and 'the main pillar' of the sky...determining the first degree of the sun's yearly circle, and the first day of the year." (See Hugh Nibley and Michael D. Rhodes, *One Eternal Round*, Deseret Book, p. 604. Nibley quotes Giorgio de Santillana, in *The Origins of Scientific Thought: From Anaximander to Proclus, 600 BC to 300 A.D.*, University of Chicago Press, pps. 69-70.)

² *The Two Hebrew New Year's Days* Scripture mentions *four* New Year's dates as part of the Jewish calendar; 1. Nisan 1 (Rosh Hashanah) is for the private coronation of new kings (public enthronement later at Tabernacles); 2. Elul 1 is the New Year for tithing of animals (Elul 31 is New Year's Eve); 3. Shevat 15 is the New Year for trees; 4. Tishri 1 is the New Year of *years*, the birth of the earth and the start of mankind's mortality on earth – the day Adam and Eve were driven from Eden. (See Edward Chumney, *The Seven Festivals of the Messiah*, Treasure House, pp. 105-106.) Time is reckoned from Nisan for some purposes, but the official civil New Year begins on 1 Tishri.

A Release & Reversal According to Boyd, "The Jewish civil year still begins in the fall at Rosh Hashanah. Years are counted from this festival for the dating of legal documents and the calculating of Sabbath and Jubilee years. Rosh Hashanah represents the time of the world's creation and Jewish years are reckoned from that time (3761 BC). We thus have two New Years; the *sacred* New Year's celebration on the spring equinox and the *civil* New Year's celebration on the fall equinox. Originally when the fall equinox started the sacred New Year, Passover fell in the meridian of time (the year). With Passover now marking the start of the sacred year, Rosh Hashanah at the fall equinox now marks the meridian of time on the Hebrew Calendar, its chiastic center. (See Gale T. Boyd, *Days of Awe*, Millennial Press, pp. 37, 41.)

The names of the Hebrew months were adapted from the Babylonian captivity. Unusual names for the Hebrew months in the Old Testament were Canaanite in origin. (See Gale T. Boyd, *Days of Awe*, Millennial Press, p. 38.)

For more detail on the Holy Days, see Appendix A, Seven Heavenly Witnesses of the Coming of Jesus Christ, by the author, www.digitalegend.com