

Richardson Studies Recreation Anthologies Vol. 3

Turning Holidays Back Into

Holy Days

Cultural Traditions for Religious Revival



By Nate Richardson



Topics in this Volume

Restoring Biblical Holidays
Keeping A Holy Christmas, Boycotting Halloween
Joshua Erickson Lectures Highlights on Biblical Holy Days
Holy Sabbath, Holy Marriage
Allegories of Holidays & The Plan of Salvation

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Introduction to Turning Holidays Back into Holy Days: Why Bother?

But aren't the holidays just fun? Isn't fun important for bonding? Sure sure. But there is a higher way to bond. It's like reading: don't just get them the 'fast food' of reading, get them to read with quality material so they actually learn morals. Moral training is the single greatest purpose of all education!

If you don't think holidays matter, think again. Children look to these traditions throughout the year. Be that reunions, Christmas, birthdays, and other times of year they hold close to their hearts and look for. One clear evidence that the adversary knows the power of holidays and tradition is all the anti Christ holidays being setup. Gay month, abortion month, socialism month, etc. etc., you name it. For every woke cause there is a new holiday, a new week, a new day. Well, what are we going to do? We are going to make counter culture holidays, holidays which point our society back toward God! We are going to show the world that the righteous life is the good life! That humility is where we find joy, that sanctity is where we find exaltation!

Introductory Verse: D&C 38:40–42 (Every Member Commanded to Preach with Warning Voice to Go Out from the Wicked & Be Clean)

40 And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

41 And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

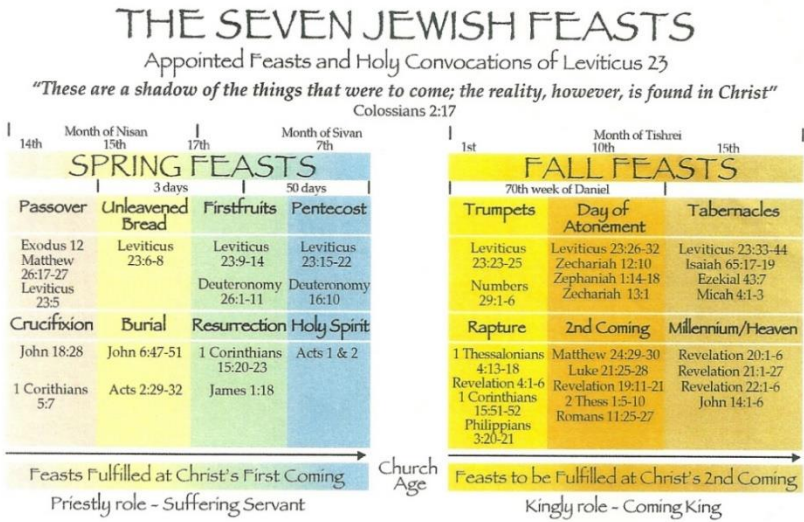
42 And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

Scriptures Identifying Biblical Holidays / Feasts as Set Times & Their Fulfilments in Christ

When events take place on holy days, it is great evidence of their being divinely appointed.

The Pickerings at propheticappointments.com have interesting messages about this.

(chart author unknown, from the-7-jewish-feasts2.jpg (1024x680) wordpress.com)



Robert Huff: Appointed (Holy) Days

These screenshots are arranged from the lecture series Huff did on Daniel's Timeline.

SPRING
SEASON

FALL
SEASON



“Speak to the people of Israel and say to them, these are the appointed days of Yahweh that you shall proclaim as holy convocations; they are my appointed feasts.”

LEVITICUS 23

“And he said, Behold, I know what shall be in the end of indignation: for at the time the end shall be.”

DANIEL 8:19

Prophetic Appointments - “Appointed Days”

The Last Week of Jesus' life (Holy Week)

1. “Triumphal Entry” - “Palm Sunday” - “Inspection of the Lamb”
Christ enters into Jerusalem on the exact colt that was reserved for the High Priest to carry the sacrificial lamb from the fields, which is traditionally displayed to the public for the passover sacrifice. Christ fulfilled this role as lamb and High Priest to present the offering.
2. Pesach known as “Passover” - at “Seder” the passover dinner celebration, Jesus washed the Apostles feet, instituted the sacrament, and prepared them for his imminent atonement.
3. Jesus went to the Garden of Gethsemane that evening (Passover) to spill his blood as a sacrifice for the sins of the world. Taking the place of the sacrificial lamb being prepared by the High Priest for the Passover sacrifice.
4. Jesus was crucified on “Passover” the next day (still passover) while the High Priest was performing the sacrifice of the Passover Lamb. At the same time the High Priest just completed his work and says traditionally, “It is finished, I thirst.” Jesus says these exact words as he completes his atonement.

Prophetic Appointments - "Appointed

The Last Week of Jesus' life (Holy Week)

5. The Feast of "Unleavened Bread"

This 7 day feast is to represent cleansing ourselves for sin. This period begins after Passover and runs seven days. Traditionally the Jews would remove all yeast from their house and eat only "unleavened bread". Christ fulfilled this feast in his 7 day holy week by providing a way for us to be cleansed from sin.

6. The Feast of "First-Fruits"

Jesus was resurrected on the Jewish feast day "First Fruits" which was celebrated by the farmer coming to the High Priest and presenting the first harvest cutting of Barley, which was the first crop to be harvested every Spring. Jesus, presented himself to the Father as the "first fruits" the first to be resurrected and Harvested.

7. The Feast of "Shavuot" or "Pentecost"

50 Days after Passover the Jewish people celebrate Shavuot. Also known as the "Pentecost festival", all Jewish males were expected to travel to the temple in Jerusalem and commemorate the giving of the word of God or Torah. This day, the Apostles witnessed the pouring out of the Holy Spirit as promised by Jesus before his ascension.

Prophetic Appointments - "Appointed"

Spring 1820 (March 26) "Triumphal Entry"

Joseph Smith receives a visitation from two heavenly personages; God the Father and Jesus Christ.

September 21, 1823 "Sukkot"

Joseph prays and is visited three times during the night by an angel named Moroni, who speaks about a hidden book and quotes scriptures from the books of Acts, Joel, Isaiah, and Matthew.

Sept. 22, 1823 "Sukkot"

Joseph goes to the place where the gold plates are concealed, but is instructed by the angel Moroni not to retrieve them.

September 22, 1827 "Rosh-hashanah"

Joseph Smith receives the gold plates from Moroni

April 6, 1830 (14th of Nisan) "Passover" and "Feast of Unleavened Bread"

Joseph Smith restores the organization of the church. Same day of the atonement, Nicodemus.

April 3, 1836 (16th of Nisan) Easter Sunday, "Passover" and "Feast of Unleavened Bread"

The Savior, Moses, Elias and Elijah appear in the Kirtland Temple and restore priesthood keys.

July 24, 1847 "Shabbat Nachamu" (Consolation)

Mormon settlers first arrive at what becomes Salt Lake City and the home of the LDS Church. Brigham Young predicts only 10 years of peace. This feast leads to the High Holy Days. ~~the assurance that "after much tribulation come the blessings."~~

September 22, 1827



Joseph Smith (After 4 years of waiting)
receives the plates from the angel Moroni

Rev. 12:5

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

1 Nephi 11:25

25 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.

2 Nephi 21:4

4 But with righteousness shall he (Christ) judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The Significance of Chanukkah

Hanukkah, (Hebrew: "Dedication") also called Feast of Dedication, Festival of Lights, or Maccabees, Jewish festival that begins on Kislev 25 (usually in December, according to calendar) and is celebrated for eight days. Hanukkah reaffirms the ideals of Judaism and in particular the rededication of the Second Temple of Jerusalem by the lighting of candles of the festival.

The Significance of Menorah

The most important of all Hanukkah traditions is the lighting of the menorah each evening as the Hanukkah lamp, the menorah recalls the Temple lampstand. Olive oil was traditionally used for lighting the menorah, but it was replaced by candles.

In Israel

In contemporary Israel, Hanukkah is a national holiday, and students present plays, sing, and have parties. A highlight of the eight-day festival is an annual relay from Modi'in to Jerusalem. Runners carry burning torches through the streets, beginning in Modi'in. The runners of the relay. The final torchbearer arrives at the Western Wall, which is the last remnant of the Temple. The torchbearer hands the torch to the chief rabbi, who uses it to light the first candle of a menorah.

What does Feast of Trumpets represent?

The Trumpet or "shofar" is blown 100 times.

These trumpet blasts represent:

1. a cry of alarm
2. a call to repentance
3. a notice to gather
4. an announcement to prepare for the coming of the king."

"Also known as Rosh Hashanah, meaning "Head of the Year," the Feast of Trumpets marked a 10-day period of consecration and repentance. It was one of the seven original Jewish feasts mentioned in the Bible. It is the first of three feasts to take place in the fall of the year.

The name of the Feast of Trumpets is taken from the blowing of trumpets found in Leviticus 23:24 and Numbers 10:10. It was to be performed. Only burnt offerings and sacrifices were to be made.

Plan of Salvation Allegory in Holidays

Note: this is just a fun study of comparing and contrasting holidays in the order they occur, and relating that to the plan of salvation in the order of eternal events, or the choosing of a higher or lower kingdom.

In reality, anytime people come together with friends and family is a great time.

Note: we should emphasize religious and biblical holidays to create traditions of faith for the rising generation.

The Telestial Holiday, Halloween:

-FOOD: empty calories which give only immediate pleasure and later chronic illness.

-goofing around

-acting like kids

-HEROISM: pretending like you're a hero, usually a pretend one

-getting people to look at you

-actually a lot of satanic ritual abuse goes on; this is a very evil holiday

[Note: We don't celebrate Halloween in my family, we feel it is too dark and corrupt. The same day however is Reformation Day (the day Luther nailed the 95 thesis to the church door).]

The Terrestrial Holiday, Thanksgiving:

-FOOD: wholesome foods

-appreciating family / those who appreciate us

-HEROISM: giving reverence to / remembering heroes who have gone before (to make America, etc.)

-honoring America for its freedom

The Celestial Holiday, Christmas:

-FOOD: giving food to the poor

-HEROISM: worshiping Jesus Christ, the prototypical hero who can help you become a hero, and doing heroic acts

-pure joy

MINOR HOLIDAYS:

The Creation Holiday: New Year's Day

-we remember beginnings, especially the creation of earth & being raised as "young" spirits in pre-mortality

The Holiday of Promise: Easter

-we learn in premortality of Jesus Christ and Gods plan for us to have immortal bodies like himself

The Holiday of War: Memorial Day

-we fought in pre-mortality between Jehovah (Christ) and Lucifer

The Pre-Mortal Holiday: Independence Day

-becoming free, as in the election of Christ instead of Lucifer, and thus coming to earth to work out our salvation

The Mortal Holiday: Labor Day

-this life is the day for men to perform their labors, to prepare to meet God

Recreating the Holidays: Culture Shift: HOLINESS TO THE LORD

Christmas is a holy week like Hanukkah. No man can serve 2 masters: help the children understand it is Christ, not Santa, that is to be thanked for their gifts.

"Jesus Christ is the source of every blessing we receive" said President Henry B. Eyring. Teach the children that gifts are from people who love them like parents, siblings, and neighbors. Teach them that the Holy Ghost, whom is the messenger of Jesus Christ, is who inspired them to be kind and give gifts.

President Nelson recently received the revelation for the church that using the title of Mormons was inappropriate and offensive to God, in that it

sidetracks from the real name of the church, which is the church of Jesus Christ. Would it not stand to reason that we are doing something similar with Christmas when we make Santa the focal point of benevolence & accountability? Surely the time in which we celebrate the birth of the Savior of the World should be one where he is the central character. There was no room for his birth back then, and there is apparently still no room to this day.

When children are contemplating whether they are on the 'naughty or nice list', teach them that it is Christ, not Santa, who holds that list. Christ truly holds them accountable, and truly does watch their every move. It is interesting how the secular world uses Santa to hold children accountable. They recognize that the key factor in behavior is accountability. Conveniently, they have selected a man who has set no real expectations to be their standard of accountability.

While Santa isn't the epitome of evil, he has, however well intending, gotten in the way of teaching children about Christ. If Santa gets in the way of Christ, we can say, like Christ said to well-intending Peter, 'get thee behind me Satan, for thou savorest not the things of God.' Santa is Satan when he undermines Christ. If 'Santa' does good to others, then he is of Christ, because whatsoever persuades men to do good is of Christ. But the second he becomes bigger than Christ, he needs to step down. Perhaps Santa used to be a good message, a rewarder of good, curser of evil who knows the thoughts and intent of the heart, but now it appears to be wholly commercial and gluttonous.

Easter, the true time of the birth of Christ, must also be used to teach symbols of new life in Christ.

Halloween can be a time of light rather than darkness, a time of abiding joy rather than fear and fleeting pleasures. Wear white all week long. Keep the lights on all week long. If you are celebrating the dead, celebrate them in beauty, looking forward to the resurrection of the dead. Looking forward to the realms of light in which we will meet them again.

New Year's should be a time to contemplate the creation of the earth. In ancient times, the new year was always a time to reenact the creation of the earth through dramatic plays and ceremonies. Similarly, we can

contemplate the beginning as a new era comes upon us. A time to start afresh doing things the way that God originally intended them to be.

At the end of the day, we may as well throw out the pagan holidays, and put in Judeo-Christian ones. Celebrate Passover and other biblical festivals. Ensure your celebrations are centered on the plan of salvation.

PART 1: BRINGING BACK BIBLICAL HOLIDAYS

Celebrating Religious Holidays

Children love holidays. They define calendars by them. They hope and yearn for them. What if we used them as powerful teaching tools? Throw out useless (pagan) holiday symbols and practices, and work toward religious celebrations.

Should we celebrate Jewish holidays? Most of them are biblical, and they point to the Messiah, so yes! Further, remembering and respecting the Jews is something we are commanded to do in the Book of Mormon.

The Pennsylvania Jewish Community Center had this helpful list of Jewish holidays with brief descriptions:

Shabbat

The day of rest and weekly observance of God's completion of creation.

Rosh Hashanah

The Jewish New Year—a holiday observed with festive meals and a day spent in prayer or quiet meditation.

Yom Kippur

The Jewish Day of Atonement—the most solemn day of the Jewish year. A day devoted to self-examination, and the chance to begin the New Year with a clean slate.

Sukkot

A celebration of the fall harvest, this holiday also commemorates the time when the Hebrews dwelt in the Sinai wilderness on their way to the Promised Land.

Shemini Atzeret

Literally the “8th day of assembly,” this holiday marks the end of Sukkot with an annual prayer for rain.

Simchat Torah

The day marking the end and the beginning of the annual Torah reading cycle.

Hanukkah

A festival celebrating liberation from oppression, freedom of worship, and finding light in the darkest of times.

Tu B'Shevat

The Jewish “New Year of the Trees,” celebrated with observances that connect us to our environment and the natural world.

Purim

A day celebrating the saving of the Jews from a diabolical plot of destruction, as recounted in the Book of Esther.

Passover

A festival of freedom that marks the Hebrew exodus from Egypt long ago.

Yom HaShoah (Holocaust Memorial Day)

The day Jews all over the world mourn the loss of six million Jewish lives lost during the Holocaust.

Yom HaZikaron (Israeli Memorial Day)

A day commemorating the soldiers who have fallen fighting for Israel’s independence and defending its security.

Yom HaAtzmaut (Israeli Independence Day)

This holiday celebrates the independence of the Modern State of Israel.

Lag B'Omer

The holiday that marks the 33rd day of the 49-day "Omer" period between Passover and Shavuot.

Shavuot

The celebration of the giving of the Torah to the Jewish people, also known as the Festival of First Fruits.

Tisha B'Av

An important fast day commemorating the destruction of the Jewish Temple in Jerusalem in 586 BCE and 70 CE.

Tu B'Av

A Jewish celebration of love.

(see <https://pjcc.org/jewish-life/jewish-holidays-explained/>)

Biblical Holidays: When They Occur Generally – by Joshua Erickson

shared with permission, September 2022:

There are scriptural precedents for all of these calculations, of course, but I should warn you that this system will differ slightly from the Rabbinical dates. The reason for this is that the Rabbis base everything off of calculations, while the system I outlined uses observation of the sun moon and stars (since that is one of the purposes of the heavenly lights - to be timepieces for the appointed times or moedim). This will cause the dates to be off somewhat (tho usually very close).

As for books about the holidays, there are several good ones. I like, The Lord's Holy Days, by Lenet Hadley Read. It is written from an LDS point of view. I also like, The Feasts of the Lord, by Howard and Rosenthal.

We observe all of the days that Israel was commanded to observe

forever thruout their generations (Passover, First Fruits, Feast of Unleavened Bread, Feast of Weeks (Pentecost), The Day of Trumpets, The Day of Atonement, and The Feast of Tabernacles (including the 8th Day of Assembly). We also celebrate Purim and Chanukah. They are not commanded, but are memorials that we find meaningful and beautiful. They are similar to Independence Day, Pioneer Day, and Thanksgiving, which we also celebrate. We do not celebrate Halloween, but pick various Christian reformers and celebrate Reformation Day instead. We also do not celebrate Christmas or Easter due to their many pagan associations (since God specifically commanded Israel not to incorporate pagan practices into their worship of him. Deuteronomy 12:29-32 "When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.' You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods. Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."). However, we do commemorate the resurrection on the day that was already set aside in scripture (First Fruits), and we also commemorate the birth of the Messiah on April 6th.

I can give you the simple rules we use to calculate the calendar. I will also give you the dates for the next few holy days.

Biblical days start at sundown.

Biblical months start at first sundown after the new moon.

Biblical years start on the first month after the spring equinox.

Biblical weeks are not connected to the heavenly timepieces (Sun, Moon, & Stars), but constitute a separate seven-day cycle with the 7th day being the Sabbath (just as the 7th day of the creation was a sabbath, and the 7th day of the earth's existence will be a sabbath - the millennium).

The Passover is eaten on the 14th day of the first month.

The Feast of Unleavened Bread is observed from the 15th to the 21st (one week) of the first month.

First Fruits (Resurrection Sunday) is the Sunday during the Feast of Unleavened Bread.

The Feast of Weeks (Shavuot) is 50 days (thus the Greek name "Pentecost") after First Fruits and is also always on a Sunday.

The Day of Trumpets (Yom Teruah) is the first day of the seventh month (and thus no man knows the day or hour - since there is uncertainty in the sighting of the new moon)

The Day of Atonement (Yom Kippur) is the 10th day of the seventh month.

The Feast of Tabernacles (Sukkot) begins on the 15th day of the seventh month and goes one week, thru the 21st. with the 22nd being the 8th Day of Assembly

The eight days of Chanukah start on the 25th of the ninth month and go for 8 days (this will end in the 10th month - which is when winter begins)

Purim is on the 14th and 15th days of the 12th month.

There will be a 13th month added every 2-3 years (7 times in 19 years).

Simply continue counting months until the spring equinox. The new moon after the equinox will start the count over at "1".

Which Israelite Holidays the Joshua Erickson Family Celebrates & When for 2022-3

Here are the days for the next while that we will be celebrating: (2022)

EQUINOX 2022 Sep 22nd 7:03 pm MDT

(7TH MONTH) 2022 Sep 26th 1.5% at moonset 19:57

YOM TERUAH, SEPTEMBER 27

YOM KIPPUR, OCTOBER 6

COLUMBUS DAY, OCTOBER 10

SUKKOT, OCTOBER 11-17

8TH DAY OF ASSEMBLY, OCTOBER 18

(8TH MONTH) 2022 Oct 26th 3.24% at moonset 19:19 243 deg EofN

REFORMATION DAY, OCTOBER 31

THANKSGIVING DAY, NOVEMBER 24

(9TH MONTH) 2022 Nov 24th 1.7% at moonset 17:36 235 deg EofN

2022 Dec 21st 2:48 pm MDT SOLSTICE

CHANUKAH, December 19-26

(10TH MONTH) 2022 Dec 24th 4.2% at moonset 18:32 235 deg EofN

(11TH MONTH) 2023 Jan 22nd 2.4% at moonset 18:43 244 deg EofN

(12TH MONTH) 2023 Feb 22nd 5% at moonset 20:07 265 deg EofN

PURIM, MARCH 8-9 (observed 10-12)

2023 Mar 20th 3:24 pm MDT EQUINOX
(1ST MONTH) 2023 Mar 22nd 2.7% at moonset 21:08 279 deg EofN
ROSH HASHANAH, MARCH 23 (BEGINNING OF FIRST MONTH)
PASSOVER, APRIL 5
MATZAH, APRIL 6-12
FIRSTFRUITS, APRIL 9 (RESURRECTION SUNDAY)
(2ND MONTH) 2023 Apr 21st 4.7% at moonset 22:20 299 deg EofN
(3RD MONTH) 2023 May 20th 2.6% at moonset 22:18 306 deg EofN
RTC, MAY 26-27
SHAVUOT, MAY 28

Feast of Tabernacles – Joshua Erickson Lecture Highlights

Full lecture on “Mormon Renegade Podcast” on Spotify

1 week long then a celebration on the 8th day

It began 15 days into the seventh month which in Hebrew calendar is September

This is the feast of the end gathering

The first and last day are Sabbath of this and another holiday

They were commanded to make temporary shelters to dwell in for the week

The law of Moses was not a curse the curse was not having the even higher additions to it

Rolling in the tents was to remember the Deliverance of Israel from Egypt we put ourselves in the shoes of the pilgrim The wanderer

God was with them they were not accursed people their shoes and clothes did not wear out for 40 years they had manna from heaven to feed them they had the presence of God to guide and protect him

Lehigh and his family were in the wilderness for 8 years before they got in the water to cross over this is symbolic of age 8 baptism etc

The Mormon pioneers had their Exodus and started the Jaredites and the Mormon pioneers ended up by a salty body of water with a river that connects it to freshwater which we named The River Jordan

Abraham was a wanderer seeking the kingdom of God and our journey on this Earth is a wandering seeking our home of heaven

Our job is not to fix Babylon it's to get out

There's this time between when you leave the bad and you get to the good this is the difference between justification and sanctification justification is when you start when you repent when you are forgiven sanctification comes as you build that Holy life

Abraham represents God the father he's the father of the faithful, he starts out in the promised land and he leaves there, (similar to Adam leaving Eden and similar to Christ condescending) then we have Abraham Isaac and Jacob the three patriarchs they are representative of the godhead then we have the 12 tribes who are enslaved and much corruption ensues

We start at the promised Land and we're trying to get back there

Scripture says that rock which followed them in the wilderness was Christ

When we are baptized we are leaving Egypt and the cloud that followed them after Egypt and the fire that is symbolic of the spirit the Holy Ghost of course it was literal

Then Joshua leads them symbolic of Jesus and takes them through another water

Note perhaps God the Father is represented by Moses and God the son represented by Joshua

Also scripture speaks of making these shelters for the animals it reminds us that we are the flock of God when we go to these things to live

Jesus took a tabernacle with us God with Us and in the millennium God is with us

All of the biblical feast days had a penalty if you did not attend and the feast of Tabernacle is explicitly so that you would have no rain note this can also be a symbol of how if we do not honor God's laws we will not receive the revelations from him

Three times a year all the males are supposed to come up to Jerusalem with their offerings. These are the pilgrimages. the first is the feast of unleavened bread (barley).

The feast of weeks (wheat), then feast of tabernacles (fruit, figs). All related to how you bring your harvest to the Lord.

These 3 are symbolic of the marriages.

Final judgement is Yom kippur, then the wedding feast for who remain, it is the tabernacle feast.

The booths are made of natural things. Leafy roofs. Fruits of harvest to decorate them.

Every man to dwell under his own vine and fig tree is several times in scripture. George Washington used this idea many times, and as a first he was very intentional of what he did. Related to freedom and feast of tabernacles.

Traditional to put pictures of your ancestors in your booth, the sukah it is called. It's like being with ancestors in the millennium.

Leaves atop sukah is from Leviticus.

They also wave branches and wave them during prayers.

Waving palm branches symbols welcoming the savior. This tradition was used in the new testament.

This is about an end time pilgrimage.

Those already in Jerusalem basically build a tent in their backyard, staying there.

This is a good time to go camping.

One of the commandments connected to tabernacles is to be happy. "You shall rejoice before the Lord your God 7 days". It was the most joyous time of the year.

At the climax end of the feast of Tabernacles is when Jesus announced I am the living water come to me and you'll never thirst he was showing them that all of this stuff they were doing was about him

The menorah was a symbol of the tree of life being guarded by a flaming sword

There were ceremonies around lighting these things big ones during this feast it was around this time that Jesus says I am the light of the world

The pilgrims had a strong sense that they were here in the new land as Israelites and the very first Thanksgiving was it feast of Tabernacles

September 21st to November 11 it's somewhere around here that the first Thanksgiving was had we are not sure

Winthrop spoke of how the god of Israel will dwell amongst us

The Constitution of the United States was at Rosh Hashanah it was the birth of a new nation

Late in their lives Adams writes to Jefferson and says we messed up we should have put more Deuteronomy in the Constitution then Jefferson replies don't worry at some point they will see what we were trying to do and they will make it right

Jefferson had a dream vision that someone in America would come up and restore Christianity's true principles this is recorded in a two-part

book on Joseph Smith by Cleon Skousen

America is a lot more like ancient Israel than like Greece or Rome those Hellenistic societies

There is tension between the Greek Hellenistic and the Hebrew note clearly the devil is stomping out our Israelite background in America you don't hear anything about this in school

September 29th of 1621 is the most confident day scholars have for the first Thanksgiving and looking back on the calendar you'll see this was the first day of the feast of Tabernacles that year.

The strangers who are among you you are supposed to invite them to this feast of Tabernacles as well and in the first Thanksgiving this is exactly what happened inviting the Indian tribe

Every time there's a feast is really supposed to invite The strangers God said you must remember to be kind to the strangers because you were want strangers in Egypt so don't forget what it was like

There's one law for this Israelites and the strangers among them

DC 136 verse 37 says all of the words spoken by God from the beginning are still valid and none of it is retracted

When the saints first came to the valley the first year was drought there was many difficulties The crickets etc but their first harvest was abundant and they built a booth over where would be the temple

Is traditional to read the book of Ecclesiastes during a feast of Tabernacles as a reminder of how fleeting life is and yet to find happiness therein

Biblical holiday music playlists of Joshua Erickson

Rosh Hashanah

https://youtube.com/playlist?list=PLdyWDjF_Xn4klEvOwOP4hD4pF9iPDMSGT

Tabernacles

https://youtube.com/playlist?list=PLdyWDjF_Xn4m8M1Zahj_W_nym2Omr5Za8

Trumpets

https://youtube.com/playlist?list=PLdyWDjF_Xn4mD3fulS9ZPgMKwU2oHuUm6

Rosh Hashanah - Joshua Erickson Lecture Highlights

See the full lecture at the Mormon Renegade Podcast on

YouTube https://www.youtube.com/watch?v=C_6eRnijz7o&pp=ygUtbW9ybW9uIHJlbnVnYWRIIGpvc2h1YSBlcmlja3NvbiByb3NoIGhhc2hhbmFo
or Spotify

Calendar months used to be more Hebrew, the names match the numbers like Nov 9 dec 10. March was new year. April fool's was a way to get people to swap to the new way by mocking who didn't.

God still uses his calendar and has appointments

They aren't Jewish holidays they are Israel holidays, biblical, and are gods holy days

Scales Libra 7th month judgements

The 2 new years

We have diff years too school year fiscal year calendar year etc.

Get or make a shofar, see Joshua's on the website. Jews avoid bull horn due to embarrassing past with bull/cow but Ephraim symbol is bull

so go ahead.

An old parable: 6th month is the 30 days before the kings return to his throne room. In the throne room there are guards, specific dress, very formal, must be by invitation, very few can enter. Before that when he is going about in the kingdom, he visits his subjects and promises them their wishes. This is the time to get right with God before his coming in month 7, the feast of trumpets.

Hebrew for trumpet also means shouting. The angels come with trumpets and shouting to the people to prepare and so on.

Yom kippur day of atonement, the judgement is final at that point

Moses wasn't just a stern lawgiver, he was meek above all, he begged God to be merciful time and again.

A tradition says God told Moses, speak to the rock and water will come out. Moses disobeys and strikes it instead. Moses looked into the future and saw how that the people would be held to a higher standard if even the rock obeyed and they would not, so he hit the rock instead.

Twice God blows the shofar. First at my Sinai. Second will be at his return.

Jewish tradition says the ram was prepared from the foundation of the world, like how Christ was.

Scripture on the last days a battle between Greek way of thinking and Israelite way of thinking. In this battle Ephraim and Judah will work together for the Israelite team

Most Israelite holidays follow around the middle of the month but Rosh Hashanah there's a small degree of uncertainty of when that new moon will be (some clouds dust etc) and this is symbolic of not knowing the exact day of the Lord's return

There's not only a book of life there's a book of death that your name could be written in

Book The Lord's holy days by Lenet Hadley Read
An LDS perspective

Book feasts of the Lord, Rosenthal

Website "Hebrew for Christians"

Zerahemla foundation celebrations in Utah with Joshua Erickson

All the feasts are for reorienting you, getting your focus back where it should be. The feasts are scheduled steady reminders to keep your priorities straight.

The feasts take up much preparation time and thought. It's a significant part of life.

See Joshua's YouTube play lists on each holiday

Aaronic priesthood stuff the temporal stuff it's to make the space we live in holy space where God can come be among us, we make the earth holy so God can be with us. whereas Melchizedek priesthood stuff is more spiritual, God makes us holy. We need both for heaven and earth to come together.

Joseph Smith says we can be holy. This is opposite the view that we are always worthless filthy.

Initially it's uncomfortable and new celebrating these holy days.

But if you're an Israelite, do Israelite things.

Feasts are to remember past, and anticipate future.

You're supposed to tell your children to ALL generations what God did for YOU while you were enslaved in Egypt. This is hearts of children turned to their fathers, experience what they did. It's like the temple ceremony, putting ourselves in the shoes of Adam and Eve. Then your children tell their children about how God delivered them from Egypt.

More notes on Rosh Hashanah:

Joseph Smith got book of Mormon on Rosh Hashanah.
1886 priesthood revelation on Rosh Hashanah too.

Yom Kippur - Joshua Erickson Lecture Highlights

Full lecture on “Mormon Renegade Podcast” on Spotify

Yom Kippur is when we align ourselves back with God it means the day of atonement or covering

When the scriptures talk about Israel they are also talking about America because Washington put America under covenant

The 7th Hebrew month September is the holiest month and Yom Kippur is the holiest day

Leviticus 16 talks about what to do

The priest goes into the holiest place on the holiest day at the holiest time and says the holiest words

Leviticus 23:26

It is the Sabbath of Sabbath for great rest

The high priest goes in alone no one says this and he is wearing a forehead piece that says Holiness to the Lord and the robes have purple gold etc

The high priest dress is like any priest on this day of atonement this is a symbol of Christ being like any man

This is one of the reasons the Jews rejected Jesus they said we know this guy we know his family he's just a normal guy like us

Apocrypha book the Ascension of Isaiah

The higher glories of heaven are so amazing that it makes the lower wonderful ones seem dark

Jesus disguises himself as any one of the Angels and Jesus brings

Isaiah back down and the people in the lower levels don't recognize Jesus

In Israel Yom Kippur is an extremely sacred day no TV no radio it's very quiet even the kids can ride their bikes on the freeway because there's nothing going on this is the final day and everyone awaits in great anticipation

Yom Kippur is about forgiveness but it's also about the final judgment the last day

The fastest pointed by God is to make yourself uncomfortable but also to serve the poor during that time
It is to pour your life out for others like God did for you

Mercy doesn't necessarily mean you skip all the consequences it means you're forgiven

Romans 6 we are baptized into death we see the Old Testament talks about death for sin and it's not extremely different in the New Testament and so forth the old person must die if the new person is to live we set aside our old lives that person dies

There were executions but those were very rare anciently in Israel

The assumption of Innocence meaning innocent until proven guilty this is embedded in the Torah the Sanhedrin could not like putting people to death the fact that you could be put to death for something that was the maximum penalty the judge they took into account whether you are repentant whether you knew better etc

People were given every opportunity to make amends and the benefit of a doubt

The eye for an eye you didn't have to necessarily lose your eye but they could make a monetary payment for how much that I was worth and the debtor has to then be on a payment system for that or else he would lose his eye because we're not just trying to get rid of everyone's eyes

that makes the community worse

The Hebrew penal system was meant to be restorative to restore what was lost to the person

It's silly to make someone be locked up and have other people pay for that person's housing and food just as a way to punish the guy instead have him required to pay back the losses he made have them out in the workplace

Barabbas son of the father translates to. Like the old sacrifice, one is released, another give. Note We are all Barabbas in a way.

The blue sapphire stone was to remind people of the Stones The commandments were on is like they were on large blue sapphire stones.

Jews don't have milk and meat at the same meal because they don't mix life and death.

Moses fasted three consecutive sets of 40 days (did I hear this right?)

The Israelites had a metal chest with the stone tablets in it and Joseph found in a stone chest the metal record
note perhaps this is symbolic of the first last and the last first

Joseph is the high priest he has the breastplate, the urim & thumim. No one sees the translation work happen just like how the high priest went into the holy of holies alone on the day of atonement and how Christ in the garden was alone even the witnesses fell asleep.

a few more erickson holiday renegade lectures **pending**
note

SPECIAL JEWISH TRADITIONS

The Bar Mitzvah: Celebrating Entrance to Adulthood

This is a great tradition. Here are a few things common to do for such a celebration:

- Around 12-15 years of age.
- Recount the youth's life, family pictures, interests, talents, spiritual intellectual and social progress, etc.
- Presenting gifts to the youth, particularly with a symbolic significance attached.
- The youth reciting scripture, such as the ten commandments, the beatitudes, the articles of faith, or something central like this.
- Toasts to the youth.
- Present a booklet of collected advice for adulthood from loved ones.
- The youth could present some of their art, writing, or other creative work of interest.
- The family could sing together.
- Teen ager is a mean bad word. He is a bar mitzvah, a son of the commandments! For daughters, it is "bat" mitzvah.

-I went to a bar mitzvah of Joshua Erickson, he had some fun things he did. He gave his son tassels, the "original CTR ring". He gave his son a sharp sword, and knighted his son, the father and mother as king and queen, knighting the son. These and other fun things, some of which I've listed above, they did. Joshua made a fun comment about the sword he presented his son: that it was sharp, and that "that's what's wrong with the world today, they give only weak things to these men."

Why a Bat Mitzvah?

- Mormonism embraces good things from all faiths. We are not Jewish, but we are of Hebrew Israelite heritage.
- studied Hebrew and am convinced that Israel culture is superior to modern American culture. We try to turn holidays into holy days.

- We emphasize that the most important part of life is to love serve obey and worship God our creator and the Lord Jesus Christ
- Todays culture should emphasize responsibilities and honors of adulthood.

Usually on a sunday

Once Jewish children reach that age, they are said to "become" *b'nai mitzvah*, at which point they begin to be held accountable for their own actions. Traditionally, the father of a *bar* or *bat mitzvah* offers thanks to God that he is no longer punished for his child's sins. ...After this point, children are also held responsible for knowing Jewish ritual law, tradition, and ethics, and are able to participate in all areas of Jewish community life to the same extent as adults.

https://en.wikipedia.org/wiki/Bar_and_bat_mitzvah

ADULT TRANSITION

I'm of the opinion that we don't expect enough of our young people. Young people have done great things.

-Joan of Arc was having visions at a very young age, and was a martyr at age 18. Are you ready to die for the cause of freedom and religion in 3 years? Live your life to the fullest, right now is the test and challenge of life, its not later.

-Mary was married early, probably still a teen. In today's culture you should wait until at least 18, and marry a return missionary, because that's a sign that that man loves God, and if he can love God, he can love you.

-The age of biological puberty has often been the age of social maturity and responsibility. It is time for you to put away the ways of a child, and be a woman in every way you can. Maximize your dignity, honor, service, modesty, and your faith.

GOD'S LAW

The 10 Commandments: These are God's Laws. Israel was governed by these. Breaking these meant punishment by civil authorities. We commit to you this law of God that you will not break these commandments all your days, and you will not vote for these things to be legal, lest society become corrupt. This is God's law, and it is how we should seek society to be, or we cannot have Gods blessing. You have the freedom to vote, don't be persuaded that an anything goes law would be the most fair. Everyone gets treated the best when God is the ruler. By and by these will be the laws in force during the 1000 year reign of Christ, which we are currently transitioning into.

Encourage primary text to read the bible & bfm, both contain this law, and the Book of Mormon is particularly for our day. We live in a time when people don't believe the bible anymore, they don't trust it. The Book of Mormon is here a second witness for Gods laws.

- “Thou shalt have no other gods before me” ([Exodus 20:3](#)). (Other “gods” can include many things, such as possessions, power, or prominence, anything that gets in the way of keeping God’s laws.)
- “Thou shalt not make unto thee any graven image” ([Exodus 20:4](#)).
- “Thou shalt not take the name of the Lord thy God in vain” ([Exodus 20:7](#)).
- “Remember the sabbath day, to keep it holy” ([Exodus 20:8](#)).
- “Honour thy father and thy mother” ([Exodus 20:12](#)).
- “Thou shalt not kill” ([Exodus 20:13](#)).
- “Thou shalt not commit adultery” ([Exodus 20:14](#)).
- “Thou shalt not steal” ([Exodus 20:15](#)).
- “Thou shalt not bear false witness against thy neighbour” ([Exodus 20:16](#)).
- “Thou shalt not covet” ([Exodus 20:17](#)).

Bat Mitzvah

Here are ideas for the female version of the Bar Mitzvah, in addition to those presented before.

Also significant: Quinceañera, (Spanish: “15 years [feminine form]”) the celebration of a girl’s 15th birthday, marking her passage from

girlhood to womanhood. The *quinceañera* is both a religious and a social event that emphasizes the importance of [family](#) and society in the life of a young woman.

<https://www.britannica.com/topic/quinceanera>

Ceremonial gifts and blessings:

DAD: She gives me the key to her heart (an actual key on a string) and I give her a nice CTR ring with a little discussion about chastity and finding the right man. At some future point I will give her key back and she can give it to the man she marries. She received a crown, necklace, earrings, and a weapon.

MOM: "Receive this crown in token of your royal birth as daughter of the King of Heaven in the house of Richardson, and as a bride in preparation in Israel for a worthy husband.

Live according to the Commands of God, and according to your divine potential. O Princess, bring honor to yourself, and to God, and the day will come when you will be chosen, and crowned a Queen in the House of Israel."

DAD: "Receive these earrings in token of your relationship to your parents and your future husband. May they remind you to be faithful, to be willing to serve, and to hearken to their counsel. O Princess, choose wisely your future husband – a man in whom you can trust, and whose counsel you can keep without reservation."

MOM: "Receive this necklace in token of your future place as Mother in Zion. Wear it over your heart; the place where you will hold, comfort, and feed your babies, and keep and cherish them as your treasures – treasures both on earth and in heaven. O Princess, keep your heart pure; fill it with home and with family, and may you be blessed with generations."

DAD: "Receive this dagger, to guard your virtue, and fend off any foes who dare approach you before your wedding. Keep it near you on your journeys and fear no evil as you value virtue above life itself."

MOM: "O Princess, keep these things and they will be your beauty, your honor, and your glory. Your children will rise up and call you blessed; your husband also, and he will praise you, and the Lord will call you his delight."

DAD: I bless you as a priestess in Israel to serve the Lord your God in his holy house day and night, and the invite and teach your friends of the blessings of faith in Christ and His Church in whatever place you may be.

Song

Chava ballet sequence Fiddler On the Roof – a family favorite movie about life being difficult but beautiful, and this song showing the bitter sweet thing it is for a child to grow up and move on to start her own family

[Chava Sequence-Fiddler on the Roof 1971 Film \(youtube.com\)](https://www.youtube.com/watch?v=...)

A HOLY CHRISTMAS

Christmas Not Pagan: Video Links from “Inspiring Philosophy”

Christmas is NOT pagan

Part 1 <https://youtu.be/eM41rmgiLul>

Part 2 <https://youtu.be/DfcvJWPTY64>

Another lecture:

<https://youtu.be/4bWSrF7kNpM>

(He makes good points in this lecture, though I don't agree with his take

on Halloween, an openly evil holiday with bad fruits, whereas Christmas is an openly good holiday with mostly good and Christian fruits.)

How Joseph Smith Celebrated Christmas

<https://www.deseret.com/2022/12/23/23522786/a-look-into-how-joseph-smith-celebrated-christmas>

Eliza Snow Celebrated Christmas

To Santa Claus.

by Eliza R. Snow

Remember your time-honored laws,
Kind master of the merry glee:
Prepare your gifts, good Santa Claus,
And hang them on the Christmas tree.
And where no Christmas trees are found,
With liberal hand your gifts distil—
The bags and stockings hanging 'round,
Great Santa Claus, be sure to fill.
Untie your purse—enlarge your heart—
O, do not pass one single door;
And in your gen'rous walk,
impart Your comforts to the sick and poor.
When eyes are watching for the morn,
In humble hut and cottage too.
How disappointed and forlorn,
If missed, dear Santa Claus, by you.
Go all the rounds of babyhood,
And bless and cheer the hearts of all
The 'little folks,' and please be good
To all those who are not so small.

“25 Christmas I spent the time mostly at home. We had a Christmas dinner. Lorenzo Snow & Eliza Snow his daughter dined with us. I spent

the Evening at home. Santaclauss called upon me & demanded for his Appropriations \$35 which I paid." (Wilford Woodruff's Journal vol. 6 <25 December 1866> page 306)

Christmas Debate: Joshua Erickson on Christmas as a Pagan Holiday

We know that there are many pagan elements incorporated into the celebration of Christmas. As Latter-Day Saints we understand the concept of the Great Apostasy and how the true religion was tainted with pagan ideas and practices. We already know that Jesus was not born Dec 25. mistletoe, Yule logs, and Santa Clause have nothing to do with Jesus ("Yule" is the name of the pagan winter festival).

Jesus was born at Passover.

While it is true, that people are not necessarily thinking of Pagan ideas when they hang up the holly, etc. it is also true that YHVH commanded us not to take the ways pagans were worshiping their gods and incorporate them into worshiping him.

Suppose you tell your wife that you are going to celebrate her birthday, but not on her birth date. Instead, you tell her that you are going to celebrate on your exgirlfriend's birthday. When she protests, you ensure her that you are only thinking of her when you do this, but she still hates it, obviously.

YHVH likewise hates it (and has told us so) when we use the worship of other gods to worship him.

BOYCOTTING HALLOWEEN

Introduction to Boycotting Halloween

Don't say it's just a fun time, just a time to have fun costumes and parties. Why? I

t's a demonic holiday. We don't want anything to do with a demonic holiday. What's so hard about that?

We aren't called to make Babylon a little better, we are called to leave it.

Warnings Against Halloween Related Activities from the Prophets in the 1980's

James E Faust: "It is not good practice to become intrigued by Satan and his mysteries. No good can come from getting close to evil. Like playing with fire, it is too easy to get burned: 'The knowledge of sin tempteth to its commission' (Joseph F. Smith, Gospel Doctrine, Salt Lake City: Deseret Book Co., 1939, p. 373). The only safe course is to keep well distanced from him and any of his wicked activities or nefarious practices. The mischief of devil worship, sorcery, casting spells, witchcraft, voodooism, black magic, and all other forms of demonism should be avoided like the plague."

<https://www.lds.org/general-conference/1987/10/the-great-imitator?lang=eng>

Boyd K Packer: "A warning: there is a dark side to spiritual things. In a moment of curiosity or reckless bravado some teenagers have been tempted to toy with Satan worship. Don't you ever do that! Don't associate with those who do! You have no idea of the danger! Leave it alone! And there are other foolish games and activities that are on that dark side. Leave them alone!" <https://www.lds.org/general->

After reading these quotes, consider: What business does a Christian child have to do going about with devil horns on his head, dressing up like the devil or some witch or demon? Why would he praise and emulate these things? Do we not know that symbols are meaningful and powerful? Do we not know that the devil is real? We are no match for the devil, only with the help of Jesus Christ our Master. We cannot play games with God, we cannot trifle with the devil. One missionary, as reported in the Ogden Kraut missionary stories book, wanted to see the Devil, his eyes were struck blind, and he had a great deal of repenting to do before he gained back his sight. Also consider: what business do Christians have watching movies with gore and with those who delight in bloodshed and with all manner of cruelty, seeking the thrills of sin?

[5 Reasons Our Family Does Not Celebrate Halloween By Cameron And Kimberly Smith](#)

Shared with permission.

#1 The Book of Mormon teaches clearly that traditions that are in accordance with the gospel of Christ can have a profound influence on leading the children of men to truth. Righteous lives are influenced not only by the Spirit of the Lord but also by righteous men and women who teach their children correct principles.

Latter-day Saints must learn to discern and choose between the righteous traditions of the gospel and the evil traditions that surround them.

Righteous traditions fostered in the family have a profound effect on the spiritual lives of the children in the home. Whereas false or wicked traditions such as Halloween can lead children away from the truths of the Gospel and can lead to ignorance and make it more difficult for our children to recognize truth from error.

#2 False Traditions learned in the home and practiced by parents are very difficult for children to let go of as they grow older and start families of their own. Generally a false tradition is passed down to the next generation making it extremely difficult to discern truth from error and to depart from the false traditions learned in home at an early age.

#3 The Lord said in 2 Cor. 6:17, “Come out from them and be separate ... Touch no unclean thing ...” Doesn’t God want His children to be set apart from the world and from sin and evil? Aren’t we supposed to be peculiar people?

#4 Not celebrating Halloween is an opportunity to share the Gospel of Jesus Christ and helps those around you have the courage and strength to also let go of this false tradition and seek to do that which is pleasing to God on that day.

#5 Lets be honest. Do you your kids really need another opportunity to be fed full of junk food and to be entertained? Participation in worldly celebrations especially pagan holidays makes it difficult to teach children to be disciplined and to enjoy the simple pleasures in life that come as a result of hard work and delayed gratification.

Choosing not to celebrate Halloween doesn’t mean that you have to lock yourself in your home with the lights off and hide from the world. Make it a day of prayer and a day of service. Get your kids involved in a cause. Instead of buying and consuming junk foods enjoy the wonderful harvest foods that are in abundance this time of year.

Unfortunately, Halloween is a day that children become victims of satanic ritual abuse. Make this a day of fasting and prayer for the protection of these innocent children who only experience the darkness and horror of this wicked and evil holiday.

(See more reasons and video links at <https://ldsanswers.org/5-reasons-our-family-does-not-celebrate-halloween/>)

[5 Reasons to Not Celebrate Halloween by James Stoddard III \(Includes Many Video & Supporting Article Links\)](#)

From <https://ldsanswers.org/5-reasons-our-family-does-not-celebrate-halloween/>

Reason #1: The power of Satan is real. Never tell your kids witches aren't real.

Lucifer and his power is not cute. It's not a game. It's not fun. It's not funny. Read "[5 Scary Stories Teaching What Halloween is Really About](#)".

Reason #2: Satan causes extreme suffering.

The night of Halloween is revered by those who engage in witchcraft and other occult religions.

(Glenn Hobbs from "Halloween: Trick or Treat?") Glenn Hobbs shares his childhood memories of Halloween and the horrific abuse he endured during Halloween rituals. (Videos embedded in the full text on the web page <https://ldsanswers.org/5-reasons-our-family-does-not-celebrate-halloween/>)

Christian men and women share their experiences with Satanic forces and/or rituals:

"Real life paranormal" <https://youtu.be/fDJZGRoJTN0>

"Nancy Dunn: Saving the Satanist" https://youtu.be/0g_xsEvqmzs

“Against her will, this woman was pawn to her father’s evil game”

<https://youtu.be/tSAOn5uG66Q>

“Barbara Arthur: The Truth about Witchcraft”

<https://youtu.be/2IKnN0SPOf0>

“The Danger of the Ouija Board” <https://youtu.be/XvDeysgjOe8>

Please note the Prophet Joseph Smith’s teaching that no man can truly discern or cast out evil spirits “. . . without the Priesthood, and having a knowledge of the laws by which spirits are governed . . .”. Individuals through the ages have exercised faith through prayer and evil spirits have been dispelled. How can this be if they did not hold the Priesthood? We must remember that the Lord can send angels from the other side of the veil with authority to answer prayer and faith.

(Study this further: <https://josephsmithfoundation.org/faqs/health/lds-church-leaders-taught-concerning-christ-centered-energy-healing/>)

Our family has determined that we will not celebrate the holiday that causes untold horrors for hundreds of men, women, children and infants.

See also:

- [Former Satanist: “I Performed Satanic Rituals Inside Abortion Clinics”](#)
- [Woman Who Runs a Satanic Temple Blogs Every Step of How She Killed Her Baby in an Abortion](#)

Reason #3: Halloween and other elements of Satanism mock God & His Priesthood

Many years ago, I was given the opportunity to speak personally with the son of a Satanist High Priest over one of the largest cities in the United States. To protect the life of my friend, I will not reveal the name of the city. Through our conversations, I realized that Satanic rituals and sacrifices are little more than the blaspheming of sacred words and the blasphemous acting out of sacred rites to gain favor with Lucifer.

One example is the inverted pentagram, as demonstrated in this clip from [Statesmen & Symbols: Prelude to the Restoration](#).

“Satanists and the Occult Desecrate Holy Symbols”

<https://youtu.be/7vjWD6P7ZA0>

“From Ouija Board to the Occult...to...” <https://youtu.be/VJ8utR14uG4>

“Sarah, the Teenage witch...No Longer” <https://youtu.be/XbG93qXBe6A>

Reason #4: Engaging in Satanic rituals, witchcraft and so forth is condemned in the Bible, Book of Mormon, Doctrine and Covenants & Pearl of Great Price.

Book of Mormon:

2 Nephi 12:6

Alma 1:32

3 Nephi 21:16

Mormon 1:19

Mormon 2:10

Old Testament:

Exodus 22:18

Leviticus 19:31

Deuteronomy 18:10

Joshua 13:22

1 Samuel 15:23

1 Samuel 28:3, 5-25

2 Kings 23:24

2 Chronicles 33:6

Jeremiah 27:9

Ezekiel 13:23

Micah 5:12

Nahum 3:4

Malachi 3:5

New Testament:

Acts 8:9-12

Acts 13:6-12

Galatians 3:1

Galatians 5:19-21

Revelation 9:21

Revelation 21:8

Revelation 22:14-15

Doctrine & Covenants:

Doctrine and Covenants 76:103

Doctrine and Covenants 63:17

(Must be a typo leaving off the POGP references)

“Jessica Galbreth: From Dark Art to True Light*”

<https://youtu.be/NZWVS-squal>

“Spooky Witchcraft Memories of Life Before Christ”

<https://youtu.be/DK9rW5HWNPY>

“Sick of the Dark Side” <https://youtu.be/KerVCRtooxo>

To learn more, see the following FAQ compilations:

- [EVIL SPIRITS: Who/what are evil spirits? Where did they come from? Are they organized? Where do they dwell and what is their purpose?](#)
- [HARMLESS: Are ghosts, witches, sorcerers, and so forth simply harmless or entertaining?](#)

Reason #5: I know the history of Halloween

Our righteous forefathers refused to celebrate Halloween and similar festivals originating from Satanic worship. This celebration of death and fear was not observed by the Separatist Pilgrims, the Puritans, the Founding Fathers and the early pioneers. Why are we celebrating a day that “hallows” Satan?

You may also be interested in: [The Pagan Roots of Halloween](#)

Clever Christian Tricks, Rather than Treats

Consider giving out the following to those little visitors this October 31st:

Mini scriptures

Printed quotes of the prophets who say to stop using witchcraft,

Invitations to celebrate Shekinah and Reformation day, to join the Christian movement and boycott the pagan holiday!

Dole mini lettuce or carrot bags (if you want to make the health statement)

Reformation Day: October 31

Can't you think of something better to celebrate? If not, you're in luck, there's an easy one. Reformation day! Celebrating the day Martin Luther nailed his 95 Thesis to the Wittenberg Chapel door on Oct. 31 of 1517, a pivotal time in the early protestant reformation.

Join a gathering or start one of your own. Joshua Erickson in Lehi does one of these gatherings annually in Lehi, we were blessed to attend this last time around and enjoyed food, friends, great lessons, and an amazing history lesson on the reformation which inspired us to be true Christians.

Letters of Indulgence Game

Sell "indulgences" in exchange for candy money of the children. Try chocolate tin foil wrapped coins, or golden colored hard candies for currency they can exchange for the purchase of an indulgence!

Consider asking the children:

Don't you want to go to heaven? Here is your ticket! Give me your gold, and I'll give you heaven!

Come, pay me for my sermon!

This Friday night there will be some great opportunities to sin, come, buy 3 tickets so you can make 3 sins!

Here is some money. What do you like to spend money on? How about spending it on your soul? Who wants to buy a soul? How about your grandpas, don't you think they want to go to heaven too?

You pay tithing, so can you sin as much as you want so long as you pay tithing?

Who would like to come stand upon the chair and speak?

Don't you know we could have you jailed or killed for disagreeing?

Note- the Torchlighters episode on Martin Luther has some great scenes on this.

Letters of

**By the grace of t
Keys vested in his**

This paper grants

If for the Living,

**ABSOLUTION from
sin.**

Or, If for the Dece

**Freedom to on
confines of PURG
gates of HEAVEN.**

In the name of Peter, and
Paul, and all the Hol
Apostles, and of all th
Holy Saints, and by th
Great Papal Seal it sha
be so. Amen.

Play “Bible Smugglers”

Here’s the instructions, again from Joshua Erickson

Bible Smugglers

Two teams are formed, and sit across from each other on opposite sides of a long table. One team are Bible Smugglers, the other are Bishops.

The Captain of the Smugglers takes a "Bible" and passes it under the table to the second person of the team. The Smugglers continue to pass the Bible under the table back and forth from one player to another, carefully, so that the Bishops (who are watching closely) cannot guess which player has it. Meanwhile, the Archbishop counts aloud to 20 then commands, "Up smugglers!"

At this command, the Smugglers all raise their closed hands, with palms facing the Bishops, for inspection. When the inspection is finished to the Bishops' satisfaction, the Archbishop says, "You may relax."

The Smugglers then place their open hands, palm down, on the table in front of them according to the instructions of their Captain (one of them will have the Bible hidden beneath their hand). The Bishops watch for clues.

In the guessing phase of the game, the Bishops select "innocent" hands, one by one, to leave the table in an attempt to isolate the Bible in the "last palm standing." The Bishops may call for one "confession" per round by asking one hand to spread a particular pair of fingers. The Smugglers are only required to obey the orders of the Archbishop.

If the Archbishop uncovers the Bible before the last hand, the Smugglers win (the Bible is smuggled), and keep the Bible for another round. If the Bishops are successful at isolating the Bible, the teams switch roles for the next round.

Hymn by Martin Luther: A Mighty Fortress is Our God

1 A mighty fortress is our God,
a bulwark never failing;
our helper he, amid the flood
of mortal ills prevailing.
For still our ancient foe
does seek to work us woe;
his craft and power are great,
and armed with cruel hate,
on earth is not his equal.

2 Did we in our own strength confide,
our striving would be losing,
were not the right Man on our side,
the Man of God's own choosing.
You ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth his name,
from age to age the same;
and he must win the battle.

3 And though this world, with devils filled,
should threaten to undo us,
we will not fear, for God has willed
his truth to triumph through us.
The prince of darkness grim,
we tremble not for him;
his rage we can endure,
for lo! his doom is sure;
one little word shall fell him.

4 That Word above all earthly powers
no thanks to them abideth;
the Spirit and the gifts are ours
through him who with us sideth.
Let goods and kindred go,
this mortal life also;
the body they may kill:

God's truth abideth still;
his kingdom is forever!

Psalter Hymnal, (Gray), 1987

[\(A Mighty Fortress | Hymnary.org\)](#)

See also this Martin Luther torch lighters episode

<https://youtu.be/hcpoRT4WZSs?feature=shared>

See also the William Tyndale Torchlighters episode

See also God's Outlaw: William Tyndale

Martin Luther's 95 Thesis

1. When our Lord and Master Jesus Christ said, ``Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance.
2. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy.
3. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh.
4. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven.
5. The pope neither desires nor is able to remit any penalties except those imposed by his own authority or that of the canons.
6. The pope cannot remit any guilt, except by declaring and showing that it has been remitted by God; or, to be sure, by

remitting guilt in cases reserved to his judgment. If his right to grant remission in these cases were disregarded, the guilt would certainly remain unforgiven.

7. God remits guilt to no one unless at the same time he humbles him in all things and makes him submissive to the vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to the canons themselves, nothing should be imposed on the dying.
9. Therefore the Holy Spirit through the pope is kind to us insofar as the pope in his decrees always makes exception of the article of death and of necessity.
10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve canonical penalties for purgatory.
11. Those tares of changing the canonical penalty to the penalty of purgatory were evidently sown while the bishops slept (Mt 13:25).
12. In former times canonical penalties were imposed, not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties, are already dead as far as the canon laws are concerned, and have a right to be released from them.
14. Imperfect piety or love on the part of the dying person necessarily brings with it great fear; and the smaller the love, the greater the fear.
15. This fear or horror is sufficient in itself, to say nothing of other things, to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ the same as despair, fear, and assurance of salvation.
17. It seems as though for the souls in purgatory fear should necessarily decrease and love increase.
18. Furthermore, it does not seem proved, either by reason or by Scripture, that souls in purgatory are outside the state of merit, that is, unable to grow in love.

19. Nor does it seem proved that souls in purgatory, at least not all of them, are certain and assured of their own salvation, even if we ourselves may be entirely certain of it.
20. Therefore the pope, when he uses the words "plenary remission of all penalties," does not actually mean "all penalties," but only those imposed by himself.
21. Thus those indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences.
22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.
23. If remission of all penalties whatsoever could be granted to anyone at all, certainly it would be granted only to the most perfect, that is, to very few.
24. For this reason most people are necessarily deceived by that indiscriminate and high-sounding promise of release from penalty.
25. That power which the pope has in general over purgatory corresponds to the power which any bishop or curate has in a particular way in his own diocese and parish.
26. The pope does very well when he grants remission to souls in purgatory, not by the power of the keys, which he does not have, but by way of intercession for them.
27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.
28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
29. Who knows whether all souls in purgatory wish to be redeemed, since we have exceptions in St. Severinus and St. Paschal, as related in a legend.
30. No one is sure of the integrity of his own contrition, much less of having received plenary remission.

31. The man who actually buys indulgences is as rare as he who is really penitent; indeed, he is exceedingly rare.
32. Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers.
33. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him.
34. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man.
35. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine.
36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.
37. Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; and this is granted him by God, even without indulgence letters.
38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are, as I have said (Thesis 6), the proclamation of the divine remission.
39. It is very difficult, even for the most learned theologians, at one and the same time to commend to the people the bounty of indulgences and the need of true contrition.
40. A Christian who is truly contrite seeks and loves to pay penalties for his sins; the bounty of indulgences, however, relaxes penalties and causes men to hate them -- at least it furnishes occasion for hating them.
41. Papal indulgences must be preached with caution, lest people erroneously think that they are preferable to other good works of love.
42. Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.

43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
44. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
46. Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
47. Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.
48. Christians are to be taught that the pope, in granting indulgences, needs and thus desires their devout prayer more than their money.
49. Christians are to be taught that papal indulgences are useful only if they do not put their trust in them, but very harmful if they lose their fear of God because of them.
50. Christians are to be taught that if the pope knew the exactions of the indulgence preachers, he would rather that the basilica of St. Peter were burned to ashes than built up with the skin, flesh, and bones of his sheep.
51. Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.
52. It is vain to trust in salvation by indulgence letters, even though the indulgence commissary, or even the pope, were to offer his soul as security.
53. They are the enemies of Christ and the pope who forbid altogether the preaching of the Word of God in some churches in order that indulgences may be preached in others.

54. Injury is done to the Word of God when, in the same sermon, an equal or larger amount of time is devoted to indulgences than to the Word.
55. It is certainly the pope's sentiment that if indulgences, which are a very insignificant thing, are celebrated with one bell, one procession, and one ceremony, then the gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
56. The true treasures of the church, out of which the pope distributes indulgences, are not sufficiently discussed or known among the people of Christ.
57. That indulgences are not temporal treasures is certainly clear, for many indulgence sellers do not distribute them freely but only gather them.
58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter always work grace for the inner man, and the cross, death, and hell for the outer man.
59. St. Lawrence said that the poor of the church were the treasures of the church, but he spoke according to the usage of the word in his own time.
60. Without want of consideration we say that the keys of the church, given by the merits of Christ, are that treasure.
61. For it is clear that the pope's power is of itself sufficient for the remission of penalties and cases reserved by himself.
62. The true treasure of the church is the most holy gospel of the glory and grace of God.
63. But this treasure is naturally most odious, for it makes the first to be last (Mt. 20:16).
64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the gospel are nets with which one formerly fished for men of wealth.
66. The treasures of indulgences are nets with which one now fishes for the wealth of men.

67. The indulgences which the demagogues acclaim as the greatest graces are actually understood to be such only insofar as they promote gain.
68. They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.
69. Bishops and curates are bound to admit the commissaries of papal indulgences with all reverence.
70. But they are much more bound to strain their eyes and ears lest these men preach their own dreams instead of what the pope has commissioned.
71. Let him who speaks against the truth concerning papal indulgences be anathema and accursed.
72. But let him who guards against the lust and license of the indulgence preachers be blessed.
73. Just as the pope justly thunders against those who by any means whatever contrive harm to the sale of indulgences.
74. Much more does he intend to thunder against those who use indulgences as a pretext to contrive harm to holy love and truth.
75. To consider papal indulgences so great that they could absolve a man even if he had done the impossible and had violated the mother of God is madness.
76. We say on the contrary that papal indulgences cannot remove the very least of venial sins as far as guilt is concerned.
77. To say that even St. Peter if he were now pope, could not grant greater graces is blasphemy against St. Peter and the pope.
78. We say on the contrary that even the present pope, or any pope whatsoever, has greater graces at his disposal, that is, the gospel, spiritual powers, gifts of healing, etc., as it is written. (1 Co 12[:28])

79. To say that the cross emblazoned with the papal coat of arms, and set up by the indulgence preachers is equal in worth to the cross of Christ is blasphemy.
80. The bishops, curates, and theologians who permit such talk to be spread among the people will have to answer for this.
81. This unbridled preaching of indulgences makes it difficult even for learned men to rescue the reverence which is due the pope from slander or from the shrewd questions of the laity.
82. Such as: "Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" The former reason would be most just; the latter is most trivial.
83. Again, "Why are funeral and anniversary masses for the dead continued and why does he not return or permit the withdrawal of the endowments founded for them, since it is wrong to pray for the redeemed?"
84. Again, "What is this new piety of God and the pope that for a consideration of money they permit a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God and do not rather, because of the need of that pious and beloved soul, free it for pure love's sake?"
85. Again, "Why are the penitential canons, long since abrogated and dead in actual fact and through disuse, now satisfied by the granting of indulgences as though they were still alive and in force?"
86. Again, "Why does not the pope, whose wealth is today greater than the wealth of the richest Crassus, build this one basilica of St. Peter with his own money rather than with the money of poor believers?"
87. Again, "What does the pope remit or grant to those who by perfect contrition already have a right to full remission and blessings?"

88. Again, "What greater blessing could come to the church than if the pope were to bestow these remissions and blessings on every believer a hundred times a day, as he now does but once?"
89. "Since the pope seeks the salvation of souls rather than money by his indulgences, why does he suspend the indulgences and pardons previously granted when they have equal efficacy?"
90. To repress these very sharp arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the church and the pope to the ridicule of their enemies and to make Christians unhappy.
91. If, therefore, indulgences were preached according to the spirit and intention of the pope, all these doubts would be readily resolved. Indeed, they would not exist.
92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace! (Jer 6:14)
93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!
94. Christians should be exhorted to be diligent in following Christ, their Head, through penalties, death and hell.
95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace (Acts 14:22).

(List accessed from [Martin Luther's 95 Theses](http://luther.de/en) (luther.de/en) on 10.31.23)

Zmore et studio elucdande veritatis: hec subscripta disputabuntur Wittenberge. Presidente R. P. Martino
et S. Theologie Magistro: eiusdemq; ibidem lectore Ordinario. Quare petit: vt qui non possunt v
presentes nobiscu discerant: agant id literis absentes. In noie dni nostri ihesu xpi. Amē.

1 Dominus et magister nŕ Iesus xps dicendo. Penitentia agite. etc. omnē vitam fidelium penitentiam esse voluit.
 2 Ab verbu de penitētia sacramentali (id est confessōis et satisfactōis que sacerdotum ministerio celebratur) non pot̄ intelligi.
 3 Non tñ solam intendit interiorē: immo interiorē nulla est. nisi foris ope retur varias carnis mortificationes.
 4 Manet itaq; pena donec manet odiu sui (id est penitentiā vera intus) scz vsq; ad introitum regni celoz.
 5 Papa nō vult nec pot̄ vllas penas remittere. p̄ter eas: quas arbitrio vel suo vel canonum imposuit.
 6 Papa nō pot̄ remittere vllā culpā nisi de declarando et approbando remissam a deo. Nisi certe remittendo casus reueratos sibi: quib; p̄ter pris culpa proz fus remaneret.
 7 Nulli proz fus remittit deus culpā: quin simul eū subiciat: humilitatū in omnibus: sacerdoti suo vicario.
 8 Canones penitētiales solū vicitibus sunt impositi. nihilq; morturis fm eisdem debet imponi.
 9 Inde bñ nobis facit p̄sūctus in papa. excipiendo in suis decretis sp̄ articulu mortis et necessitatis.
 10 Indocte et male faciūt sacerdotēs it: qui morturis p̄sūas canonicas in purgatorio remittunt.
 11 Zizania illa de mutanda pena Canonica in penam purgatorij. vident certe documentibus episcopis seminata.
 12 Olim penē canonicē nō possit: sed ante absolutionem imponebantur: tanq; tenementa vere contritiōis.
 13 Morturi: p̄ mortē omnia solunt. et legibus canonū mortui iam sunt habentes iure eorum relaxationem.
 14 Imp̄fecta sanitas seu charitas morturi: necessario secum fert magnū timorē: tantoz maiorē: quanto minor fuerit ipsa.
 15 Hic timor et horroz satis est. si solo v̄t alea taccā facere penā purgatorij: cum sit primus desperatiōis horroz.
 16 Aident infernus: purgatorij: celum differre: sicut desperatiō: p̄pe desperatiō. securitas differunt.
 17 Necessariū videt aīab; in purgatorio: sicut minui horrozē. ita augeri charitatem.
 18 Nec p̄batum videt vllis: aut rōnibus aut scripturis. q; sint extra statum meriti seu agende charitatis.
 19 Nec hoc p̄batū esse videt: q; sint de sua b̄titudine certe et secure saltē oēs. licz nos certissimū simus.
 20 Igitur papa p̄ remissionē plenariā oīm penaz. nō simpliciter oīm. ins intelligit: sed a seipso tantumdo impositaz.
 21 Errant itaq; indulgētiarū p̄dicatores. it: qui dicūt per pape indulgētiā: hostem ab oīni penā solui et saluati.
 22 Quin nullā remittit aīabus in purgatorio: quā in hac vita debuissent sibi Canones solvere.
 23 Si remissio vlla oīm oīno penaz: pot̄ alicui dari. certū est eā nō nisi p̄ fecerissimū. i. paucissimis dari.
 24 Falli ob id necesse est: maiore partē popl: per indifferentē illā et maḡ gnificam penē solute p̄missionem.
 25 Quale p̄tatem h; papa in purgatorij ḡnalter: talem h; quilibet p̄t scopus et Curatus in sua dioeci et parochia specialiter.
 1 Optime facit papa: q; nō p̄tate clausū (quā nullā h; sed per modū suffragi dat aīabus remissionem.
 2 Hoīem predicat. qui statim vt tacrus nummus in cistam tinnierit: euolare dicunt animā.
 3 Certū est. nūmo in cistā tinnierit: augeri questū et auariciā posse. susfragium autē ecclesie: in arbitrio dei solū est.
 4 Quis scit. si oēs aīe in purgatorio velint redimi. sicut de s. Severino et paschali factū narratur.
 5 Nullus est securus de veritate sue contritiōis. multominus de cōsecutione plenarie remissionis.
 6 Zarar; est de penitētia: tā rar; est de indulgētiā redimēs. i. rarissim;
 7 Danabunt metemū cū suis ngris: qui p̄ lras veniaz securos sese credunt de sua salute.
 8 Lauendi sunt nimis: qui dicūt veniās illas Pape: donū esse illud dei inestimabile: quo reconciliat homo deo.
 9 Erant em̄ ille veniales: tantū respiciunt penas satisfactōis sacramētalis ab homie constitutas.
 10 Non christiana predicanti; docent. q; redemptōis anias vel cōfessionalia: nō sūt necessaria contritio.
 11 Quilibet christianus vere cōpunctus: h; remissionē plenariā: a pena et culpa. etiam sine lris veniaz sibi deditā.
 12 Quilibet verus christianus: sine viuis sue mortu; h; participationē oīm bonoz xpi et Ecclesie. etiā sine lris veniaz a deo sibi datam.
 13 Remissio sūt et participatio Pape: nullo mō est p̄ternēda. q; vt dixi est declaratiō remissionis diuine.
 14 Difficilimū est: etiā doctissimis Theolog; simul extollere veniaz largitatem: et contritiōis veritatē coram populo.
 15 Contritiōis veritas penas querit et amat. Veniaz autē largitas relaxat: et odisse facit saltem occasione.
 16 Laute sunt venie aplice p̄dicandae. ne populus false intelligat. eas p̄ferri ceteris bonis opibus charitatis.
 17 Docendi sunt christiani. q; Pape mens nō est: redemptionē veniaz vlla ex parte cōparandā esse opibus misericordie.
 18 Docendi sunt christiani. q; dāns paup; aut mutuanus egent; meli; fa;

24 Docendi sunt christiani. q; venie Pape sunt vendant. Sed nocentissimē: si timorē dei per eas
 25 Docendi sunt christiani. q; si Pape nosser exactionum mallet Basilicā. s. Petri in cineres ire: q; sibus onium suaz.
 1 Docendi sunt christiani. q; Pape sicut debet tractopus sit Basilica. s. Petri: de suis pecunijs dāmis quā dā cōcionatores veniaz pecuniam elipa ipse suā aiām. p̄ illis impigneraret.
 2 Ana est fiducia salutis p̄ lras veniaz. etiā si alijs ecclesijs penitus filere iuberet.
 3 Hostes xpi et Pape sunt it: qui p̄pter veniaz alijs ecclesijs penitus filere iuberet.
 4 Initaria fit verbo dei: ubi in eodē sermone: eo impenditur venijs q; illi.
 5 Mens Pape necessario est. q; si venie (q; min vnt pompis: et ceremonijs celebrant. Euan centū campanas: centū pompis: centū ceremoniam ecclesie vti Pape dar indulgētiā: mō cogniti apud pplm christi.
 7 Temporalis certe nō esse patet. q; nō tā facill colligunt multi concionatoz.
 8 Nec sunt merita xpi et seroz. q; hec sp̄ sine interioris: et crucē: mortē: infernusq; exterior
 9 Thesauros ecclesie. s. Laurent; dixit esse: paup; vta vocabuli suo tpe.
 10 Sine temeritate dicim; clausē ecclesie (merito saurum istam.
 11 Claz est em̄. q; ad remissionē penaz et casuū
 12 Verus thesaurus ecclesie. est sacrosctm euāgē
 13 Hic autē est merito odiosissimus. q; ex p̄mi
 14 Thesaurus autē indulgentiaz merito est gra facit p̄mos
 15 Igitur thesauri Euangelici rhetia sunt: quib; diuitiarum.
 16 Thesauri indulgentiaz rhetia sunt: q; bus nū
 17 Indulgētiē: quas cōcionatores vociferant r vere tales quoad questum pmouendum.
 18 Sunt tamen re vera minime ad gram dei et
 19 Tenent xpi et Curati veniaz applicarū Cōn tia admittit.
 20 Sed magis tenent oibus oculis intendere: ne p̄ cōmissionē Pape sua illi somnia p̄dicen
 21 Cōtra veniaz applicaz: vitare q; loquit. sit illi
 22 Quin vero contra libidinē ac licentiā verborum agit: sit ille benedictus.
 23 Sicut Pape iuste fulminat eos: qui in fraudibus arte machinantur.
 24 Multo magis fulminare intendit eos: qui p̄ dem t̄re charitatis et veritatis machinant;
 25 Sp̄nari venias papales tātas esse: vt solus p̄ impossibile dei genitricē violasset. Est in
 1 Diximus contra. q; venie papales: nec minime possunt quo ad culpam.
 2 Et d̄. nec. i. Petrus modo Pape esset: magis est blasphemia in sc̄m Petrum et Papam.
 3 Diximus contra. q; etiā iste et quilibet papalium: virtutes: gras curatiōnū. sc̄. vt. i. Lo. x
 4 Dicere. Lucē armis papalibus insingeret. et lere: blasphemia est.
 5 Bationē reddent xpi: Curati: et Theologi. pulum licere sinunt.
 6 Facit hec licētiosa veniaz p̄dicatio. vt nec etiā doctis vix redimere a calūnijs aut cert
 7 Mes. Cur Pape nō euacuat purgatorij. p̄ sumā aīarū necessitate: vt cām oīm in s̄stima dimittit p̄t pecuniā inestimā ad structurā
 8 Itē. Cur pmanēt exequie et annuaria de recepti p̄mittit b̄nificia p̄ illis in futura. cū tā si
 9 Itē. Quē illa noua pietas dei et Pape. q; in cūmā p̄cedit: iam piā et amicā dei redimere ipsius mō: pie et dilectē antiā nō redimunt et
 10 Cur Canonēs p̄iales re ipsa et nō p̄tē: mortui: adhuc tñ pecunijs redimunt per viciū euacissimū.
 11 Cur Pape cui; opes hodie sunt opulētiorē nō de suis pecunijs mag; q; paupm fidelium sancti Petri.
 12 Item. Quid remittit aut participat Pape itas vnt habet plenarie remissionis et participati
 13 Item. Quid addere ecclesie boni maioris. Sētra ceteris in die quilibz fidelitū has remissionē
 14 Ex quo Pape salute querit aiā: p̄ venias miferendū lras et venias iam olim accessas: cū si
 15 Ibeo scripturā hōmīna laicoz. argumētā: sola p̄

Above Image: [Ninety-five Theses - Wikipedia](#)



John Calvin Reading

I don't have a source on this it was compiled by a friend of mine from public sources, and apparently draws upon the Wikipedia page on John Calvin ([John Calvin - Wikipedia](#)).



John Calvin

John Calvin was born Jehan Cauvin on the 10th of July 1509, at Noyon, a town in the French province of Picardy. He was the second of three sons who survived infancy. His mother, Jeanne le Franc, died of an unknown cause in Calvin's childhood, after having borne four more children. Calvin's father, Gérard Cauvin, had a prosperous career as the cathedral notary and registrar to the ecclesiastical court. Gérard intended his three sons—Charles, Jehan, and Antoine—for the priesthood.

Young Calvin was precocious and by age 12, he was employed by the bishop as a clerk and received tonsure, **cutting his hair to symbolize his dedication to the Church (tonsure was supposed to represent a crown of thorns)**. When he was a little older, he enrolled in Collège de Montaigu in Paris with the object of studying divinity. While there Calvin was exposed to his first tastes of the Christian Reformation due to talks with a cousin of his, Robert Olivetan, who was also enrolled in the college, and was a careful spreader of Luther's ideas. Keep in mind that the Reformation had already been spreading its influence for a decade (the 95 thesis were nailed to the door in 1517). It was here in Paris that

Calvin first devoted himself to the regular study of scripture. The Bible had been translated into French in 1524. Another factor in Calvin's Paris experience must surely have been his **witnessing the martyrdom of several reformation believers whose brutal deaths the bells of Notre Dame announced to every citizen**. One old man in particular had tried to preach the reformed truth to Calvin only a few days prior to his execution. At the time Calvin was disgusted by the attempt and ran away from the fervent preaching. Calvin found himself among the crowd of priests, citizens and soldiers gathered round the stake, and observed the peace and courage this man displayed in the face of death. As the flames began to rise the man began to sing a **hymn – A Mighty Fortress is Our God**. The martyrs he witnessed had a peace and courage he himself confessedly lacked.

In 1528, in conjunction with his father's request, Calvin resigned his place at the College in Paris and enrolled in the University of Orléans to study law instead. There is some debate about the reasons for this switch; some say it was that a career in law would be more lucrative than the priesthood, while some believe that it had more to do with the fact that Gerard had had a falling out with the church and was excommunicated (we do not know much of the details of Gerard's excommunication, but he stayed in that condition until his death. He would have been buried on unconsecrated ground except for the negotiations of his oldest son, Charles who probably paid some bribes to allow his father to be buried on consecrated land). Still another factor is Calvin's own growing distaste for the Papacy and the Catholic Church.

At Orléans Calvin was introduced to the study of humanism. **Modern Humanism is associated with secular ideas divorced from religion and God, but it was not so in Calvin's day. Humanism simply meant the study of humanities such as history, grammar, rhetoric, poetry, law, and foreign languages**. Calvin was introduced to Greek by his professor, Melchior Wolmar, who, after his cousin Olivetan, became the second human agent in Calvin's conversion. **Wolmar ostensibly taught Greek for the purpose of studying Homer, Demosthenes, and Sophocles, but less publicly, though with small attempts at concealment, the Greek of another book, Erasmus's Greek Testament**. The study of biblical languages is an often overlooked contributor to the Christian reformation, but **the study of Hebrew and Greek were indispensable disciplines that helped bring to light the apostasy of the Church** from the truth of scripture. At some point, the Catholic universities banned the study of Greek and Hebrew, only allowing scriptures to be read in their Latin translation, because these languages seemed to "give birth to heresy".

Altho we do not know the specific date of his conversion to the Reformed Christian faith, as he said very little about it, we know it was sometime between 1529 and 1533. By his own account, the largest impediment for him was his reverence for the Church and its traditions.

“Every time that I looked within myself,’ he recalled, ‘or raised my heart to [God], so violent a horror overtook me that there were neither purifications nor satisfactions which could in any way cure me. The more I gazed at myself the sharper were the pricks which pressed my conscience, to such a point that there remained no other solace or comfort than to deceive myself by forgetting myself. But because nothing better was offered me, I continued on the course that I had begun. Then, however, there arose a quite different form of doctrine, not to turn us away from our Christian profession but rather to bring it back to its proper source and to restore it in its purity, cleansed, as it were, from all filth. But I, offended by the newness of it, was scarcely willing to listen to a word of it and I admit that at the beginning I valiantly and courageously resisted it. For, as men are naturally obstinate and stubborn in maintaining the system that they have once received, I had to confess that all my life I had been nourished in error and ignorance. And there was one thing especially which kept me from believing these people, that was reverence for the Church. But after I had sometimes listened and suffered being taught, I realized that any such fear that the majesty of the Church might be diminished was vain and superfluous. And when my mind had been made ready to be truly attentive I began to understand, as if someone had brought me a light, in what a mire of error I had wallowed, and had become filthy, and with how much mud and dirt I had been defiled. Being then grievously troubled and distracted, as was my duty, on account of the knowledge of the eternal death which hung over me, I judged nothing more necessary to me after having condemned with groaning and tears my past manner of life, than to give myself up and to betake myself to Thy way...”

On another occasion he wrote, “God by a sudden conversion subdued and brought my mind to a teachable frame, which was more hardened in such matters than might have been expected from one at my early period of life. Having thus **received some taste and knowledge of true godliness**, I was **immediately inflamed** with so intense a desire to make progress therein, that although I did not altogether leave off other studies, yet I pursued them with less ardour.”

By 1532, Calvin received his licentiate in law and published his first book, a commentary on the Roman philosopher, Seneca's book, *De Clementia (On Clemency)*. After this, Calvin returned to Paris in hopes of promoting his new book. During this time, tensions rose at the Collège Royal (later to become the

Collège de France) between the humanists/reformers and the conservative senior faculty members. One of the reformers, Nicolas Cop, was rector of the university. On 1 November 1533 (which was likely timed in honor of Luther's nailing of his 95 Thesis to the Wittenberg Chapel door) he devoted his inaugural address (he was elected on the 10th of October) to the need for reform and renewal in the Roman Catholic Church. His talk consisted of comparisons between the Beatitudes and the current Roman Church. The address provoked a strong reaction from the faculty, who immediately denounced it as heretical. Some Franciscans filed a formal complaint of heresy against Cop with the parliament of Paris. This reaction was foreseen by Cop who had already made arrangements and almost immediately fled, in secret, to the city of Basel Switzerland. In the aftermath of Calvin, a close friend of Cop, was implicated in the offence when a copy of Cop's talk was found in Calvin's possession, and by Calvin's own hand. It is commonly believed that Calvin was the writer for Cop. Calvin was not prepared to flee, and for the next year he was forced into hiding, he remained on the move, sheltering with his friends and moving from city to city when he was able.

He was finally forced to flee France during the Affair of the Placards in mid-October 1534. In that incident, unknown reformers had posted placards in various cities criticizing the Roman Catholic mass. One of the posters was posted on the bedchamber door of King Francis I at Amboise, an affront and a breach of security that left him shaken. This brought an end to the conciliatory policies of King Francis, who had formerly attempted to protect the Protestants from the more extreme measures of the Parliament of Paris. Adherents of the Roman Catholic church responded to the Affair of the Placards with violence against the would-be Reformers and their sympathizers. In January 1535, Calvin joined Cop in Basel.

In March 1536, Calvin published the first edition of his *Institutes of the Christian Religion*. The work was a defense of his faith and a statement of the doctrinal position of the reformers. It was a very systematic treatment of Reformed Christian doctrine and he intended it to serve as an elementary instruction book for anyone interested in the Christian faith. The book was the first public expression of his theology, although he published the first edition anonymously. Calvin updated the work and published new editions throughout his life. The *Institutes* spread like wildfire through Europe. It was translated and disseminated widely.

In August of 1536 he set off for Strasbourg, which was a free imperial city of the Holy Roman Empire and a refuge for reformers. Due to military maneuvers of

imperial and French forces, he was forced to make a detour to the south, bringing him to Geneva, Switzerland. Calvin had intended to stay only a single night, but William Farel, a fellow French reformer residing in the city, implored him to stay and assist him in his work of reforming the church there. Altho published anonymously, Farel recognized Calvin as the author of the *Institutes*. Calvin initially refused to stay in Geneva. He had **no desire for a public life, but wanted to write and study in privacy** and seclusion. In response to his refusal, Farel fixed his eyes on Calvin, placed his hand on his head, and spoke with a voice of thunder "**May God curse you and your studies if you do not join me here in the work He has called you to!**" Calvin, visibly shaken, sat speechless till finally answering, "I will remain in Geneva, – I give myself up to the Lord's good pleasure." So began the lifelong friendship of William Farel and John Calvin and their reforming work in Geneva.

For the first time, the lawyer-theologian took up pastoral duties and began preaching, performing baptisms and weddings, and leading church services. Late in 1536, Farel drafted a confession of faith, and Calvin wrote separate articles on reorganizing the church in Geneva. In January of 1537, Farel and Calvin presented their *Articles on the Organization of the Church and its Worship at Geneva* to the city council. The document described the manner and frequency of their celebrations of the Eucharist, the reason for, and the method of, excommunication, the requirement to subscribe to the confession of faith, the use of congregational singing in the liturgy, and the revision of marriage laws. The council accepted the document on the same day.

As the year progressed, Calvin and Farel's reputation with the council and the city in general began to suffer. These differences came to a head when in protest Calvin and Farel refused to administer communion, except to themselves, during the Easter service. This caused a riot during the service, and the next day, the council told Farel and Calvin to leave Geneva.

Calvin continued on to Strasbourg, as he had planned before staying in Geneva, fully expecting that this time it would be permanent; a few months later, he applied for and was granted citizenship of the city.

During his time in Strasbourg, Calvin was not attached to one particular church, but held office successively in several independent churches. Calvin would **regularly minister to crowds of 400–500 members in his church services. He preached or lectured every day, with two sermons on Sunday.** Communion was celebrated monthly and **congregational singing of the psalms was encouraged.** He also worked on the second edition of the *Institutes*.

In August of 1540, he **married** Idelette de Bure, a widow who had two children from her first marriage. Idelette and Calvin had no children survive infancy, but Calvin continued to **care for idelette's children after her death 9 years later.**

That year Geneva reconsidered its expulsion of Calvin. Church attendance had dwindled and the political climate had changed. Cardinal Jacopo Sadoleto wrote a letter to the city council inviting Geneva to return to the Catholic faith, the council searched for an ecclesiastical authority to respond to him, eventually asking Calvin. Calvin agreed and his response strongly defended Geneva's position concerning reforms in the church. On 21 September 1540 the council commissioned one of its members, Ami Perrin, to find a way to recall Calvin. An embassy reached Calvin while he was at, a conference to settle religious disputes, in Worms. His reaction to the suggestion was one of horror in which he wrote, "Rather would I submit to death a hundred times than to that cross on which I had to perish daily a thousand times over." However, Calvin also wrote that he was prepared to follow the Lord's calling. The following year (1541) Calvin returned to Geneva.

In supporting Calvin's proposals for reforms, the council of Geneva passed the Ecclesiastical Ordinances on 20 November 1541 which enacted many of Calvin's ideas for church government. In connection with this, they also called for the creation of the Consistory, an ecclesiastical court composed of the elders and ministers. The city government retained the power to summon persons before the court, and the Consistory could judge only ecclesiastical matters having no civil jurisdiction. Originally, the court had the power to mete out sentences, with excommunication as its most severe penalty. John Calvin is the father of the doctrine of separation between church and state.

Calvin was extremely prolific in this atmosphere. He wrote many books outlining the new faith along with commentaries on the scriptures. During his ministry in Geneva, Calvin preached over two thousand sermons. Initially he preached twice on Sunday and three times during the week. This proved to be too heavy a burden and late in 1542 the council allowed him to preach only once on Sunday. In October 1549, he was again required to preach twice on Sundays and, in addition, every weekday of alternate weeks. His sermons lasted more than an hour and he did not use notes. An occasional secretary tried to record his sermons, but very little of his preaching was preserved before 1549. In that year, professional scribe Denis Raguénier, who had learned or developed a system of shorthand, was assigned to record all of Calvin's sermons. Calvin was also known for his thorough manner of working his way through the Bible in

consecutive sermons. For example, from March 1555 to July 1556, Calvin delivered two hundred sermons on Deuteronomy.

Calvin encountered bitter opposition to his work in Geneva. In particular, there was a group that Calvin called the Libertines. These were people who felt that after being liberated through grace, they were exempted from both ecclesiastical and civil law. No doubt these libertines were guilty of many sinful excesses, which were probably all the more annoying to Calvin because they actually exposed a vital flaw in Reformation doctrine taken to its extreme – that good works and obedience to the Law are done away in Christ. To be fair, much of the Libertine movements was also in response to some rather draconian policies of Calvin's church in Geneva which made dancing, music, and other forms of public entertainment crimes. By 1547, opposition to Calvin and other French refugee ministers had grown to constitute the majority of the city council.

Michael Servetus exchanged many letters with Calvin until he was denounced by Calvin and executed.

A turning point in Calvin's fortunes occurred with Michael Servetus. Servetus was a brilliant Spanish polymath versed in many sciences: mathematics, astronomy and meteorology, geography, human anatomy, medicine and pharmacology, as well as jurisprudence, translation, poetry, and the scholarly study of the Bible in its original languages. He was the first European to correctly describe pulmonary circulation. Servetus was also very likely a converso (a Jew forced to convert to Catholicism in Spain), and participated in the reformation although he held many ideas considered heretical to both Catholics and protestants. For example, he rejected the doctrine of the trinity, holding instead to the oneness of God and maintaining that Jesus was the manifestation of the Old Testament Jehovah in the flesh. He rejected infant baptism stating that it, "is an invention of the devil, and an infernal falsity for the destruction of all Christianity." He also rejected the idea of predestination as the idea that God condemned souls to Hell regardless of worth or merit. God, insisted Servetus, condemns no one who does not condemn himself through thought, word, or deed. Further he rejected the doctrine of original guilt, and held that all men were accountable for their own sins.

Among his several publications, Servetus published, *Two Books of Dialogues on the Trinity* which caused a sensation among Reformers and Catholics alike. When John Calvin alerted the Inquisition in Spain about this publication, an order was issued for Servetus's arrest. As a result, he fled to France and assumed a new name. Over the next few decades Servetus had exchanged many letters with Calvin, including sending him a heavily marked-up copy of the *Institutes of*

the Christian Religion criticizing its many errors. Calvin was frustrated and offended by these criticisms and wrote in a letter to his friend William Farel on the 13th of February 1546: “Servetus has just sent me a long volume of his ravings. If I consent he will come here, but I will not give my word; for if he comes here, if my authority is worth anything, I will never permit him to depart alive.”

For expressing his many heretical views, and in particular, *The Restoration of Christianity* (1553), Servetus was eventually imprisoned in Vienne, France, and was sentenced to death by burning, along with his books. However, the libertines, in an effort to harass Calvin, arranged for his escape and travel to Geneva where he showed up on the front row of the church where Calvin was preaching. He was arrested at the service. Calvin was not directly involved in the trial, but did act as an expert witness explaining the details of Servetus’ doctrinal errors and why the constituted heresy. The result of the trial was a renewed death sentence (by burning) from the city council of Geneva which was carried out on the 27th of October 1553.

After the death of Servetus, Calvin was acclaimed a defender of Christianity, and the resistance from the Libertines eventually dissolved away. This was due to the influx of many protestant refugees into Geneva from France and also the British Isles (fleeing Bloody Mary). With the support of these refugees, Calvin's partisans elected the majority of the syndics and the councilors on the City council in 1555. On 16 May the libertines took to the streets in a drunken protest and attempted to burn down a house that was supposedly full of Frenchmen. The drunken mob gave the impression of insurrection and was thus forcibly put down. The libertine leaders were forced to flee the city, and with the approval of Calvin, the other plotters who remained were found and executed, and with this, the opposition to Calvin's church polity came to an end.

Calvin's authority was practically uncontested during his final years, and he enjoyed an international reputation as a reformer distinct from Martin Luther. He used his influence to expand protestant institutions. He established schools and colleges, hospitals, and funded the spread of Protestantism to the rest of Europe, and especially his homeland of France. Geneva is sometimes called the Rome of Protestantism.

Calvin died on 27 May 1564 aged 54. At his request, he was buried in an unmarked grave to prevent veneration of his remains. While the exact location of the grave is unknown; a stone was added in the 19th century to mark a grave traditionally thought to be Calvin's.

One of the great legacies of Calvin is his efforts to incorporate his religion into every aspect of life. He was not only interested in winning souls, but in creating cities and societies that would both express and support the Christian life. While the systems and ideas he developed were often quite harsh by modern standards, and he was particularly harsh with those who disagreed with his ideas, he was also sensitive to the well being of individuals and families that were in his care. For example, when the plague was moving thru Geneva it was required that ministers attend to the sick in the homes of those affected. The Geneva City council passed an exception for John Calvin, but he ignored it and was found visiting the houses of those affected administering comfort and aid to those in the greatest need.

The first statement in the Institutes acknowledges its central theme. It states that the sum of human wisdom consists of two parts: the knowledge of God and of ourselves. Calvin argues that the knowledge of God is not inherent in humanity nor can it be discovered by observing this world. The only way to obtain it is to study scripture. Calvin writes, "For anyone to arrive at God the Creator he needs Scripture as his Guide and Teacher." He defends the Trinitarian view of God and, in a strong stand against the Catholic Church, argues that images of God lead to idolatry. John Calvin famously said "the human heart is a perpetual idol factory".

Calvin describes how the spiritual union of Christ and humanity is achieved. He first defines faith as the firm and certain knowledge of God in Christ. The immediate effects of faith are repentance and the remission of sin. This is followed by spiritual regeneration, which returns the believer to the state of holiness before Adam's transgression. Complete perfection is unattainable in this life, and the believer should expect a continual struggle against sin. Several chapters are then devoted to the subject of justification by faith alone. He defined justification as "the acceptance by which God regards us as righteous whom he has received into grace." In this definition, it is clear that it is God who initiates and carries through the action and that people play no role; God is completely sovereign in salvation.

He denied the papal claim to primacy and the accusation that the reformers were schismatic. For Calvin, the Church was defined as the body of believers who placed Christ at its head. By definition, there was only one "catholic" or "universal" Church. Hence, he argued that the reformers "had to leave them in order that we might come to Christ." The ministers of the Church are described from a passage from Ephesians, and they consisted of apostles, prophets, evangelists, pastors, and doctors (teachers). Calvin regarded the first three offices

as temporary, limited in their existence to the time of the New Testament. The latter two offices were established in the church in Geneva. Although Calvin respected the work of the ecumenical councils, he considered them to be subject to God's Word found in scripture. He also believed that the civil and church authorities were separate and should not interfere with each other.

Calvin defined a sacrament as an earthly sign associated with a promise from God. He accepted only two sacraments as valid under the new covenant: baptism and the Lord's Supper (in opposition to the Catholic acceptance of seven sacraments). He completely rejected the Catholic doctrine of transubstantiation and the treatment of the Supper as a sacrifice. He also could not accept the Lutheran doctrine of sacramental union in which Christ was "in, with and under" the elements. His own view was close to Zwingli's symbolic view, but it was not identical. Rather than holding a purely symbolic view, Calvin noted that with the participation of the Holy Spirit, faith was nourished and strengthened by the sacrament. In his words, the eucharistic rite was "a secret too sublime for my mind to understand or words to express. I experience it rather than understand it."

Calvin thought that agriculture and the traditional crafts were normal human activities. With regard to trade and the financial world, he was more liberal than Luther, but both were strictly opposed to usury. Calvin allowed the charging of modest interest rates on loans. Like the other Reformers, Calvin understood work as a means through which the believers expressed their gratitude to God for their redemption in Christ and as a service to their neighbors. In other words, service to God was not limited to the priesthood, but was expressed in every vocation and calling. Everybody was obliged to work; loafing and begging were rejected. The term, "Protestant work ethic" comes from Calvin's teachings.

ASSORTED HOLIDAYS

Edison Day, Oct. 21

Oct. 21 Edison day, the anniversary of the lightbulb.

Edison was a brilliant, and for the most part, very Godly man, who we would do well to commemorate.

More on Edison in my education writings.

OVERVIEW OF BIBLICAL HOLIDAYS

Scriptures Identifying Biblical Holidays / Feasts as Set Times & Their Fulfilments in Christ

When events take place on holy days, it is great evidence of their being divinely appointed.

The Pickerings at propheticappointments.com have interesting messages about this.

(chart author unknown, from [the-7-jewish-feasts2.jpg \(1024×680\)](#) ([wordpress.com](#)))

THE SEVEN JEWISH FEASTS

Appointed Feasts and Holy Convocations of Leviticus 23

"These are a shadow of the things that were to come; the reality, however, is found in Christ"

Colossians 2:17

14th	Month of Nisan 15th	17th	Month of Sivan 7th	1st	Month of Tishrei 10th	15th
SPRING FEASTS						
3 days		50 days		70th week of Daniel		
Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Tabernacles
Exodus 12 Matthew 26:17-27 Leviticus 23:5	Leviticus 23:6-8	Leviticus 23:9-14 Deuteronomy 26:1-11	Leviticus 23:15-22 Deuteronomy 16:10	Leviticus 23:23-25 Numbers 29:1-6	Leviticus 23:26-32 Zechariah 12:10 Zechariah 1:14-18 Zechariah 13:1	Leviticus 23:33-44 Isaiah 65:17-19 Ezekiel 43:7 Micah 4:1-3
Crucifixion	Burial	Resurrection	Holy Spirit	Rapture	2nd Coming	Millennium/Heaven
John 18:28 1 Corinthians 5:7	John 6:47-51 Acts 2:29-32	1 Corinthians 15:20-23 James 1:18	Acts 1 & 2	1 Thessalonians 4:13-18 Revelation 4:1-6 1 Corinthians 15:51-52 Philippians 3:20-21	Matthew 24:29-30 Luke 21:25-28 Revelation 19:11-21 2 Thess 1:5-10 Romans 11:25-27	Revelation 20:1-6 Revelation 21:1-27 Revelation 22:1-6 John 14:1-6
Feasts Fulfilled at Christ's First Coming Priestly role - Suffering Servant				Church Age Feasts to be Fulfilled at Christ's 2nd Coming Kingly role - Coming King		

Robert Huff: Appointed (Holy) Days & Timeline with Holy Day Calculations

These are screenshots from Huff's video series on the Daniel Timeline.

See the videos at these links:

Part 1 <https://youtu.be/4B4Cenpt8Jg?si=Y9LIK-KgAxVJfApa>

Part 2 <https://youtu.be/RZtm15Wnis0?si=J7SVrfOdmRAQ2I8u>

Part 3 <https://youtu.be/uU0Q02kfjBk?si=SwLhGkmlxDmZp8Av>

SPRING
SEASON



FALL
SEASON



"Speak to the people of Israel and say to them, these are the appointed days of Yahweh that you shall proclaim as holy convocations; they are my appointed feasts."

LEVITICUS 23

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."

DANIEL 8:19

Prophetic Appointments - “Appointed Days”

The Last Week of Jesus' life (Holy Week)

1. “Triumphal Entry” - “Palm Sunday” - “Inspection of the Lamb”
Christ enters into Jerusalem on the exact colt that was reserved for the High Priest to carry in the sacrificial lamb from the fields, which is traditionally displayed to the public for the passover sacrifice. Christ fulfilled this role as lamb and High Priest to present the offering.
2. Pesach known as “Passover” - at “Seder” the passover dinner celebration, Jesus washed the Apostles feet, instituted the sacrament, and prepared them for his imminent atonement.
3. Jesus went to the Garden of Gethsemane that evening (Passover) to spill his blood as a sacrifice for the sins of the world. Taking the place of the sacrificial lamb being prepared by the Temple High Priest for the Passover sacrifice.
4. Jesus was crucified on “Passover” the next day (still passover) while the High Priest was performing the sacrifice of the Passover Lamb. At the same time the High Priest just completed his work and says traditionally, “It is finished. I thirst.” Jesus says these exact words as he completes his atonement.

Prophetic Appointments - "Appointed Days"

The Last Week of Jesus' life (Holy Week)

5. The Feast of "Unleavened Bread"

This 7 day feast is to represent cleansing ourselves for sin. This period begins after Passover and runs seven days. Traditional the Jews would remove all yeast from their house and eat only "unleavened bread". Christ fulfilled this feast in his 7 day holy week by providing a way for us all to be cleansed from sin.

6. The Feast of "First-Fruits"

Jesus was resurrected on the Jewish feast day "First Fruits" which was celebrated by the head farmer coming to the High Priest and presenting the first harvest cutting of Barley, which is the first crop to be harvested every Spring. Jesus, presented himself to the Father as the "First Fruit" the first to be resurrected and Harvested.

7. The Feast of "Shavuot" or "Pentecost"

50 Days after Passover the Jewish people celebrate Shavuot. Also known as the "Pilgrim festival", all Jewish males were expect to travel to the temple in Jerusalem and commemorate the giving of the word of God or Torah. This day, the Apostles witnessed the pouring out of the Holy Spirit as promised by Jesus before his ascension.

Prophetic Appointments - "Appointed Days"

Spring 1820 (March 26) "Triumphal Entry"

Joseph Smith receives a visitation from two heavenly personages: God the Father and His son Jesus Christ.

September 21, 1823 "Sukkot"

Joseph prays and is visited three times during the night by an angel named Moroni, who tells him about a hidden book and quotes scriptures from the books of Acts, Joel, Isaiah, and Malachi.

Sept. 22, 1823 "Sukkot"

Joseph goes to the place where the gold plates are concealed, but is instructed by the angel Moroni not to retrieve them.

September 22, 1827 "Rosh-hashanah"

Joseph Smith receives the gold plates from Moroni

April 6, 1830 (14th of Nisan) "Passover" and "Feast of Unleavened Bread"

Joseph Smith restores the organization of the church. Same day of the atonement, Nisan 14.

April 3, 1836 (16th of Nisan) Easter Sunday, "Passover" and "Feast of Unleavened Bread"

The Savior, Moses, Elias and Elijah appear in the Kirtland Temple and restore priesthood keys.

July 24, 1847 "Shabbat Nachamu" (Consolation)

Mormon settlers first arrive at what becomes Salt Lake City and the home of the LDS church. Brigham Young predicts only 10 years of peace. This feast leads to the High Holy Days, with the assurance that "after much tribulation come the blessings."

September 22, 1827



Joseph Smith (After 4 years of waiting) receives the plates from the angel Moroni

Rev. 12:5

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

1 Nephi 11:25

25 And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.

2 Nephi 21:4

4 But with righteousness shall he (Christ) judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The Significance of Chanukkah

Hanukkah, (Hebrew: "Dedication") also called Feast of Dedication, Festival of Lights, or Feast of the Maccabees, Jewish festival that begins on Kislev 25 (usually in December, according to the Gregorian calendar) and is celebrated for eight days. Hanukkah reaffirms the ideals of Judaism and commemorates in particular the rededication of the Second Temple of Jerusalem by the lighting of candles on each day of the festival.

The Significance of Menorah

The most important of all Hanukkah traditions is the lighting of the menorah each evening. Also known as the Hanukkah lamp, the menorah recalls the Temple lampstand. Olive oil was traditionally used for lighting the menorah, but it was replaced by candles.

In Israel

In contemporary Israel, Hanukkah is a national holiday, and students present plays, sing holiday songs, and have parties. A highlight of the eight-day festival is an annual relay from Modi'in to Jerusalem. Runners carry burning torches through the streets, beginning in Modi'in. The runners continue until the final torchbearer arrives at the Western Wall, which is the last remnant of the Temple. The torchbearer hands the torch to the chief rabbi, who uses it to light the first candle of a giant menorah.

What does Feast of Trumpets represent?

The Trumpet or "shofar" is blown 100 times.

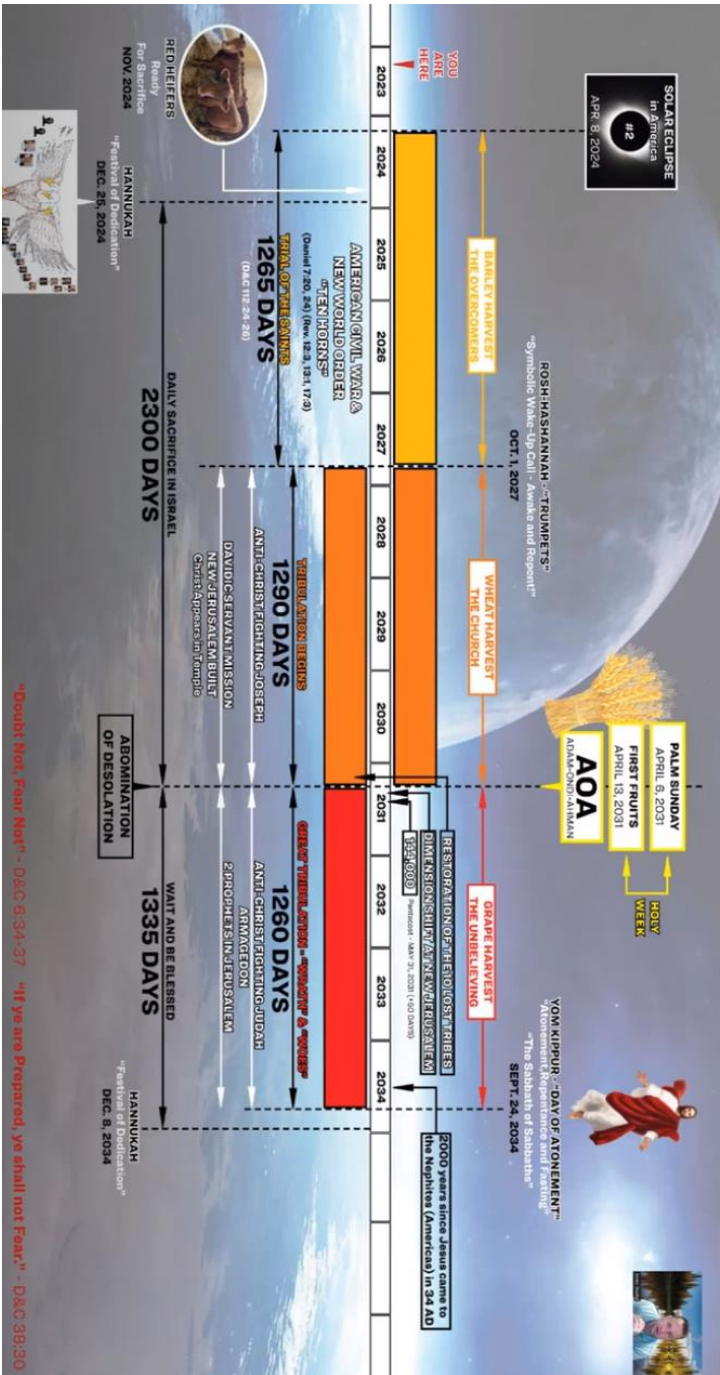
These trumpet blasts represent:

1. a cry of alarm
2. a call to repentance
3. a notice to gather
4. an announcement to prepare for the coming of the king."

"Also known as Rosh Hashanah, meaning "Head of the Year," the Feast of Trumpets marked a 10-day period of consecration and repentance to God. The Feast of Trumpets was one of the seven original Jewish feasts mentioned in the Torah and served as the first of three feasts to take place in the fall of the year.

The name of the Feast of Trumpets is taken from the biblical teaching to blow trumpets found in Leviticus 23:24 and Numbers 29:1-6. During this period, no work was to be performed. Only burnt offerings and sin offerings could be offered to God."





Passover: Elijah Comes to Joseph Smith, Fulfilling Prophecy **add**

A HOLY SABBATH

Introduction to The Holy Sabbath

We all know we should keep the sabbath day holy, it's one of the 10 commandments after all. But I think we often are at a loss of how to do that. I hope the following will help you make the sabbath a special day to honor God.

The Sabbath Prayer from Fiddler on the Roof

[MOTHERS AND FATHERS]

May the Lord protect and defend you.

May He always shield you from shame.

May you come to be

In Israel a shining name.

May you be like Ruth and like Esther.

May you be deserving of praise.

Strengthen them, Oh Lord,

And keep them from the strangers' ways.

May God bless you and grant you long lives.

(May the Lord fulfill our Sabbath prayer for you.)

May God make you good mothers and wives.

(May He send you husbands who will care for you.)

May the Lord protect and defend you.

May the Lord preserve you from pain.

Favor them, Oh Lord, with happiness and peace.

Oh, hear our Sabbath prayer. Amen.

(Lyrics retrieved from [Sabbath Prayer Lyrics - Fiddler on the Roof Cast - Soundtrack Lyrics \(stlyrics.com\)](#))

Holy Week in April

Why not make the week, the last week of the life of Christ, a special week? Here are some ideas to make it a holy week.

Only do entertainment with a religious theme, only religious movies, etc.

Consider serving simple foods which those at the time of Christ would have eaten.

Consider having more family prayers.

And of course, one could read in particular more about the life of Christ that week from the New Testament.

A HOLY WEDDING

A Modest Wedding

Weddings are special times, but holy times.

The celebrations should be modest.

The dress of the bride and others should be modest.

The music should be something other than the popular drab played at weddings.

The dancing ought be something other than the silly dances so common at weddings.

Of course the couple should have preserved their chastity for their marriage.

The Silly Tradition of “Registry” on Wedding Invitations

And I must say, must the wedding invitations have those pesky notices on them of “registered at...” of what they want the guests to buy for them? Is this not a paumpous thing to put such on the invitation, and often with very expensive gifts requested at the registered vendor? Let the guests come and give what they will, and not feel pressured to heap lavish gifts upon the newlyweds!

A Wedding Music Playlist [add](#)

Jewish Wedding Tradition: Breaking the Glass ([research](#))

A fun tradition of the Jews is to smash a glass cup at the wedding.

Jewish Wedding Tradition: The Bottle Dance & Clarinet ([research](#))

Sunrise Sunset song from Fiddler on the Roof

Consider the parents singing this for the youths being wedded:

(tevye)

Is this the little girl I carried,

Is this the little boy at play?

(golde)

I don't remember growing older,
When did they?

(tevye)

When did she get to be a beauty,
When did he grow to be so tall?

(golde)

Wasn't it yesterday when they were small?

(men)

Sunrise, sunset (x2),
Swiftly flow the days.

(everyone)

Seedlings turn overnight to sunflowers,
Blossoming even as we gaze.

(women)

Sunrise, sunset (x2),
Swiftly fly the years,
One season following another,
Laiden with happiness and tears.

(tevye)

What words of wisdom can I give them,
How can I help to ease their way?

(golde)

Now they must learn from one another,
Day by day.

(perchik)

They look so natural together.

(hodel)

Just like two newlyweds should be.

(perchik and hodel)

Is there a canopy in store for me?

(everyone)

Sunrise, sunset (x2),

Swiftly fly the years,

Seedlings turn overnight to sunflowers,

Blossoming even as we gaze.

Sunrise, sunset (x2),

Swiftly fly the years,

One season following another,

Laiden with happiness,

And tears

(Lyrics retrieved from [Sunrise, Sunset lyrics by Fiddler On The Roof, 5 meanings. Sunrise, Sunset explained, official 2023 song lyrics | LyricsMode.com](#))

Marriage in the Temple: Introductory Counsel, Parental Involvement in Courting, etc. (likely put into marriage bk too)

The temple of course is the right place to marry, where priesthood seals the marriage for time and all eternity.

The importance of and reason for temple marriage should be taught to youth from the beginning.

Parents must remember that their relationship is paramount, and working to keep this relationship alive is critical, and a key to showing the children by example what matters most.

This is why it is important to have friends and relationships with others of the faith, those we associate with, we marry. Do your children a favor by emphasizing and arranging for your children to have most friendship with those who are of the faith. Children often do not comprehend the importance of these things, and can be helped by having these relationships established with the help of their parents. Parents do not arrange marriages these days, but we should not throw out the entire concept of parents being involved in the union of their children. Furthermore, it is a great tradition for young adults to ask their parents permission to marry their chosen.

Book Highlights: Beloved Bridegroom: Finding Christ in Ancient Jewish Marriage and Family Customs by Donna B. Nielsen **note**

Temple Marriage Quotes (consider adding the quotes here from the marriage book)

Appendix: Short Passover Hagadah with LDS References – consider adding

ad holy Day festival feast chart from Faith book

ad several more renegade holiday lecture notes

