

The Three Sabbaths

Rest, Release & Restoration

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Early on the Lord gave the covenant people the *Holy Days* to remember their covenant relationship with Him. They are *ordinances* (Ex. 12:14) to be observed *forever* (Zech. 14:16-18), designed to help man become one with God. Those who love the Lord continue to take hold of His covenant through them (Isa. 56:2-6). There are twelve total Holy Days; seven annual Holy Days, two New Year's Days, and three special Sabbaths. They are all "holy" because they mark our Lord's earthly mission, including His birth, death, second coming return, and the Creation. The three *Sabbaths* help us remember the timeline and purpose of His Creation. He rested and *sanctified* the **seventh Sabbath day** following the six days creating heaven, earth, plants, animals, and finally man. The seven annual Holy Days coincide with His later mission of redemption, when he descended here and was crucified in the spring at *Passover*, buried on the *Feast of Unleavened Bread*, and resurrected at *Firstfruits*, all on our behalf. The Holy Spirit was sent fifty days later at *Pentecost*. The fall Holy Days mark His second coming return, as King at *Rosh Hashanah* (the civil New Year's Day), as Judge on the *Day of Atonement*, and as the Bridegroom on the *Feast of Tabernacles*. We are reborn in Christ as we worship Him on the Holy Days. They are marked by the Lord's two faithful heavenly witnesses, the sun and the moon. This chapter concentrates on the three "Sabbaths."

- A. There are **three** types of *Sabbaths* drawing attention to the sanctified **seventh** period on the Lord's calendar.
1. There is the 7th day weekly *Sabbath*, tied to the concept of "rest" - after the 6 days of Creation.
 2. There is also the 7th *Sabbatical Year* tied to the concept of "release" - in the 7th year.
 3. And there is the 50th *Jubilee Year*, occurring after every 7 x 7 years, plus 1 (a Sabbath of Sabbatical Years). It is tied to the concept of "restoration" in the 50th year, the first year of the next 49-year period. *Judgments* of the Great King come on one of more of these three Sabbaths as we will see hereafter, especially the 7th Sabbatical Year of "release."
- B. There are also **seven** annual Holy Days (like Passover, Tabernacles, etc.), drawing attention to the Lord's mission of redemption for all mankind (detailed in chapter 4 and especially Appendix A). Within the category of Holy Days are three types of *days* on God's calendar: *New Moons*, *Sabbaths*, and regular *work days*. New Moons are holy, as no work was to be done on them, but they are not considered a "Sabbath." The New Moon is the first day of each month (day 1) and the first day of the year (New Year's Day). It is marked by the perfect alignment (*conjunction*) of the sun, moon, and earth, when the moon is invisible, because all sunlight is on its far side. The New Moon is also a memorial day for the *first day of Creation*, or *Rosh Hashanah* (the civil New Year's Day at the fall equinox). It is day one of month one in the Lord's original, pre-flood calendar.
- C. Not to be forgotten are **two** *New Year's Days* (a *sacred* [priest] New Year's Day at the spring equinox, and a civil [king] New Year's Day at the fall equinox). The equinox is marked by the sun's position on the horizon relative to standing stones, mountains, etc. In God's pre-flood original calendar, the New Moon fell on the equinoxes - New Year's Day in the first and seventh months.

All but the New Moons are established in the number 7 – the number associated with the 7 periods of the **Creation**. This chapter addresses the three different *Sabbaths* only. They are signs reminding us of our **covenant relationship** with God (Ezek. 31:13), resulting in **covenant blessings or curses**. This is why God's *judgments* typically come on one of the three Sabbaths. They are tied to our *return* to Him via the three concepts of *rest*, *release*, and *restoration*. Each provides a "rebirth," signaled by the *time cycle of 7*, and in connection with our *spiritual* perfection. We see these concepts at play on the 7th day of the week (rest), in the 7th Sabbatical Year (release), and in the Jubilee Year (restoration), every 7 sets of 7 years. No work was to be done on a Sabbath or New Moon, only on work days (Gen. 2:2). Note the concept of *renewal* in the three *Sabbath* time cycles below:

The Sabbath day in most of the Bible was the 7th or last day of the week, a day of "rest." Its first occurrence was on the 8th day of the month after New Moon on day 1. Thereafter the Sabbaths fell on the 15th, 22nd, and 29th days of the month. Today, Sabbaths are Saturdays for modern Jews, or Sundays for most of the modern Christian world. In the Lord's calendar, however, all days were numbered, *not* named. The 8th day was the first Sabbath, followed by the 7th day thereafter for three weeks. Details are supplied hereafter. The Sabbatical Year or "Shemitah" is the 7th "release" year, the *first year* of a new Sabbatical cycle of 7 years. The word "Shemitah" means "release." The Jubilee Year is the 50th "restoration" year, providing *liberty*. The 50th year was the first year of the next cycle of 49 years (7 x 7 years).

In many cases in the Bible, a 7-day period was required for rituals tied to physical or spiritual *rebirth* and *renewal*, which occurred in the 8th period, marking a new beginning (see Appendix B). The weekly renewal or *reset* period is called the 8th day in scripture (Lev. 14:23; 15:19-30; 23:36). The actual 8th day of the month in the Lord’s calendar was a *Sabbath*. The 50th Jubilee period has similar renewal qualities tied to it. Because both the 360 and 365-day years are not divisible by 7, calculations tied to 7th-day Sabbaths, Sabbatical Years, and Jubilee Years often require leap days, months, and years to keep things in order.

1. The Sabbath Day – Rest (occurring on the 7th day of the week)

In scripture we are familiar with the *Sabbath* day as a period of *rest* on the 7th “day” after the 6 days of creation. We are released from the cares of the world to instead focus on things of a more spiritual nature, including our relationship with God. Few know that observing the Sabbath as the Lord directs is not only the 4th commandment, but a **sign of our covenant with Him**. We read in Exodus 31:13, “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for **it is a sign between me and you throughout your generations**; that ye may know that I am the Lord that doth sanctify you.” Proper Sabbath observance is of great importance and is rejuvenating physically and spiritually. Note the Lord’s words in the Creation in Genesis 1:1-5. There was “darkness upon the face of the deep...And God Said, Let there be light...And the evening and the morning were the first day.” All twelve Holy Days provide rest and a new beginning. To have God’s light, His Spirit, “the remnant” must keep all the commandments, including the 4th commandment of the Sabbath. Then we can have “the testimony of Jesus” – His spirit, the spirit of prophecy and revelation. So says John the Revelator in Revelation 12:17 and 19:10. Keeping another Sabbath is to have “**the mark of Beast**.”

Creation Day Current Jewish *tradition* states that the “day” in scripture is marked by sunset to sunset, revealing that the next “day” starts with darkness of night. Light then follows the next morning. Numerous scriptures reveal that dawn or sunrise is instead the start of the next *day*, as light is tied to day and darkness night in Genesis 1:5. God is not the author of confusion. Whether it is a regular weekly Sabbath (Saturday in ancient Israel until the resurrection of Christ [Sunday thereafter]), or a Holy Day like Passover, they often appear to begin at sundown in some scriptures because of language translation issues in the Bible. God rested on the seventh day from the start of creation and thus this 7th day was hallowed or made sacred. This is the significance of rest on the 7th day Sabbath. God started Creation on day one of the first month in the first year. This is believed to be the first New Moon, when the sun, moon, and earth were in a perfect linear conjunction. This marker is now associated with *Rosh Hashanah* (“head of the year”), an annual holy day marking New Year’s Day. It is a Holy Day, but not the Sabbath seven days later. To be *sacred* has ties to “sanctification,” often part of seven-part time period of spiritual perfection and renewal. Note the three types of “days” below: *New Moons* (blue), regular *workdays* (black), and *Holy Days* (red). The Sabbaths and most annual Holy Days fell on red days.

New Moon	1st Day	2 nd Day	3 rd Day	4 th Day	5 th Day	6 th Day	7 th Day of the week - Sabbaths
1	2	3	4	5	6	7	8 ¼ moon waxing
	9	10	11	12	13	14	15 Full moon
	16	17	18	19	20	21	22 ¼ moon waning
	23	24	25	26	27	28	29 Final crescent moon
(30)							New Month
1	2	3	4	5	6	7	8 ¼ moon waxing, again

When is the Sabbath Day? There is much debate about what day is the 7th day “Sabbath.” Jews claim it is Saturday, modern Christians say Sunday, when really all scripture says is that it was the 7th day of the week. There were **no names** for individual days of the weeks in the Bible, *only numbers*, so too with the *months*. Note in the chart above, that Sabbaths (in red) are normally the 7th day, but only *after* the first 8th day of each month. It becomes the first Sabbath in God’s calendar. *Identifying the New Moon was a critical element for establishing the start of the month and its numbered days*. Many use the first crescent moon seen as the “New Moon” and are thus off by one to two days at the very start of their monthly sequence. Ancient Israel had the Sanhedrin, located at

their secondary site atop the Mount of Olives in Jerusalem (near Bethphage) to determine the important New Moon. Both the sun and especially the moon must be used for this purpose in the Lord's calendar, as God has requested, or periodic, arbitrary man-made time cycles result. Many problems arose once the moon was ignored by calendar makers, including identification of the "Sabbath day" as Saturday and later Sunday (see endnote 11). The problem of which day is the Sabbath remains because our Gregorian calendar ignores the moon phases against the Lord's will. The best solution is to look up, observing His two faithful witnesses (Psalm 89:37), otherwise we worship "**the Beast**," which instituted **Sun**-day as the new 1st day of the week Sabbath.

2. The Sabbatical Year of *Release* - every 7th year / (*Rosh Hashanah* start day)

The *Sabbatical Year* takes the Sabbath concept of *rest* and carries it further with the theme of "*release*." During the Sabbatical Year or *Shemittah* (meaning "to release") crops were not planted allowing the ground to *rest* or **released** for one full year (Ex. 23:10-11; Lev. 25:2). In addition, debts among the Israelites were completely wiped out or *forgiven* (Deut. 15:1-3). Slaves were also set *free* after their six years of service (with gifts provided, Ex. 21:2; Deut. 15:12-14). These collectively provided great relief for the people from the *oppression* of slavery and debt via periodic *renewal* every seventh year. Today's bankruptcy laws are tied to this principle. Covenant lands were also rejuvenated and strengthened, regaining necessary nutrients for the sustenance of the people. The Lord also desired that mother earth receive needed rest (see Moses 7:48-52). There are indications that Solomon's Temple was dedicated in a Sabbatical Year (it took 7 years to build, see endnote 141). As we will see in chapter 6, **judgment** coincides with the last day and hour of the year of **release**, at sunset of Elul 29, New Year's Eve. Rosh Hashanah follows the civil New Year's Day (day 1, the 7th month of Tishri).

It is significant that Jesus Christ and John the Baptist appear to have started their important missions in a *Shemittah* or Sabbatical Year (27 – 28 AD), when crops lay un-harvested in the fields throughout Judea. This *release* year ended in 28 AD, when Christ stood up in a Synagogue in his hometown of Nazareth, declaring "*the acceptable year of the Lord*" (Luke 4:18; Isa. 61:1-3). His mission would last 3.5 years ending in 32 AD at Passover. During this special year many were unemployed or "*poor*," as harvesting was not needed. Many took up a second trade separate from agriculture, as their needs still needed to be met and they had more time on their hands. They were set *free* to investigate new truths offered them by these two men in the year of "*the Lord's release*." Many were baptized and healed (physically and spiritually) at this time. In addressing the Lord's instruction for opening the heavens and release the powers there on our behalf (service), we read in Isaiah;

"Is not this the fast [loving service] that I have chosen? to *loose the bands of wickedness*, to *undo the heavy burdens*, and to *let the oppressed go free*, and that ye *break every yoke*?" (Isa. 58:6, italics added).

Moses taught Joshua what to do once he brought the children of Israel into the Promised Land. He was to divide them on two opposing mountains, six tribes on each of two mountains north of what would become Jerusalem, near Shechem – Mount Gerezim on the southwest – the mount of blessing, and Mount Ebal on the northeast – the mount of cursing. In the valley between them he was to recite the law. Note the words tied to "**release**" which Moses used to instruct Joshua. The law was to be read every seven years at the Feast of Tabernacles, at the **end** of the previous year of "the Lord's release." It was a time of **judgment**, the *day of remission* (see p. 111).

"And Moses commanded...saying, At the **end** of every seven years, in the solemnity of **the year of release**, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which *he shall choose*, thou shalt read this law before all Israel in their hearing. Gather the people together, *men*, and *women*, and *children*, and thy stranger that *is* within thy *gates*, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:10-13, italics added).

We read in Deuteronomy 15:2, "And this *is* the manner of **the release**: Every creditor that lendeth *ought* unto his neighbor shall *release it*; he shall not exact *it* of his neighbor or of his brother; because it is called **the Lord's release**" (bold & italics added, see also Deut. 30:19, 29).

We see this *judgment* tied to debt (and sin) in the U.S. stock market crashes of 2001 and 2008, both 7% drops on Elul 29 (the last day of the 6th month in the Hebrew calendar - the last day of *the Sabbatical Year of release* both years). It was the *civil New Year's* eve. At sundown, it becomes the first day of the 7th month, *Rosh Hashanah - New Years day*. Many, including this author believe that the end of the third consecutive *Sabbatical Year of release* in 2015 will be no different, a time of significant **judgment**, expressed in a *covenant curse* upon the Gentiles of this wicked land, when debts will be wiped out in another economic crash. Its origin is not yet known.

According to Jeremiah, the Israelites were held captive in Babylon **70 years** (ten Sabbatical cycles) because they did not keep the law of the Sabbatical “*year of release*” or *Shemittah* (which means "release" or "let fall"). They did not proclaim *liberty* to their slaves as they had promised God they would, therefore they lost their own liberty, and significantly their land or inheritance too. God said; “I proclaim liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth” (Jer. 34:13-17, see also Jer. 25:4-11). As long as Israel lay desolate, her people captive in Babylon, the land enjoyed her Sabbaths (2 Chron. 36:15-21; Lev. 26:31-35; Moses 7:48-52). Breaking *covenants* and changing ordinances have real, dire consequences. Leviticus 26 addresses specific **covenant curses**, “*seven times more*” for not keeping the Lord’s “statutes and judgments and laws” on Sabbatical and Jubilee Years (see verses 18-46).

3. The Jubilee Year – Joyous *Liberty* in a *Restoration* every 7x7 years + 1 / (Day of Atonement start day)

Isaiah's Prophecy of Christ The Apostle Paul taught that the Law of Moses pointed entirely to Christ and His mission (Gal. 3:24-25). It was a mission of redemption for us, thought to have begun in earnest on or near His 30th birthday in a synagogue in His hometown of Nazareth, when He stood to read important passages from Isaiah (chapter 61, verses 1-3). Isaiah's words were prophecy focusing on this very day, the start of our Savior's difficult mission of *release*, when all the repentant were promised *liberty* from sin, death, and hell through the sacrifice of the Messiah. This day Jesus stood and proclaimed “*liberty to the captives*” within His own community. He was in their presence, God among them. The concept of *liberty* was and is the very essence of Christ's mission. He not only provides periodic *rest* in the regular weekly *Sabbath*, and *release* in the *Sabbatical Year*, He also grants us *liberty* via a restoration to promised, covenant lands in the *Jubilee Year*. We are **restored** to Him and the Father, and upon lands of inheritance, where there is peace, prosperity, and protection. Standing up in a synagogue in His hometown of Nazareth, Jesus took the Isaiah scroll and began to read. Luke states:

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because *he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.* And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him...This day is this scripture fulfilled in your ears” (Luke 4:16-21; see also Isa. 61:1-3).

In these important words the Master revealed who He was, and to those of His hometown first. Those who knew scripture also knew the messianic nature of Isaiah's words that they had just heard in their own ears this day. Jesus was proclaiming that He was the promised Messiah, come “*to proclaim liberty to the captives.*” It was bold and too much for some. Wasn't he the son of Mary and Joseph? Most of His kinsmen rejected him. They, like so many others did not value the spiritual deliverance that He as a young teacher had to offer them. They were looking instead for a powerful deliverer who would rescue them physically from oppressive Roman rule, a mighty warrior-king like David. They wanted a lion and saw Christ as a lamb. As presented in chapters 6 and 7, this mission start day is believed to be at the conclusion of the 27-28 AD Sabbatical Year, just after the civil New Year. It marked the beginning and ending of *Sabbatical Years*, signaled by crops lying un-harvested or “fallow” in the fields for the entire year just ended (see John 4:35; Deut. 31:10). Jesus had come to earth to redeem man, and to fulfill *the Law* and *the prophets* (their prophecies of Him). He gave this Law to Moses on Sinai as Jehovah. After His crucifixion in the meridian of time, Christ went to the spirit world where He then proclaimed *liberty* to those held captive by death or ignorance, a spirit “prison” for them (D&C 138:31).

What is a Jubilee?

In Leviticus 25 we read of the Jubilee Year and its ties to Israel's *restoration* upon covenant lands. It is a time of *refreshing*, a start over period *when oppression is relieved*, and when the covenant people are finally re-untied with their *covenant land* as their rightful inheritance, their *ancestral homeland*. It begins just after the 7th Shemith or Sabbatical Year of release. The last two Jubilee Years are believed to be 1968 and 1917, thus concluding the Shemith Year of 2015, making 2016 the Jubilee Year.

“And the Lord spoke to Moses on Mount Sinai, saying, ‘Speak to the children of Israel, and say to them: **When you come into the land which I give you**, then ye shall keep a *sabbath* to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; but in the **seventh year there shall be a sabbath of solemn rest for the land**, a *sabbath to the Lord*. You shall neither sow your field nor prune your vineyard. And you shall count *seven sabbaths of years* for yourself, **seven times seven years**; and the time of the **seven sabbaths of years** shall be to you **forty-nine years**. Then you shall cause the trumpet of the **Jubilee** to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound” (Lev. 25:1-4, 8, 9).

And ye shall hallow the *fiftieth* year, and proclaim *liberty* throughout all the land unto all the inhabitants thereof: it shall be a **jubilee** unto you; and ye shall **return every man unto his possession**, and ye shall **return every man unto his family**. **The land shall not be sold for ever: for the land is mine**, for ye are strangers and sojourners with me. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God” (Lev. 25:10, 23, 35-36, 55).

Start Day The 50th Jubilee Year officially began in the New Year following the last or 49th year of seven Sabbatical Year cycles. Its specific start day was Tishri 10, marked by the blowing of the *Shofar*. It was the solemn fast day known as the Day of Atonement, memorializing Christ's sacrifice, where the repentant are granted *liberty* from sin. It should be remembered that the *Shofar* was blown each day for seven days as Joshua and his army circled Jericho, and on the 7th day, the *Shofar* was blown 7 times. *Jericho's walls then fell down* when the whole army “shouted.” It is a type for *Babylon falling in our day*. The *Shofar* is tied to *judgment* and *Rosh Hashanah*, also known as the Feast of *Trumpets*. God's commandment to Moses was that the covenant people sanctify every *fiftieth* “*Jubilee Year*” by proclaiming *liberty* or freedom for all *captives*. Hope was then given to three groups of oppressed people:

1. *Slaves* Like Sabbatical Years, captives and slaves were granted liberty in the Jubilee Year, even if their six-year service period was not fulfilled.
2. *Those in debt* Also like Sabbatical or Shemith Years, debt was forgiven in this special year.
3. *Those without a home or land* Unique to this more rare Holy Day was the return of *land* lying outside a walled city to its original *family* ownership (Lev. 25:11-55). If others had taken possession of one's land, it had to be *returned* to rightful owners. It was a time of *restoration*, an important return for all Israel!

Why 49/50-Day Jubilee Periods? The symbolism of the 50th day (7 x 7 + 1 equaling 50) is like that of the 8th day in much of scripture, where day 1 of the next week or 7-part time period (7 + 1 equaling the 8th day) was a day of *renewal*. Unique to the Jubilee Year, however, is the concept of *restoration* upon promised, covenant lands. The number 7 is tied to a *full or complete 7-part time cycle leading to spiritual perfection*, preceding a joyous *rebirth*. This occurred in the 50th Jubilee Year. To calculate Jubilee Years one must use *49-year increments* and not 50, as the 50th period was year 1 in the next 49-year period. Major “liberty” events involving the Jewish people occurred in 1916-17 and 1966-67 – 49 years apart, and include (1) the promised *restoration* of the Jewish people to their own covenant land in 1917 via the Balfour Declaration; (2) the *return* of the capital city Jerusalem in 1966-67, 49 years later; a third “*restoration*” event, (3) which may include the *rebuilding* of the Jerusalem temple 49 more years later, in 2016-17. These dates are significant, as we will see hereafter. An important Jubilee Year for Latter-day Saints was 1820, the starting point for *the Restoration*.

God with Us

The Lord appears to have instituted the *Jubilee Year* to periodically provide *rest, release*, and a *restoration* for the covenant people, and to remind them of His power and mercy in continually *delivering* Israel. Their liberty from the bondage from the Egyptians is a good example. It was **50** days after crossing the Red Sea that God came down upon Sinai in fiery glory before all the people. And it was at the base of Sinai (a type of wedding Huppah) that God's Bride Israel was invited to be one with Him as the Bridegroom. God gave Moses the Law atop Sinai and invited all Israel to meet Him face to face. The offer was refused (D&C 84:23-26; JST Ex. 34:1-2). Renewal through God or His Spirit in connection with the number **50** is comparable to the great outpouring of the Spirit on Pentecost – the **50th** day after the resurrection of our Lord (50 days is 7 weeks of days, plus one day). Pentecost is a Greek word for “50.” These ties to the number 50 and to *God's* presence or the Spirit are overlooked aspects of the *Jubilee Year*. It is after the final Jubilee that the Lord will finally be tabernacled with the righteous in the Millennium. Such *renewal* is signaled all around us in many things, including the color *green* in springtime rebirth, and in words starting with “*re*,” including:

Return Repent Reset Release Relief Refresh Renewal Rest Recycle Redemption Resurrection

Judgment & a New Kingdom

The last Jubilee of John's 6th Seal (this millennium) will coincide with the establishment of a new just kingdom in the last days – the opening of John's 7th Seal - a *restoration* of the righteous upon promised, covenant lands, and in connection with heavenly signs as seen in later chapters. The Shemithah cycle ending on the seventh Sabbatical Year from Rosh Hashanah of 2014 to Rosh Hashanah of 2015 appears to mark the future demise of all corrupt governments on earth and oppression generally, starting with our own. In 2015, solar eclipses (a black sun) occur on the two equinoxes - the sacred and civil New Year's Days. The second one is on Rosh Hashanah, the conclusion of the Sabbatical or Shemithah Year. Two weeks after the later solar eclipse is a special “super” blood-moon falling on Tabernacles of 2015. It is an ominous omen tied to a major *release*, with *restoration* coming later, perhaps in 2017. This heavenly marker may also signal a final seven-year countdown known as “*Jacob's Trouble*”, a seven-year period of *tribulation* and *judgment* prior to the Lord's return. Note the patterned usage of the number **7** in the fall of **2015** below. It is the most common number in scripture, tied to *a full and complete time cycle, leading to spiritual perfection*.

Four Witnesses of the Number 7 in the fall of 2015, marked by the final blood-moon of the Tetrad.
All four witnesses end on Elul 29 - Rosh Hashanah of 2015 (the civil New Year).

1. The end of the last *Shemithah* or *Sabbatical Year* cycle of the 6th Seal, the **7th** year of the 7-year cycle
2. The end of the last or 49th year of the regular *Jubilee Year* cycle (**7 x 7** Sabbatical Year cycles)
3. The end of the **70th** *Jubilee* cycle since the children of Israel entered the Promised Land (**70 x 49** years)
4. The end of the 6th seal and thus the opening of the **7th Seal**, concluding 120 Jubilee cycles since Adam and Eve left the Garden of Eden (Gen. 6:3 / 120 x 49 = 5880 years or 6 millennia [6000 years]). The year 2015 may be the start of “*Jacob's Trouble*” (Jer. 30:7), **7** years of tribulation and judgment ending in 2022.

Daniel's Timeline utilizing Sabbatical and Jubilee Years – Christ's, First and Second Coming

Some believe the Prophet Daniel used 70 *Sabbatical Year* cycles to mark Christ's first coming to reconcile iniquity in His *merciful* Atonement, and then 70 *Jubilee Year* cycles to signal His second coming return, when all sin is finally vanquished. In both there is a “*deliverer*” providing *liberty* and *restoration*, and in both there is a temple tied to covenant people upon promised, covenant Lands. Thus, Daniel's prophetic book, like that of John's Revelation, and Isaiah's important work, feature single prophecies having dual fulfillment. In commanding us to read Isaiah in 3 Ne. 23:1-3 (so that we will be prepared for that which is to come), Christ gave us this very important *prophetic key*, stating that the events in Isaiah, “***have been and shall be***” – a dual fulfillment, the latter relevant to our day. We should read the prophetic books with this key in mind, relying on the spirit to guide us.

Three dual fulfillment scriptures include Matthew 23 (the “*son*” sent into the vineyard), John's Revelation 12 sign (the birth of a “*man-child*” deliverer), and Daniel 9 (the anointing of “***the most holy***”). In Daniel 9:24 we read; “Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make and end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up

the vision and the prophecy, and to anoint the most Holy” (Dan. 9:24). Daniel’s “70” weeks (or sets of “sevens”) in this scripture appear to be tied to the following two events.

1. *The Lord’s First Coming in 70 Sabbatical Cycles* According to Jeremiah, the Jews were in bondage in Babylon for 70 long years because they did not observe *the Sabbatical Year* (Lev. 26:27-35; Ezek. 4:1-6; Jer. 25:8-12; 2 Chron. 36:15-21). After finally returning to Jerusalem, there was more diligence in keeping Holy Days and recording dates thereafter. They then rebuilt the temple of Zerubbabel at the decree of king Artaxerxes. Daniel prophesied of this event as a beloved servant of God. He was a Jew held captive in Babylon since his teenage years. He prophesied that the time from the king’s decree to rebuild the temple in Jerusalem, to Christ’s “reconciliation for iniquity” - His crucifixion, would be “*seventy weeks*.” “Weeks” is better translated as “*sevens*,” thus it would be “*seventy sevens*” or *seventy Sabbatical Year cycles* to this reconciling event (Dan. 9:24). This gives us *490 years* (70 x 7) from the time the command was given to *rebuild the temple*, to Christ’s Atonement. Daniel’s timeline helps us determine Christ’s birth and crucifixion dates in the meridian of time. Both are witnessed in the heavens (chapters 5 and 7 respectively). This prophecy *was* fulfilled in the Lord’s Atonement on our behalf. Daniel is mostly about the last-days, so there is more to this and his other prophecies.

2. *Christ’s Second Coming Return after 70 Jubilee Cycles* The same prophecy appears to be tied to the Lord’s return, but not before a special servant is “anointed” and another temple built in Jerusalem. This second timeline features the number 70 again in *70 Jubilee cycles* from the time Joshua and the children of Israel entered the Promised Land (perhaps 1365 BC) to 2017, when John’s Revelation 12 sign re-appears in the heavens (chap. 5). Israel’s return to God and their ultimate Liberty through Christ is the focus of the three blood-moon Tetrads of this century. They mark the Jews return to their *covenant land* in 1948-49, the return of their *capital city Jerusalem* in 1966-67 (and their return to worship again at the Western Wall of the Temple Mount). Forty-nine years later in 2015-16 may conclude the 70th Jubilee since the Israelites first entered this same Promised Land, the time the temple may be rebuilt in Jerusalem during Daniel’s “troubled times”. We know that the Promised Land of Israel was given to Abraham and his posterity as an everlasting possession by the *decree* and *covenant* of God. It will be *restored* to them completely in the latter-days, the temple finally re-constructed by the Lord’s sent servant, “the Branch” (Isa. 11:1; Zech. 3:8; 6:12). The Lord Jesus comes later to defeat all of Israel’s enemies in the Valley of Armageddon. Daniel’s unique insights were given him in answer to his prayer about his people being *restored* to their covenant land. God’s sent angel Gabriel delivered the message. It features three sets of 70’s: (1) 70 years, (2) 70 Sabbatical cycles, and (3) 70 Jubilees (below). Daniel and the covenant people were held captive in Babylon for 70 years because they disobeyed God by not giving their land rest for 70 years, nor freeing slaves as promised (Jer. 29 & 30). Near the end of the 70 years, Daniel was given a dual prophecy showing how the Lord’s people were going to be delivered after 70 Sabbatical cycles in His first advent, *and* after 70 Jubilees via a sent servant.

<i>Cycles of 70 years</i>	<i>Time Units</i>	<i>Total Years</i>	<i>Final Results</i>
70 years	70 years	70 years	To end of Israelite captivity & oppression (liberty) in Babylon
70 x 7 years	70 Sabbatical Cycles	490 years	To Christ’s 1 st coming, ending spiritual captivity in the Atonement
70 x 49 years	70 Jubilee Cycles	3,430 years	To Christ’s 2 nd coming, ending spiritual and physical captivity, as aided by His servant, sent to prepare the way before Him

Fulfillment of Creation The total Jubilee Year count concludes in fall of 2015 (the Jubilee extends one year from 2015 to 2016) and may have begun when Adam and Eve left the garden, mortality then beginning. This may represent **120** total 49-year Jubilees prior to the final one marking the opening of the 7th Seal or Millennium. Evidence for the 120 Jubilee cycles is found in Genesis 6:3, where we read, “My spirit shall not always strive with man, for that he also is flesh: *yet his* [man’s] *days shall be an hundred and twenty* [Jubilee] *years*” (120 x 49 years each = 5880 or nearly 6000 years). In this scripture it appears that man is given six millennia, or until the end of 70 x 7 Jubilee Years, *to repent and come unto Christ*. We see this 70 x 7 pattern in Jesus’s statement to Peter, where he was to told forgive his brother, “*seventy times seven*” times in Matthew 18:21-22.

As we have seen, covenant *blessings* (D&C 97:18-21) and *curses* (3 Ne. 16:1-12; D&C 112:23-26) are tied to the Sabbatical and Jubilee Years and their **time cycles** of **7**. A final Sabbatical or Shemitah Year for this sixth seal appears to extend from the fall of 2014 to the fall of 2015, as witnessed in the last blood-moon Tetrad of this

century (chap. 6). We also appear to be in last Jubilee period of 49 years prior to the opening of John's 7th Seal, as calculated by 120 Jubilee cycles since the fall of Adam and Eve (Gen. 6:3). The **50th** Jubilee Year may then extend from 2016 to 2017 (there is 49 years from 1967 is 2016). Year 1 of John the Revelator's 7th Seal may thus open in 2015-16, pointing to future *liberty* and *restoration* starting in the Jubilee Year. It is the time of the Lord's presence (like Pentecost), but perhaps not in person yet, for many more things need to occur prior to the Lord's coming, according to scripture. Instead, the Jubilee Year may be followed by the "birth" or rising up of the Lord's "Elias" or "preparer of the way" in the fall of 2017, the New Year following 2016. The "birth" of the "*man child*" in Revelation 12 is signaled in the heavens – and on Rosh Hashanah once again - by John's heavenly sign of the "woman." She is clothed with *the sun*, and is pregnant, pained to be delivered. A *Moon* is under her feet (the New Moon of Rosh Hashanah) and twelve *stars* are found over her head. His "birth" or rising up in 2017 is further witnessed by the geometry of the greatest stone monument on earth. "The anointing" of this sent servant occurs after he rises up into his mission, when he is commissioned by "the Ancient of Days" to build the temple in Jerusalem, to preach Christ there, and then defeat the beast and the false prophet who has ravaged the world. As a warrior king, like Joshua and David of old, he will deliver the believers, bringing "in everlasting righteousness" (Dan 9:24). After this, the Holy Land is restored to Judah and the Ten Tribes, and that of America to Ephraim and Manasseh. The debt of sin in the House of Israel is finally cancelled. All of Israel's captives are *restored* to their covenant Lands of Promise, resulting in a joyous Jubilee.

Following this, there will be a thousand years of rest for mother earth, her joyous Sabbath in the 7th Millennium. In the book of Moses, Enoch was shown that the earth would be cleansed by water to remove wickedness upon her in the great flood of Noah's day. We read of the earth, our Lord, and Enoch all crying about this event (Moses 8:48-53). The ending of the four periods tied to the number 7 marks the beginning of a new, just and peaceful kingdom here, brought in by a special servant who prepares the way before our Lord. This second, final cleansing will be by fire. We are about to witness; 1. Everlasting righteousness finally being brought in for God's people, in a new kingdom of peace and justice; 2. Sin will be brought to an end; 3. Transgression will also be finished; 4. Daniel's vision and prophecy are finally sealed up, while being unveiled before us; 5. In it the Lord's swift judgment comes first, a special "Elias" rising up to prepare "the way" before His return; 6. The earth will be returned to God – its rightful owner, and to His children as heirs of it; 7. The Lord is then finally tabernacled with His people, where He will reign as the King of kings.

In scripture we learn of two promised lands only, Israel in the east and America in the west, as well as those of the two leading tribes that are to inhabit them. They are Judah with rights to kingship via the royal, patriarchal bloodline of David, and those of Joseph, with rights to priesthood. Blessing or cursing for those in these two bloodlines occur at the time of judgment, marked by the Sabbatical and Jubilee Years. The Prophet Nephi pointed out that in the "last days" or the "time of the Gentiles" (those living in America), the people on this western Promised Land are blessed. In the last Jubilee period, however, the Gentiles receive *covenant curses* for their pride and rebellion, their idolatry and wickedness, while those of Judah begin to receive the *covenant blessings* – the first being the last. It is during the last Jubilee that the Gentiles fail to repent and receive *judgment*, while the Jews finish the appointed time for their covenant curses and are *restored* to the blessings of the covenant. The pattern of covenant blessings and cursings for all Israel (Judah and Joseph) occurs in connection with the timing of three Sabbaths, and specifically that at the end of the Sabbatical Year (2015) and Jubilee Year (2016). The ominous lesser-light heavenly signs of *black suns* and *red-moons* draw attention to them.

Release of Debt The pattern of recent stock market crashes in the U.S. in 2001 and 2008 (the greatest in U.S. history) reveal that they took place on the last day or *end* of the *Sabbatical Year* (Elul 29), just before the civil New Year of Rosh Hashanah on Tishri 1, the first day of the 7th month. This day was the time of *judgment* in ancient Israel, preceded by 30 days of repentance prior to Rosh Hashanah and a 10-day countdown after it to the Day of Atonement (40 days total). In 2001 the U.S. stock market fall represented a 7% decline. It fell another 7% in 2008, this time in 777 points. *Seven* years later in 2015 is the *end* of another Sabbatical Year, the results are expected to be the same, but much more dire, with judgment coming on the unrepentant people of this Gentile nation (see p. 111). The third time may be the "charm," a repeat of *the Walls of Jericho falling* just after Joshua and all Israel entered the Promised Land, but 70 Jubilee cycles later in 2015 (see Josh. 6; Isa. 5:5 & Ether 2:9-12).

The walls fell after 7 priests blew their 7 Shofar (Rams horn trumpets) 7 times on the last or 7th day circling Jericho, the 7th blast being *long* and *loud*, a sign of *judgment*. Joshua's army "shouted" and the walls fell flat.

Our merciful Lord is trying to get our attention in all the 7's of this chapter. They coincide with the last tetrad of this century and other signs, all reminding us to repent and return to the Lord, as the cup of Gentile iniquity has reached its *fullness*. Hope remains, but only in Christ. Our nation's early Founding Fathers were God-fearing men who understood the significance of *liberty*. They fought for it, later placed Leviticus 25:10 on the Liberty Bell in Philadelphia. It reads, "Proclaim liberty throughout all the land unto all the inhabitants thereof." The colors of *liberty* are found on the ensign of this Promised Land for those mainly of Joseph, a land founded on *liberty* in the colors red, white, and blue (see endnote 101). Artist Carl Bloch used them for Christ's robes when He was in Gethsemane, the place of His free-will offering for us (see p. 128). His sacrifice grants us ultimate *liberty* in the Atonement and Resurrection. When the Lord read Isaiah 61:1-3 on the first day of His mission, He promised *deliverance* for the captives physically and spiritually. Liberty from man's oppression to one another, and from sin, death, and hell has been the focus of our Savior's entire merciful mission. He was the spiritual *deliverer* for all in the meridian of time. He will not leave us without a *deliverer* prior to His return, one like Moses, Joshua, or David. The Lord's Elias will assist us in getting ready for the return of Christ. We now turn to the seven annual Hebrew Holy Days, where much of the meaning of the signs above us unfold. Like the three Sabbaths, they provide important keys of understanding relative to ominous heavenly signs falling on them.

For more on this and related subjects, see Seven Heavenly Witnesses for the Coming of Jesus Christ, by the author, www.digitalegend.com