

The Jubilee Year

On the farm conference 88 participants directly February 5th to 7th and they're over California.

They determine how they, and after their foundation, are addressed to the same number.

There are a number of others who could seem in the head to open attendance.

Some representing the government of California, some from areas where it was.

Sometimes you come up with a surprise, and in the case of my kids and I would like to address the subject that I'd like to talk to, and a lot of the staff is coming to I'd like to present to you an opportunity that is all woven together.

One of the things that stopped me, that's not reasonable, was the number of guns in the country.

Now I might have guessed Japanese, but it was not the ordinary, money-making program, which was actually a city.

The problems of agriculture, sustainable agriculture, and any kind of country that was taught in schools, was probably one of those unusual opportunities locally, so we don't have to travel too far.

We often have to go to Washington D.C. or New York for certain things.

But we met a number in the black community who are in business and in farming.

They're the business team in connection with the distribution of food, for instance in Wisconsin.

All I can say is this is the first time I've ever had this kind of experience.

I thought it was an unusual turn around from the experience of many blacks and members for several generations.

It was the problem of working on a farm in some kind of servitude, and then to have that food, so I was able to discover how do you buy land and how do you trade with the money.

But significant changes have taken place in one of the buildings.

When you try to accept certain funds, you turn around to meet people in a post in the state and thought, well, you wouldn't think you.

We sat down in the empty area, and I lost the place on one side of the table with two blacks and two of us sat down on the other side.

There's a lot to do and you can get excited.

There are also southern California.

There are a number of northern California land and farm businesses, and one man represents the presentation of such materials and things, and on radiators for the state of California.

Anyway, that was an opportunity to have a lucid touchy of the importance that many blacks are facing on the right connection to this particular area.

I like to think of a little sign.

We're probably looking through the Babersville area.

To have to know what one man's presentation was, it was a beautiful live spotlight.

I think my wife said, well, I didn't want to carry it here.

It's something we could put in order.

But the Americans came through to drive it.

Now, if we go through some parts, we could move our presentation through to address these questions.

We put the bill in the 1950s, you know, when we all got started again, and we go to the college.

I'm done with addressing them in the 1930s and 40s as well.

So what is remarkable about this American cancer society's black heart is that it goes through the food that you could eat which offered an extent to cancer against cancer.

Now, it doesn't say that it will create cancer or that if you have it, it will cause cancer.

But these foods are so rich, are considered to be important in the defense mechanism of the body, but it's fight against cancer.

And of all things, they were all the beautiful things I suppose you could go inside.

And the suggestion was that you could see them that way rather than, in fact, go through them by making the defense my own.

In other words, it was seen in terms of what to get out of the garden as the statesmen let you buy in a little can or a bottle on the store itself.

But it says, what are those cancer rates? And they point up the things we have already learned.

Sops and direct smoking go easy on alcohol and have respect for the sun's rays.

And the fats from your diet, those are the fats something to say about that.

Use a nice way to eat food.

And then, on another section, whatever, that's a fascist.

And here, it gives a lift.

And what was remarkable is, in fact, that we were addressing this kind of thing when people were paying no attention.

We were addressing these tests 30 years ago.

This out of the simple principle that this is the way God made the food in the first place.

But that's a relatively simple suggestion.

It's essentially the same as why God's women don't have to wear makeup to look beautiful, but that's another example.

God made us with those things that are the natural sources of beauty, the natural sources of health.

Before the response from the meeting formally commence, she had a chance Friday morning to say the story.

Normally, in case like this, there are some people who come in early and want to sit up to sign so they provide it to us.

Inside that, there's some of those remarkable occasions.

Not only did some people come in early, but so many did that at the last minute they had to remain secret.

When it was to a farm run by Mr. Bob Canard, the best of the best, he did the farming at the Center of the Junior College, where he also manages the Center of the Junior College experimental farm.

On a farm, as you'll be seeing, he raises a large variety of organic vegetables which he sells locally for restaurants in this state.

The primary market is a restaurant in Berkeley, which was this area right in Napa County, so the meetings were held in Shenoma County, in the riding area of Northern California, for those of you who aren't familiar with it.

I had a chance with an unusual person to get to know.

I had a chance to pick up the agribusiness program from the Junior College, and I saw also the schedule of practices, and I was very pleased to see that in this Junior College, they are in fact teaching.

Thank you.

They are in fact teaching the fundamental problems as a university of California, Santa Cruz.

I will interrupt during the vehicle that's right on, and with the battery we have to do.

The vehicle is a bound Toyota license plate number 427UXG, under bound parking lot, bound Toyota 427UXG.

If they do, get up, turn the lights off, and come back, and pick up the story wherever we are, we won't wait.

This man teaches farming, teaches business, and he teaches organic farming.

This town of Santa Rosa happens to be one where I was born.

There was a Junior College, which was there before, there was any Junior College in San Francisco.

It happened to be years past, one of those areas in the state of California, I would say some of the highest educational standards in the state.

I think that the standards are fairly high today.

I have no reason not to think so, but it is interesting to see that in this Junior College, about 60 miles, as you would drive from San Francisco, or over and around, it's in the range of 75 to 60 to 10 on your route, that they are indeed teaching some of the basic principles of organic farming, something that Mr. Armstrong was interested in.

When a master of college was founded in 1947, and he used to look around, he realized that he couldn't put his time into that and everything else.

And it was many years later that we were blessed with whatever opportunities that had been afforded out from the big family campus.

What was remarkable about Mr. Armstrong and I is something that we can all learn.

He's a man who has to make a living.

He's doing it partly by teaching and partly by working on the farm.

And to make the farm go, he has to market.

Now, one thing that I think is coming up in television, I just saw it today, we'll look over the weekend and then have a chat about it, and to do is how to get your first job.

It's an interesting topic, but it is also important to realize that getting a job presumes that somebody else created it.

It is also vital to recognize that you don't always have to have somebody else create your job.

Perhaps you can create your own.

Now, it doesn't always start off that way.

So, I think it's important to realize that the farming business is, thankfully, not just getting your first job, although you may not have many first jobs.

You should think of the business, but today is the only standard by about three percent of the country, ninety-seven percent where the urban and suburban environments.

The kind of job will be thanks to self-management and planning.

And you learn a lot by watching what I say.

This man has a restaurant.

A restaurant you use as part of.

An important thing if you're going to have a restaurant you use as part of, you have to provide the food.

The restaurant attracts the people.

And if the restaurant can talk to people who have no food, 100 customers a day will not continue to come back to the restaurant.

So, this man has learned not only the importance of organic vegetation, vegetables, fruit.

He learned that it is important to design a farm such as yours to provide a fundamental basis for vegetation and fruit that a restaurant will need to have a fundamental source of organic food to serve the client well.

So, the basic principle that is slowly developing on the principle of slowly developing on the state of California should mean that you are relevant according to the fundamental principles laid out by common sense and agricultural science as well as understanding the way God designs the nature.

The nature should be such a thing, not something that you really desire since you move on.

He showed you a little bit about his time even as most unusual person.

He's farming a horse.

Not a cheese horse, but a dog's horse.

And they are still chupangulating.

It's not pete a big thigh, but it is a horse thigh.

The horse is slowly moving down the hillside and moving up to the little other direction and there.

So, we want a chubby man.

And being a teacher, he chose this because this is the one place you would never plant fruits and vegetables.

And he has chosen it to show or stand the dust.

The soil is so fragile on this hillside that it doesn't deserve to be used this way under normal circumstances.

And I think at 30 times, at 30 sometimes will allow to run out.

They simply left the hillside and faded on the south of the fine soil.

So many doctors essentially had an eroded, slightly smoking hillside.

And that has been so safe with friends in order to further side to some extent to exercise in particular so they could raise the thousands and 30s on this land in the past conditions where you would find them.

It is in the house and there is a closed yard above the ground of sunshine on one side of the house, or how it was 30 hours.

He planned to expect the most in those years, to thank you in the cabinet for that.

And he had a remarkable chance at those years to all guide.

There was absolutely nothing to land in those fields and have to side, further side, then he shifted into being drunk.

He had a nice way of putting it, but I'm not sure that I have all the notes.

I remember the needs of his parents, and he was just a seed.

I have lots of notes, but then he said when a land is broken, the plants have grown from the land.

And the ocean, the vegetables and the fruit is able to pick from the soil because the soil has everything that is needed.

So it's all in the house.

And for the plant, can you do that? But when the soil is perfected, he put it in a very interesting place because the soil absorbs the plants.

And that's what he did.

The soil absorbs the soil that he planted about those years.

So he's good to eat, and the soil is the neatest thing, the microbes in the soil.

And breaking it down.

Now, people haven't always thought I've been drunk, but it's a very, very, mysterious, nice, old, virusy thing.

They break down the little particles of rocks and actually acid, and they break it down so the minerals in the rocks are available actually, what they're doing is causing the illusion they're really urinating that the body functions.

And the acidity comes back and causes it to break down to the break down of the rocks.

Now, the fact that he had it fine is that it started around the large enough, sorry about comparison, but they were large enough so that he would take a long time to break them down.

And that shows the areas where fine mineralized rocks is available and trusted and actually carried up to the pick-up top.

In order that there should be the proper mineral resource on the earth side that was there and has instant oxygenate of the burpees sometimes in the allows, eight up to all the leaves, that's the purpose.

But then the water thing is what you have in place with the rocks.

Now, we have an unusual approach.

Not only did he challenge himself, I think you might want to think of this in terms of the time from the current larger success.

He not only challenged himself to take a land that was a large enough to do, but he challenged himself to build that land up so that it could be easy.

And he has done it in an uneasily way, as he says, if I hope the earth is all clean.

Then I would be confronted with the fact that there would be nothing to hold a fire on it right.

So he really has two kinds of crops.

That's the bush, that's the dog, that's the bootpea, and the wheat.

Now, wheat is the plant out of place.

Some of the things we're so proud of even though it may say are in place or not in place.

What he has done in place is growth of wheat, wherever he does not have to have a basin for a market purpose.

And wheat has Mexican Americans, he employs himself in his life, and I think he does it, and he employs four or five Mexican Americans.

Somebody asked him why did he use it, and he gave the same answer interestingly to the church members asked.

He said, because they knew what I asked him, and that's part of his faith in the nation.

There doesn't mean that he would find himself in peace with us, and again, growing.

They would do what you asked them if it were right or wrong, if it weren't.

I think that is something remarkable.

These men, they will learn more.

That's what I think that is one of the highest things one can say of many people.

They will do what they're afraid to do, to do what you ask them.

And they cut down the vegetation when it gets so high.

So what he does is he cuts down the vegetation very close together.

And when he found the old fence and sent the message, and I haven't read it before, not so old, but it goes on for some time, it's preventing me from starting to dominate.

And we may have to cut a few weeks around some areas, a few steps, and a few cases right around the fence, but those have to be done by hand.

But otherwise, they simply teach them at a level where they are in fact their benefit to the sorrow by holding it, to cut them off, is not a person and that creates a person called a human.

And this part provides an opportunity of course for greater microbial activity than if this was simply a hoax from the other side.

He has learned that every time as land has to be seen in its own life, there are some who criticize his message.

And I would agree I would not use that method on a big star the next time the attenders are back.

So this man has to go with us to show what can be done what are the techniques.

And so he has learned he works with the leaves as a perfection for the maintenance of the star, and each time I can have a piece of the vegetables under control.

Now he works hard when he departs he doesn't just handle off he loads off that's the best way to describe him you know for a first look it isn't a fast run it isn't enough he really moves around.

He understands what it takes to be a success.

He visited many lands owned by Mr. Mischie Abidson he was so very kind 50,000 land he got the land in 1973 Mr. Abidson had some kind of a stroke in 1974 and he's had to run it ever since.

Most people would have given up after all he has a job and he's got some kind of control rights and he's through this.

He's trained in the United Nations who live there.

Because I was five days away from people I like people he says you know it's nice to get out here sometimes away from people and with nature and God's feeding it it often serves a change of pace.

That's why my home is shut early in the office it is a busy start it's thankfully closed next to that it is famous they do not put anything on it it would be a mistake to accept it as it is the car is absolutely perfect to a start they allow it to go not on the pattern but it's got it from here it's only going here but they allow it to go differently habitably they see that the weeds are shut down there's no problem with the erosion we don't have to do with weeds but the farmer but tonight has to do and they rotate across they don't come back with the strawberries they'll see you for the last I think we should learn something about this because people in England really study this and recognize from

their self-rotation means that they don't come back and so three years have elapsed in order to do better than year one and to do it in year four to do better than year three to do it in year five and that makes me think of the fact that probably they didn't settle the virus and see there was a reason that God defied the financial need and built a custom of year three and six of years of silence and that's about seven you know when you have the current year of the year you go to the highlands for the poor the needy the widows not to get the new life you have a need you have six years there's seven years but the medical rest is the land seven years and you have 50 and with six years and five there's a connection between the financial implications in the Bible and what can be learned from experience even about good stuff it's worth considering how many implications there's with just some direct spiritual communication where we may derive and shift in this connection but 50,000 is not very much about tonight and the group you are going to work by hand as much as possible and only you are cultivating which is a firing method or whisking whatever is effective in the process as little as possible where they generally do it only once in seven years or so but they turn the fire over otherwise they simply after work is shallow they learn to see things in the same way the addons do a lot of hand labor starberries this makes it our marketer in the country side up there really great much of power from the area of the Bay region and their market is a very good price but they guarantee that it has grown life no pesticides or herbicides nothing but the finest soil and every story is edible there is nothing we can do about it and we guarantee it because every one is m6 and now there are different methods of irrigation they use these firing methods they adopt in our farmers and then in this organic strawberry farm they don't do what is commonly done in southern California where you put plastic on the ground and then you have to herbicide to conduct the mold and other diseases that are also worn under the plastic on the ground and the plastic is used because they are also free or in some way irrigated or dry often are frozen down and the pollutions in southern California get on the soil there but the other things that are adopted in the method that Boston is not like to use as a farm and others only cause deterioration I don't understand both premises it depends on the product in this case by deterioration nothing gets on the soil there because they are not irrigated and they are encroached in rain that's the damage to crops that are out of any life you wouldn't take that for that purpose but by irrigating them with a good method the berries are absolutely clean and free and soiled perfectly and it is highly possible that the family is able to use with their plants and they can come on private flights because they have something to offer and quality and quality so you don't have to throw away food like you often do and you get these toxic, toxic and most of them are not stocked for food anyway what's important to see is the reality how people work and apply principles in different ways depending on circumstances and Europe has to think that through living here in Southern California any of you who may have home dust there are just principles to apply the soil you have or which you have because some of you and others have it depending on circumstances anyway the number of measures were quite interesting there was a remarkable presentation on fruits that my wife attended and Mr. John Schroeder I think attended that one and I attended the one on the fruit vegetable crop it is surprising what is being done today there is such a thing as the heirloom truth I have addressed this question before I think it's interesting to say there is a nursery devoted to what is called empty pockets and they also have other crops today in 45 years since my formal studies in agriculture in the Santa Rosa High School I was trained from doing a college and in these 35 years we've moved ourselves to certain kinds of fruits and I suppose most of you if you recognize the fruits in the market they could name on two hands all the varieties that you could imagine that you had brought and happened and then I was studying agriculture you could name only the studies and more varieties many of these are slightly marked but they depend on us specifically for the child and the person the right unusual to see some of these now being reintroduced because more and more in California there is a growing demand and also a growing awareness but on a small scale probably the same scale as the first of God is in

Christianity this is the same scale in agriculture where maybe we're not even that big about 1% of crops grown in this state conforms to the legal definition of organically grown which is also discussed that's in accordance to the California Health and Safety Code or you might call it certified organic farms, organizations or second groups like that much to suffocate every year to review and examination but to see and to have these things brought there and to realize that the world is full and the most of those foods designed for different purposes known since the time there are only different ways for God that have a significant social purpose in that most of this is first years psychological as well as nutritional have to do with duty to have to do with surviving through the winter season but generally the crops to the market have to be designed for shipping and the shipping is green and will still rise satisfactorily it must have a certain look one of the curses today in our marketplace is that when looks are not important we've made it important and when looks are important we have made them, we have made it unimportant that's the paradox that is the way the human mind thinks there are plenty of things that can be on apples just by nature an apple is close to a branch in a rabbit and it is lemon so that doesn't hurt the apple but it hurts the sales side so the middle man of course dots the farmer that's one of the big problems many things are not at all what they should be because we use techniques especially in foods significantly in vegetables to have a certain appearance and we judge by appearance not by flavors and not by quality not by survivability through winter season but the opposite happens with eggs for example eggs that should vary with the season or yellow in summer cleaner out here in winter and spring we don't want yellow they're more beautiful but we don't want them people are led to believe that if they look too yellow it is somehow a disease now this derows of course from a commercial reason people would go in their restaurants who didn't know anything about the farm earlier part of the century and they said well how come these eggs are yellow instead of orange for the eggs I don't want them I want orange eggs but you can't have orange eggs all the time and so in our case the people who were ignorant of the nature the change in the seasons because when chickens eat grass the eggs get more orange in terms of the yellow well because the restaurants the middle man then said we insist to ask the birds to have the same amount of green seeds throughout the year so the eggs do not vary and now they are limited in other words essentially to the kind of input from alfalfa and other greens and their matches so that eggs have this generally pale look throughout the year but a different thing to see in one area because of ignorance we don't classify what would be available and in the other area we throw out good food or release throw out food because it has the blemishes or it might not be able to be picked early and ripened many fruits should be picked when they are ripe and it's not just great distances that's all part of the problem so by the way in the television program I think there's things to see that you can't be a farmer without being a businessman you can't be a farmer without knowing the middle man and the retailer's problems I think we ought to recognize that getting a job is far bigger than really what most people think of in terms of the job the job that is ultimately most satisfying is one that enables you to learn whatever it is you're learning agriculture or otherwise it enables you to learn business management it enables you to learn how to advertise and communicate something which Armstrong learned many many years ago it enables you to decide, make decisions one of the issues in the presidential election is your decision making because you have to know not to do they're learning that it pays to store and not merely to suddenly shift good to begin to catch in order that you don't all market at the same time when the price is lower because it is effectively a pre-market I attended one lecture on first how my wife did not she didn't go up on a chicken ranch and I did and there are horrors I will tell you what happened I thought there was that in a problem when I left it 40 and more years ago but now new techniques are coming they're able to start for instance, certain jerseys so that the genetic background leads to change but has a unusually media breath wonderful for the market place wonderful for the profit group except that now the jerseys are being sold and the market has lost leaders that is, these users are to get you into the shop

and you buy that and then you buy the other higher price goods so that in fact a turkey farmer is having as well anyway despite this when they're supposed to question me they said now I have stuff to read in turkey and after so many months about 18 weeks they tend to die at significant rates and often they seem to be physically unable to get a thousand to stand up and say sure and the woman who was representing the state of California immediately knew what the answer was but she said those words were never meant to be kept to maturity they are read up so that they simply won't stand up as she said after they get about 18 weeks old they'll walk around if this is the first question like old ladies well old men too but she was after all speaking as a woman they're not used to for reading again there's constant murder rates to take they have to have certain high powers in order to grow normally that's their design for that and they don't have it they're centered they're about to die I think it is a horror situation to realize that all ladies genetically creating creatures that cannot survive to maturity without some serious defect bodily indestructual it makes me wonder from time to time what Josephus would have said because this is what the Gentile was doing on that day he was a noble man for showing what the Jews who were keeping it close to the laws they could did not do the one thing he said he didn't do is that poisons around their home now we don't know how the Romans were using them or the Roman world and each and others but certainly that's one of the things we have today further in these areas but it was we want to keep up with it partly we have an agricultural program in which we are my interest is in the development of sustainable agriculture and different attitudes as you know in the country of Nepal under the general direction there general of Egypt very delightful person a friend of the Armstrong a friend of this work a dedicated Hindu but nevertheless he sees in us something he sees nowhere else in the Christian world even though he's been warned by Hindus we are a greater threat than any other form of Christianity to Hinduism he said come on over here to check us out and he said that's what he thought we really were because we do what we say and of course if you do what you say you're a threat to anything that doesn't do what it says and that's exactly the problem all through the world of religion but he's not concerned about that because we understand that we don't tend to be a threat but it was interesting how it was understood anyway we do want to keep up with it there's always something unusual and you meet people who wouldn't have thought of it before so we should get them information that we can send to General Lana might even be able to make available to our you know, brethren in some of the more rural areas of the church as well one of the peculiar things in Clark is among people in this field I guess it's like among the prophets there was some who had like Daniel and Samson long hair for such a reason Samson was a tragic dance but the man who was responsible for one of these farms was a typical long-haired person something that is unbecoming so he doesn't know that as a man and of course that was a symbol that you were under some kind of sexual authority in the old section of the natural icon, not what he had but his hair is like this he was a remarkable person you meet all sorts the clean cuts clean shaven you know, more traditional types in this area we gather people who are there to think whether they're there to think as conservatives are there to think as liberals and we have to recognize that not everybody sees everything equally sometimes people in the field like this see things despite having come had it far from the Bible so I'd like to point out some interesting things in this connection that are in the Bible that might be lost there seems an appropriate time to renew our understanding of some things that are written in scriptures about this pattern that I have addressed you know we have a farm have had in the big sandy area first of all I will start out with a few comments people sometimes ask whether the church is policy with respect to how we should care for land so in this case those who does not know I ask a very responsible academically gifted Jewish conservative rabbi Dr. David Winston who is one of the commentaries in the anchor Bible series what it is that the Jews know about how to care for the land especially with respect to the matters of pruning for instance great that was the initial question and he says one of the great tragedies of the Jews of experience is the fact that what is not a matter of direct written revelation in

this connection is essentially lost because there has been no continuity in some forms of agriculture because the Jews never regularly live in a situation where they were in that sense expected to know how to take care of certain crops in the manner of pruning and let's say pruning is an art haircutting is an art but obviously when you see what happens sometimes when you try to do it on their little children then it becomes modern art anyway that's one way to learn modern art has nothing to learn it appears there don't change their mind generally which is fast for them to prune but there are areas like this that you simply have to learn to experiment with now to experiment it's important to take note with tar the foundation for building as my wife says to me you regularly say that it's a tragedy we're not using some of the finest land but we're burying it under tarmac to mess in the dust through buildings and houses except that the other side of the coin is as we suspect and we'll have to figure it out later but that's the case that's the reality anyway this is a practical year the church has as a policy something like this it recognizes the impact of the revelation of God in this manner master for the good of the soil for the good of what is raised on the soil and for that matter for the good of the people who do farm the land it's good to have a break in order to repair the breaks in advance in other words there are things that need to be done after seven years on the farm but you may not have gotten to during the previous six and so there's also the opportunity to learn to do things that you might not otherwise have been able to do because you can't always leave the farm and go somewhere on vacations educational breaks whatever it may be now we cannot go up in the Jewish community we are not a direct part of the Jewish community as the New Testament church was the New Testament church actually grew in the synagogue and grew out of the synagogue the church of God today was not called out in the last century of this but today the William Millers will know there's not been called out essentially of Judaism it has been called out of Christianity and so doing there are contacts we do not have in tradition in the Christian world from which many have been called out to become gods, sons, and daughters of this life it's commonly thought that this is a magical year as well and I want to make sure that I trust it properly the church has recognized that you were called from year to year and we're not living in Palestine the Jews on the fly certainly outside of Palestine or outside of areas that once were significantly Jewish in greater Syria parts of Mexico today here but certain principles were also applied for the general population of Jews but in anything it was called out from year to year from month to month in many cases not as owners with any cycles but as renters farmer Canard as a renter he didn't want to have to own that land he just wanted a renter to show what can be done and therefore the church drew a conclusion that most of our land is being bought banks have acclaimed relatives have acclaimed as to what you should do with that land from year to year so we have encouraged the brethren to let the land rest or to divide the land up in such a way that it does rest if not all at once because he cannot tell a man he must rest his fingers rest his ears and the banker comes out and says if you don't work that if you don't triangle those banks and make them produce more of this year that's what they do they call it girdling strangling it's a nicer word it tells the real truth it makes the grapevine think it's going to die so they want to produce more new techniques they've learned or things they have anyway the banker says you bet this bet I'll simply forego because it says that you're to keep producing that's what the original contract requires so the truth must make it die and that we cannot impose on people that are prepared to follow through with in the same way that the Jews later no longer promise shall be in a position to enforce the jubilee year which would be a wonderful thing to show in most of the problems of either business today it ever changed and nevertheless the Jewish community has preserved a tradition and I will merely cite it it is understood from the Jewish community and in the Middle Ages there were Jews who lived in ghettos of Europe who lost the knowledge of the seven-year cycle and it was effectively redefined by Moses Maimonides on the basis of what he understood of Jewish traditions and examination of the Jewish communities in the East that have been observing the sabbatical years and continuing seven-year patterns without the fiftieth years of race and his

conclusion agreed on the basis of all the documentation available to the Jews in the West in Spain to the practices of the Jews in the East it is therefore on cruise and we can say the knowledge of the Jewish sabbatical years has been preserved to this day not only intellectually but in practice furthermore there's a simple way to figure it out uh seven sevens are 49 plus one is 60 so you would have two 50-year cycles in a century there's not an even number but when you have only seven then you have 49 and 49 in a century or 98 years because you don't have two through beliefs so you drop back two years every century now if you want to know where we are to these passages you take a historic fact preserved in the Jewish intellectual literary tradition and in Jewish practice that the year preceding the fall of Jerusalem in 87 was a sabbatical year that is the year from the August and the September and early October that you best say early October in 68 to 69 of the first year 68 to 69 so you take the last part of it and you already go back three months to see October and November December so 1869 ended a sabbatical year before the fall of Jerusalem now this is in the 19th century so 19th centuries have gone by so I mean you lose two years every century in a cycle of seven in a cycle that is made up holy of seven they're 19th centuries so it's lost 38 years so without the logic of this encounter this means but if you want to have a quick way to figure you want to know how many times 98 there have been that is 249 without the jubilee because the jubilee has never been counted from that time to this and from before then so 1869 we have 19th centuries we lose two every century years in a series of 13 cycles of seven 14 is 98 so at 19th century so if you lost two per century that's 38 years that means this is where 1869 with the jubilees it would have been 1869 but there were not so you lost 38 from the year 1968-1969 which would correspond with the jubilees so you subtract two down to 19th to 19th century you lose two every century you subtract 38 from 69 and that leaves you with 31 that means that there wasn't 30 in 1931 now that you know that it's at 1931 you add 49 years 77 49 and 31 is 1980 it's a simple way of doing it so 1979-1980 was the sabbatical year 1986-1987 that was just defeated the past was the sabbatical year in the Jewish wrestling and you go on to this 1979-1980 1986-1987 that's going on and we simply say the church had never adopted that as a requirement for everyone because we have had no direct continuity with the Jewish community it's highly an administrative question it's not a doctrinal question if the church administratively was to come to a decision that we could all have the same one then we'd at least have to have a financial base in order to enable some people to make decisions and letting the land rest would have been unable to because it did not prepare since the giant stone decision and the non farmer he left the farm as a visitor he said we'll just make it simple so the bachelors do not have any basic problems and each one simply figures it out the basis of when the knowledge came to him is nothing to do rather than as a collective group or a church or a nation such as states and the fairies now we may proceed backwards in time and we come through some interesting things in the bible let's say that we have some stories about some chronicles and things from Julie's tradition not directly stated in the bible but some things of Julie's tradition have significant merits it makes sense and you work with it and if it does make sense fine for some reason it was a misunderstanding and then if it is not something that is stated first you take the story of Josiah he came to the throne when he was 8 years old now we learn that later in his reign he made certain decisions in the 12th year and then in the 18th year in the 18th year of his reign he urged the land 2nd Chronicles 34-8 you can also follow in 2nd Kings I'm just looking here in King James Burgess at this time in the purification of the area of the temple that had been closed up in the days of Manasseh they found the book of the law and it was so shocking now they had other scriptures that apparently the translation of the book of Deuteronomy had in fact used during this period and it was a shock to find it now the German higher critic said this was the century when the priest had imposed the book of Deuteronomy and the priest was on the nation for some such content anyway they made a covenant and it is in the tradition of the 18th year part of the art of reckoning of Josiah the king was in fact retreated as an underserved to be a jubilee here and now we may know when that year is because we know that Josiah was

flamed by a devil that didn't have to take place but did nevertheless when Eronico was coming up against the new Chaldean King Elyseria Chaldean and the means having over its own universe and we have of course the Babylonian Chronicle Letters that was published by Elyseria but no one was really published after the war even though there was no one before people didn't have access to it but it shows very clearly that there was a potential meeting of the army in the year 609 that is the Egyptian army had come through Palestine in the very year that we were to make access to the death of Josiah and once we know that the 31st year of the king ended the autumn of 609 for the Egyptian army that marched through the land in 609 in the summer and they confronted the Egyptians and the city of Khartni from the Euphrates River that means that we can begin the reign 31 years earlier 609 and 31 is 640 and the 18th year would therefore be 623 to 622 623 BC to 622 now that is the actual date that is not the traditional date that the Jews had assigned it so let me explain a little further it is understood in Jewish tradition that the Jubilee was kept as a 15 year fashion in the Old Testament up through the time of Josiah and through the fall of Jerusalem and after it so that the story of the Egyptian chapter 40 introduces the year that would have been a Jubilee which was 50 years later in the 18th year of Josiah but now we have a problem that we want to let you know we do know from Jewish tradition that there was such a Jubilee let's see now if that is correct from the Bible let us take note that is chapter 34 of Jeremiah chapter 34 of Jeremiah there was a point in time in which the rulers of the land released the Hebrews who had been reduced to servitude when all the princes were canon all the peoples which is added into the covenant and every one to let his servants go flee and let them go but afterward when the Egyptians came up in the Babylonian army left they immediately changed their mind and turned and caused the servants and no handmaid whom they had left all free to return and brought them again into subjection so God comes and said didn't I tell you at the end of seven years you would to let every man his brother and Hebrews go to you which can serve you or who has served you six years to let him go free but if your father's heart cannot it's just a waste now this was in the year of the siege this was in the year of the siege so your teacher says the siege lasts for one and a half years therefore the kings at this time unlike Josiah and earlier the kings at this time are erected according to the Babylonian method of string to string reckoning which may be established firmly and clearly for the house of Judah at this time in the book of Jeremiah where he speaks of the seventh month as continuing the same year so there are places you will find now in the same year in the seventh month which means that the year did not end with the previous month the sixth year the sixth month of the year the seventh it began at the same with the first month and ended with the 12th or 13th now at the end of seven years it was the last of Josiah now this event is clearly in a year that we would define on the basis of the fact that the Babylonians were deceiving them and this the myth after the siege began the siege began according to the Babylonian document in the biblical method in the winter at the beginning of the year 588 so this the matter for years of the Jews was argued to be from 588 to 588 now if you also take a look at another place in the book of Jeremiah in the same year the beginning of the reign of Zedekiah during the siege at the end of his reign so at the beginning of the reign of Zedekiah the king of Judah in the beginning of his reign such as the fourth year now the beginning of his reign is the commencement of it not three to four years later but in the fifth month it was the same year that has been described before where there was this transition to King Zedekiah now he came to the south just a time in the month of Adark that is first year which has begun this spring of 597 confirmed by the Babylonian chronicle which is quite clear it is also concerned by the astronomical record you don't need to go into that that has to be in fact we can do so but if he came in the spring beginning in Adark and then is here enough to accept him and he comes to the throne in first year it begins in 597 then he is in a year that in the autumn to autumn reckoning would have begun 598 to the end of summer 597 and we know that this is a year that is called the fourth year now the fourth year of one well what is interesting of course is that was the year of the sea beginning in 588 has a sabbatical year beginning

in the autumn of 588 to 587 then let's look one more time the sabbatical year would have ended in 580 30 another one would have ended in 594 another one would have ended in 601 7 years earlier now if the sabbatical year ends in 601 4th of 601 597 therefore we know what Jeremiah is saying here it's clearly that the beginning of the reign of the king was the fourth year of a sabbatical and that's confirmed of course the pattern of the 18th year of your time was as you believe just before you have that you can look it up if you want to it is not fundamental to the practice today but I think it is important so that we can say the evidence is there if you wish to look now the problem is this age you believe was in a year BC there was 623 to 622 and then 573 to 572 when did you believe stopped to be observed because there was a Jewish tradition that that you believe was not observed after these Jews returned to the land after the Babylonian captivity so it was observed on a 50 year pattern and let me say that on a 50 year pattern was observed all through the time even if they're just always properly in force but the counting continued through the entire time from the beginning to the settlement in the land all the way through the Esau but whether they turned to the Jewish tradition there is no formal sabbatical and no formal jubilee in numberings of 50 to 150 to 200 that way it was observed now this leads to my question I have given you the actual dates to see concerns for the Jews but in Jewish tradition in Jewish tradition they have not started in difference in chronology where it ought to be in creation near 4,000 I'm only doing about 4,000 cc the Jews start the story of Adam and Eve was a year 3750 cc at the beginning of the Hebrew calendar and they made a false assumption long long ago that the Hebrew calendar commemorates the events and creation weeks but in fact the date of the Hebrew calendar reflects the reality that it took man 10 to 11, 19 years cycle to determine by calculating the average length of the birth and it couldn't have been determined for sure much earlier than that alright the Jewish tradition is not that many times there's over some by never to never and the date that I have given you a cross for a year I didn't give it the date of the follow-up date of the date I would say a year in which it started from the beginning during the week but the Jewish tradition would say that the exile to Babylonia took place in Christmas 70 years before and they would have the last sabbatical year observed in the year 422 B.C.

422 23 to 22 and then they said you add 7 years of exile that near 423 to 422 they associated with events in the field chapter 40 we don't need to turn to that now but they said that the Jews were 40 years in exile 70 years in exile 422 minus 70 with 352 and so they allow only 20 years from 352 to 372 for the arrival of Alexander in Palestine Jerusalem I'll use the Arabic term it was in Israel in that day the Judah Judea but historically we tend to use the Christian world the non-Syanist and so the Jews completely compressed the Persian period for 20 years because they started creation in which was the beginning of the Hebrew calendar instead of where it's to be because the calendar did not begin with creation at least the calendar began when man learned how to determine the average length of the month and that took 10 to 11 cycles in order to be sure but now this leads to an interesting question from the one hand the Jews said there was no cycle of 50 years after the exile and when the Jews returned 70 years later and thereafter there was no further keeping of a Jubilee making account this be 100 to 150 sometimes the Jews would formally say the year after year 49 is an unenforced Jubilee just to have a class to remember it but it was never enforced until 2007 that was what happened and when we got the picture the after-situation if it was 1868 to 1969 then there was a sabbatical year in 1825 to 1826 there are 27 from 1969 to 42 it's not 7 you can say to that out so there was one in the year 38 to 37 37 27 would be 64 so year 0 that's 163 that's 9 times 7 so you know that's correct 38 to 37 and there was another one in 136 to 135 98 years earlier that means you go under to drop down too so 136 to 135 then you would have had 234 to 233 these things and then 332 to 331 that year began at Alexander's fame and messa high in Jerusalem opened up a sabbatical year the Jews brought up the question to it and we implore that you would let us recognize the law that we regularly observe the messa land rest and then you would have 332 to 331

and then you would have you would have 430 to 429 430 to 429 that's what you have would be 423 to 422 that's the next sabbatical year 7 years coming down in our direction that's not a problem because the Jews said 423 to 422 was the end of a Jubilee that could be a problem but at least you've got numbering 7 from there but if you were to go back from the year 520 520 from 572 to 62 and that's not a multiple of 7 so there is some problem in the general understanding that there really is because people have overlooked the past that on the one hand the Jews said the last Jubilee ended in 422 bc but they associated that this with the Ezekiel 40 50 years after the 18th year of Josiah the Bible was describing the year 520 to 520 and the Jews associated that with the year 543 to 542 and between there is no title of 7 so we have a problem of how the house continued after the story of the exile began so it was picked up that it became the present title so let me show you what the evidence of the Bible is because there is no way to link up the title of 7 with the title of the Jubilee of the Old Testament unless there is some evidence in the Bible as to when the last Jubilee was actually a good let us now look at the book of Jeremiah how did the Jews get the idea of the last Jubilee which if they went to Ezekiel was clearly in the 570 how did they come to the conclusion that the last Jubilee was the year 423 to 422 so now that you look in the book of Jeremiah you discover something and sometimes these books that we tell them read have some very interesting answers and we found out in Jeremiah to make an established fact in the month of Ephraim in the 20th year in AMIO 11 in AMIO 2 in the month of Nisan in the 20th year the King Arthur III same year that you move from Ephraim in the area of November December to Nisan March April and that's the first month as you think from the 9th month yesterday in the same year that means the year here did not begin in the same it is an autumn autumn reckoning that is to be looked at the calendar of the Jews now we move along in the 20th year AMIO comes up it describes these events in chapter 5 from the time that I was appointed to be their governor in the land of Judah from the 20th year to the 32nd in the 12 years there I was I came up I saw all the things that had to be done until he got some working on the wall and the wall was finished in the 25th day of the month A. Lewis chapter 5 verse 15 now you come up in the 20th year and in the month A. Lewis they have been able after concentrated on it the 26th and 52nd day wrote an remarkable piece now the wall was done so let's determine when this is but first of all we have to recognize the men the kings, the angels as well because this is the impression on the basis of the reign of King Arthur Xerxes well King Arthur Xerxes came to the front in such a year that is 20th year we'll see our autumn to autumn reckoning as the Jews were doing here 445 to 444 on the autumn of 445 to the summer summer on the autumn of 444 and just to frame up in the period of King Xerxes summer and they were still able just a period of close of his 40th his 20th year became which was 444 that means that his reign began in 444 actually he came to the throne at the very end of 455 and he was reckoned as having directed that spring or sorry directed that winter as his accession year and the first interesting spring to spring and began was the month of Eson in 454 the Jewry of the Autumn of 464 and 20 years were complete in 444 now he finds a message the genealogy in chapter 5 he invites them up so that everybody knows he should be drawing into Jerusalem and he goes right on he's the governor and everybody he's now appointed to various responsibilities some were assigned to live in Jerusalem now when the 7th month came a little of the 15th the 6th month in chapter 6 verse 15 and now with the 7th month came the 7th month came the beginning of a new year found the basis of autumn to autumn record all the people gathered themselves together as one man into the street and they felt as he tried to bring the book to the law of hope that the Lord had commanded to re-drill and as he approached this law before the congregation and he began to read to make them know what they should know and he read the book to the Lord this week in verse 8 they discovered their story of the chapter of the book of prophets and the story of the pieces of tabernacles it's now

written in the law about the book verse 14 all of the chapter 8 is very interesting it's now written in the law about the book verse 14 it's now written in the law about the book verse 14 and this page they were reading the law the reading of the law occurred according to the book of Deuteronomy at the end of 7 years you tied with the 4 at the end of 3 years and then at the end of 5 years and then at the end of 7 years of the first 10 of the book of Deuteronomy chapter 31 Deuteronomy 31 10 at the end of every 7 years and the solemnity of the year of release and the piece of tabernacles that follows in a sense the close of the 7th year that follows the close of the 7th year the Jewish statement is very clear in the Hebrews at the end of 7 years you release people they are not released at the beginning at the end of that year from chapter operation 2 up to that time at the end of 3 years when you finish the harvest you bring in the time so at the end of a 7th year the law was expected regularly to be released now think about that fact because we are dealing here therefore with a year beginning new in the 7th month and at the end of a 7th year or a 7th year they read the law therefore the 20th year of our diversity was a 7th year at the end of which they read the law 4 45 444 the reason the governor could do what he did is the people in fact were free to devote their time to this emerging TV to build the walls of the city 443 and 444 38 37 31 and moving down 7 years 24 and 23 424 and 423 another 7th year but our account begins today and goes backwards beginning with the year 422 whereas the book of Nehemiah says it was a sabbatical year that ended in 423 and the answer to the question is very clear under the prophet under Ezra and under Nehemiah the last jubilee was observed in the year of 423 to 422 just as Jewish provisions says even if they misunderstood that has nothing to do with the book of Ezekiel chapter 40 that they remembered correctly in other words you can take a cycle of 7 all the way back to the year beginning in the autumn of 422 BC till now an exact cycle of 7 years and you can continue the earlier 50 years cycle through the story of Jeremiah all the way through the events that I just read to you here in the book of Nehemiah and you come up with that illogical problem that those cycles would have ended in a sabbatical year with a year 424 to 423 just like you had one in 445 444 21 years earlier and the fact is you have one year in between after a sabbatical year before the next cycle it seems to count 1,2,3,4,5,6,7 confirmed the fact which is therefore in the Bible that the last sabbatical year was not observed when the Jews were taken by Nehemiah and entered away from Jerusalem it continues to be counted on the base size of last jubilee the jubilee continues to be counted after the captivity in the days of Jerusalem in the days of Ezra in the days of Nehemiah and Malachi all the way as confused and failed fate to the year 423 to 422 even though they were lost that was the story of Ezra chapter 40 in fact that is not at all that theory is described in the Bible that is something that comes late after the 20th year of our conversion so we can say today that the cycle of the 20 years was the count which was observed from old times through those five days and through the last of the prophets and by the Jews' holy tradition it ended in the year 423 to 422 and after that time so now in preserving the patterns patterns of just a cycle of seven years the Jews have passed the count all the way to today and this year happens to be the first of the next cycle of seven years 587 to 519 87 to 1988 the first year of the next study anyway it seems to be I thought I could address this question and to explain what it is that we can know so you might never realize that right there in the book of Nehemiah when you get the evidence you have a problem that needs a solution and the solution is that the Jews have the answer all along and then realize it they understood and for here it was that they made a mistake in associating it with the end of the captivity that period, the end of the captivity rather than in the days of Nehemiah the governor and Malachi that was the mistake I used to wonder where was the error was the error in the dating or was the error in the association of the days of the new day and now we know the error was in association