

Transcript – The Shmita Year_More QandA

Shabbat Shalom. Time is moving quick, it's hard to believe it's been a week since last Shabbat, and here we are. And I think because there are still a couple of outstanding questions concerning the Shemita. And like I said, although I'm going to speak on the Shemita at Sukkot, it's not going to be on all the technical points of the timing on it; but some spiritual insights to the meaning of it that we need to be learning.

I thought I would take this Torah reading to explain it a little bit better so that there's really no ambiguity. Because there are a few people that are still thinking that the Shemita year should start in Aviv. And I'm going to conclusively show here in a short period of time that there are two calendars, two Biblical calendars. There's a yearly calendar that starts in Aviv. There's an agricultural calendar that goes from Tishri to Tishri. I'll show that today and give a little bit more from the Scriptures on insights that why Yahweh does it this way and how we should be keeping the Shemita.

We know last Yom Sheini or Monday was what the Jews called Rosh Hashanah, the beginning of the year, or the head of the year. And in the Shemita year I believe that is proper analysis to give it because it is, it's the beginning of the Shemita year. It's the beginning of the agricultural year. In the seventh year, the sabbatical year that we're having and this is something that goes back to second temple times. So it's not something that came out from the rabbi's in the fourteenth century. If you look at antiquity looking at Yom Teruah, or the Feast of Trumpets, as Rosh Hashanah, the beginning of the year does go back to that.

So I want to start in Leviticus 25 and talk about it and give you a little bit of insight so that you could understand it better. I will say in the beginning what might make it a little bit difficult to understand is if you're thinking of it from a Babylonian mindset. And no matter what I would say or anybody else, if you're thinking of it from a Babylonian mindset you're never going to understand the Shemita because we went over this already with the calendar before, and the barley harvest.

And people writing me that, "Oh in Arizona we don't have barley yet so it can't be Aviv!" If you're thinking like a Babylonian you're never going to get not only what I'm saying today with the timing of it. When I give the **real** message on Shemita and what it means from the Bible, it's going to be clueless to you. So you really have to put on your Israelite mindset, or head cap, to really understand it. And when you do it's very, very simple; it's a very simple subject.

Like even the beginning of the year, there were some that still believe that the year should have started a month later. And that you know something from 1948 and Israel being a modern nation, there was never a harvest of grain that was as early as February like this year. And by the end of March almost all the harvest was already in. So the ones that were here in the Land, none of us were doubting that it was Aviv because we looked at the harvest.

So you can't be a Babylonian back in the USA and looking on Wikipedia and think you're going to come up with the Biblical calendar because it's an **agricultural** calendar **to the Land of Israel**. So that's one of the things you have to understand as we're going over this. So Leviticus 25 says:

Leviticus 25:1 *And YAHWEH spoke to Moses in Mount Sinai, saying, Speak to the sons of Israel, and say to them, When you come into the land which I am giving you, then the land shall keep a Sabbath to YAHWEH.*

Now also some people that believe that the sabbatical is only for Israel that in Diaspora you don't have to keep it. I did a really good article on the Shemita. We have it on line that you can look at that clearly disproves this that the Land of Israel, yes it's a set-apart Land to Yahweh but the Shemita ... land is land. And you will deplete your land if you're not keeping the seventh year sabbatical rest. So it's somewhere that should be everywhere. And particularly when you look at the end times and Yahweh telling people in your Diaspora you need to be crying out to Me and proving to Me that you're repenting or I won't bring you back to the Land. So it is not only for Israel because if you believe that then right here what does He say?

If you look in **Leviticus 23** it says the same thing on the Holy days. When you come into the land you are to keep this. You are to keep that. So if you're believing that you only keep the Shemita in Israel then you might as well not keep the Holy days anymore either. You would believe the same thing. And some people believe that, some people don't keep the Holy days because they think they were only for the land of Israel.

So again, we know it's dealing with Yahweh's people. It's dealing with Commandments. It's dealing with land that is all over the earth. So **the Shemita is not just for the land of Israel**. And like I said if you haven't read the article I did on it, please read it. It's a very, very thorough article on that.

Leviticus 25:1-4 ... He says ... *the land will keep a Sabbath to YAHWEH. You shall sow your field six years, and you prune your vineyard six years, and shall gather its produce. And in the seventh year shall be a Sabbath of rest to the land, a Sabbath to YAHWEH. You shall not sow your field, and you shall not prune your vineyard.*

Comment: So it's very, very clear that six years you sow, you reap and you prune. You prune after you reap. You don't prune your trees in the middle before they're harvested. So that's the way it comes. You sow your field, you reap your field, you prune your field but in the seventh year you don't do that.

Leviticus 25:5-7 *It's a Sabbath of rest to the land, a Sabbath to YAHWEH. You shall not sow your field, and you shall not prune your vineyard. You shall not reap that which grows of itself of the harvest; and you shall not gather the grapes of your unkempt vine; it shall be a year of rest to the land ... very clearly ... And the Sabbath of the land shall be for food, to you, and to your male slave, and to your female slave, and to your hired one, and to your tenant, those living among you; and to your livestock, and to the animal in your land, and to the produce shall be to you for food ...* drop down to verse 20:

Because some people say, "How can you do this if we're not able to plant or we're not able to sow then how are we going to survive? We're all going to starve to death without the cucumbers that are coming out. Where are the leeks from Egypt?"

Leviticus 25:20-22 *And when you say, What shall we eat in the seventh year ... exactly what some people are saying ... for, lo, we may not sow nor gather our increase? Then I have commanded My blessing on you in the sixth year, and it shall produce the increase for three years; and you shall sow the eighth year, and shall eat of the old crop until the ninth year, until the coming in of its crop; you shall eat of the old.*

Now very interesting I gave somebody an example that this is about miracles. This is about faith; it's about relying on Yahweh. And I can tell you here, we planted a garden just about every year we've been in Israel, except for the sabbatical years, and one year we planted broccoli. And if anybody has ever planted broccoli you know it takes about sixty to ninety days. It comes, you cut your broccoli, and maybe you get a little more. Do you know that that broccoli lasted for eighteen months?

Even in the summer, I mean it was dry, it was dead and we said forget about it. Then all of sudden the rain started coming, the broccoli grew back up and there it was again. So if you're questioning how do you survive in the seventh year, do you know what you're questioning? You're questioning Yahweh. And what I want to do in my sermon on this at Sukkot is equate it to the children of Israel in the wilderness and the manna to the sabbatical year because we're in those times.

And I believe why some in Babylon have a problem is, and I hate to have to say this, but some in Babylon are not believing the times we're in. They're not preparing for the destruction of Babylon, even though we're coming close to it. They're not preparing for the wilderness and they're not preparing for the Kingdom of Yahweh. And it's sad ... it's sad but unfortunately Babylon will fall, the wilderness will come and the Kingdom of Yahweh is going to come and it's not that far in the future. And this ... which we'll get into my message on Sukkot that the sabbatical year is really a parameter to that because when we're dealing in sevens and you look at the pattern in sevens and how Yahweh works.

So the big thing I want to go over today though is the timing of this. Because it sounds pretty easy you could do it or not. If you don't have faith and you still want to plant your vineyard or you want to eat the fruit harvest whatever, that's your decision. The same way there's brethren who don't tithe. There are brethren who work on Shabbat. There are brethren that do all kinds of sins. So it's your decision but you will, no pun intended, reap what you sow.

But the big thing I want to get into is the timing of it ... the timing of it. Because we know from **Exodus 12** it says that Aviv is the beginning of months to you. So why did we call Monday Rosh Hashanah? So why did we call Monday the beginning of the year? Because I will prove to you conclusively today from Scripture, I also have historical proof. I also have agricultural proof that there are two Biblical calendars.

There's a yearly cycle that goes from Aviv to Aviv; but there's an agricultural cycle. But important I have Biblical proof to clearly show you that there's a Biblical agricultural calendar that Yahweh is using for this. That He is not using the Aviv to Aviv. I will prove it to you dogmatically. And then in the end of it, it's up to you. You could believe it or not. And you could keep the Shemita or not. But I will conclusively prove to you in about the next 20/25 minutes that that's the case.

Let's go to Exodus 34 in verse 21. Exodus 34 in verse 21, He says:

Exodus 34:21a *You may work six days, and on the seventh day you shall rest.*

Comment: So we see that the sabbatical year is a parallel to the weekly Sabbath – six days you work, the seventh day is a Sabbath. Six years you sow and reap; the seventh year is a Sabbath of rest to Yahweh and a

day is as a thousand years, and a thousand years as a day. We have 6000 years of creation and then we have a 1000 year millennial rest. And verse 22 ...

Exodus 34:22 *And you shall observe a Feast of Weeks for yourself, the first-fruits of the harvest of wheat; also the **Feast of Ingathering after the turn of the year ... after the turn of the year.***

So what is He talking about? The turn of what year? The turn of the agricultural year! So the agricultural year starts at Rosh Hashanah, starts the first day of the seventh month. Because we don't just arbitrarily start calendars whenever, right? Calendars go by months; that's what they are. There are either 12 or 13 months to a Biblical calendar. So the same thing, we aren't just going to arbitrarily start the agricultural calendar whenever we want.

Somebody had written and said that you should start the Shemita after the harvest. Well, if you look in Israel, the harvest lasts for several months and depending on where you are, just like the grain harvest. You can down in the desert and sometimes you can find some barley as early as early March but it's not Aviv yet. Because 90% of the country they don't have it. Sometimes all the way up in the North you don't have barley until June.

So again, it's an arbitrary thing and Yahweh's not arbitrary. He's not going to leave it up to man. So we have to start whether it's the agricultural year; or it's the monthly cycle. You have to start it the first day of the month. And that's why Aviv starts on the first New Moon after or at the equinox and the Rosh Hashanah, the agricultural year, in normal Shemitas starts on the first day of the seventh month as we'll see. And in the Jubilee year it's the tenth day of the month. And Yahweh clearly defines that. That's in Scripture that He says it.

So we see here it's the turning of the year. And again the two times where Sukkot is called the Feast of Ingathering, every other time it's called Sukkot, why? Because normally we're talking about the children of Israel coming out of Egypt and they're dwelling in what? Sookahs, they're dwelling in temporary dwellings or tents; **but when you're talking about the Shemita, it's the Feast of Ingathering because it's dealing with the harvest.** That's what it's all about; it's about the harvest. So it's called that, twice; both scriptures. I'm going to go to the second one now. Exodus 23:16 ... Exodus 23:16, He says:

Exodus 23:16 *Also the **Feast of Harvest**, the first fruits of your labor, of what you sow in the field. Also the **Feast of Ingathering** ... because you're ingathering the fruits ... **at the going out of the year, at your gathering your work from the field ...** at your gathering your work from the field ... at the going out of the year.*

Some translations even put **in the end of the year ...** in the end of the year. So literally how could the seventh month be the end of the year? Because it's the agricultural year; the agricultural year is a cycle that goes from now. It goes from the seventh month to the seventh month. So it's the going out of the year.

Now very interesting that when you look at the Biblical calendar and the agricultural calendar, mostly the agricultural calendar though, where do we get Biblically the agricultural calendar from? Part of it is from Scripture itself. But not everything is written in Scripture about the agricultural calendar; where we get it from is something called, the **Gezer Calendar**. Anybody hear of the Gezer calendar?

The Gezer Calendar comes from the time of David and Solomon, from Gezer. That's where they found it. It's actually a stone that they found with the calendar. Do you know the Gezer Calendar what month it starts in? It starts in Tishri. Tishri 1 is the beginning of that calendar and that's the Biblical calendar! If you go over everything of the Gezer Calendar everything is from Scripture.

We have a nine hour lecture with Ronit on this that we do at the Bible school. And she goes into, because where you see the word grass in your Bible, in English we have grass. You know how many words in Hebrew are for grass? About six or eight. We have the word harvest, right? It's a harvest. What is harvest when you harvest? Do you know in Hebrew how many words for harvest there are? There's a harvest **for every single fruit!** There's a different word for grape. There's a different word for pomegranate. There's a different word for grain. Everyone has their own word. And what is that showing you?

Do you know in Arabic there's 300 words for camel? What does that tell you? That tells you camels are important in their society, to make 300 words for it. We have one word – camel. The same way here, the reason why in ancient Hebrew, in the Paleo Hebrew, there's so many different words for grass and harvest or whatever. It's because it was important. It was part of their life. And that's why it's a great lecture that **the Gezer Calendar is exactly the agricultural Biblical calendar.** It's the same thing. And when does it start? Tishri 1 ...Tishri 1.

And it really shows the **whole cycle** because that's the **beginning of the cycle.** It's the way the cycle comes, why? Because the people are harvesting the fruits and then they're coming up to Israel as commanded to praise Yahweh; **Deuteronomy 16:16**, you have to come up to Jerusalem. Not just to have a good time but to give Yahweh the praise for this, right? And then afterwards, that's about a month it takes you to go to Jerusalem, keep the Feast, come back and then what do you do right after that? Right after that you're praying for the early rain and you're starting to plow your field. You're starting to seed again and you're starting the whole cycle over and over again.

So the agricultural calendar that's when it goes from; it goes from Tishri to Tishri. And like I said, **from the days of Yahshua** this is the way they believed it. It was no different than that.

Now, if you started your agricultural year in Aviv the way some are proposing, what's going to happen? You are going to lose two full harvests. Because right now you might as well not plant your grain because the grain will not come up until after Aviv 1. And then you can't harvest it. So you're going to lose that and now next year, next Tishri, you wouldn't be planning because it would be your Shemita and you would lose a second year of the grain. And then you'd have to wait another whole cycle because there's only one grain season here.

You plant it in late October/November, it comes up in April. That's the harvest. So you almost would lose three full harvests. Does that make any sense to you? Does it make any sense that Yahweh would make a commandment to hurt people? *I give you all these Laws today for your good.* There's no Law hurt the people. **The Laws are there to protect the people.** They're not there to hurt the people. They're there to protect the people.

But if you start your agricultural year the same as the calendar year, you're going to lose two full harvests because what's going to happen? Next year, next September/October, you're not going to be able to harvest **anything**. So my question is how do you come up to Sukkot with this harvest which it says it? You have to even break Scripture to obey Scripture. You couldn't bring any of it up there because you're not allowed to harvest it.

So it makes no sense. Yet, when you look at Yahweh's ways that are perfect, now we started the Shemita on Rosh Hashanah according to Scripture; and do you know since we had an early grain harvest in early March, what does that tell you? We have an early fall harvest.

Now do you know that 70% of all of the fall harvest has already been taken in? 70% of it! So what's going to happen to that other 30%? The other 30% it stays on the trees, the pomegranates stay on the trees, the fruit stays on the trees and you're going to eat that all winter. And the poor can eat it all winter! How wonderful for Yahweh.

Let me show you a scripture that proves this. Leviticus 23, because Yahweh's way, the Shemita is not a burden. **The Shemita is helping the poor.** It's to enhance helping the poor and helping the brethren of course. But if you start your year in Aviv, you're losing two full harvests. You're rotting all your food. It makes no sense whatsoever. Leviticus 23 and verse 22 it says:

Leviticus 23:22 *And when you reap the harvest of your land, you shall not completely reap the corner of your field, nor shall you gather the gleaning of your harvest ... almost sounds a Shemita, right? But this **after**, after you've already reaped your land. You don't go back a second time looking for every last one. You reap it once and you leave it ... you shall leave them for the poor, and for the alien: I am YAHWEH your Elohim.*

So after you reap, what would you think is left on trees? Because I've seen it, I've seen after they reaped. I went and I looked and it's probably around 5%, maybe up to 10%, but usually around 5% that's left for the poor. Now hold onto that scripture and go to Leviticus 25, two chapters over – about the Shemita year. Leviticus 25 verse 5-7, He says:

Leviticus 25:5-7 *You shall not reap that which grows of itself of your harvest; and you shall not gather the grapes of your unkempt vine; it shall be a year of rest to the land. And the Sabbath of the land shall be to you for food, to you, and to your male slave, and to your female slave, and to your hired one, and to your tenant, those living among you; to your livestock, to the animals in your field, all its produce shall be food.*

So in the Babylonian mindset their only thinking I can go to the supermarket, what am I going to do? It has nothing to do with the supermarket anyway. But in Yahweh's economy nothing is getting wasted! It's just being used correctly. He's not saying forget the food. He's saying, no that the food that's extra will be held. Now drop down to verse 14, He says:

Leviticus 25:14-16 *And if you sell anything to your neighbor, or buy from the hand of your neighbor, you shall not each man oppress his brother. By the number of years after the jubilee you will buy from your neighbor; by the number of the years of increase he shall sell to you; according to the many years you shall increase its price; and by the fewness of the years you shall diminish its price, for he is selling to you the number of crops.*

He's selling to you the harvest, right? And that's why the Jubilee has to go from the agricultural calendar because you're buying. You're not buying land. You're buying harvest and that's what the harvest goes by. So here it is first, He's telling us normally you only glean your field once. You leave the rest for the poor; which is about 5%.

But now in the Shemita year, what does He say? We already gleaned our fields. We already reaped 70% of the harvest, right? So nobody is losing anything because the harvest came early. Yahweh blessed us in the sixth land and we got the harvest! There's no Israeli that's saying they lost their harvest. But yet, there is about 30% or maybe a little more, still on these trees.

So at the Shemita year instead 5% being left for the poor, you have maybe 30 to 40%; and not just for the poor, for anybody who needs it. So this is Yahweh's economy; nothing is lost. Now what happens next year? I will guarantee you 100% according to the Word of Yahweh this year the harvest was early, right? What do you think is going to happen next year? Harvest will be late. I don't even have to think about it. Yahweh gives us His Word.

I've been living here and coming to the Feast for almost 20 years and I can tell you in almost 20 years that I've been coming here, not once **ever** did the harvest ever go against the Biblical calendar ... not once! So this year you can't have an earlier year than the first day of the year falling on the day of the equinox. It can't come earlier and it very easily could have been that the barley would have been late. It's not going to happen, you know why? Because Yahweh is in control.

And that's why I say to the Babylonians you can't be looking on Wikipedia and think you're going to get the Biblical calendar. There's a reason why Yahweh's had us here for these years. He's had us here as **evidence** that this works and that's what it's about. **It's about faith** ... it's about faith.

So proof ... proof that the Biblical calendar comes in the sabbatical year you're never selling land, you're selling years. You're selling years of harvest. And when does the Bible tell us that the Jubilee comes? Go to Leviticus 25, stay in the same chapter, verse 8:

Leviticus 25:8-11 *And you shall number to yourself seven Sabbaths of years, seven years times seven, and all the days of the seven Sabbaths of years shall be to you forty nine years. And you shall let a ram's horn resound, a signal in the seventh month, in the tenth of the month; in the day of atonement, let a ram's horn pass throughout all your land; and you shall make the fiftieth year holy, one year ... so when is the fiftieth year starting? Right here, it's starting at Yom Kippur, according to the agricultural cycle ... And you shall proclaim liberty in the land you return every man ...*

So why? Because we just read it after that, because you're not selling land, you're selling agricultural cycles. Since the cycle goes from Tishri to Tishri, of course the Jubilee has to start in Tishri. So why doesn't it start Tishri 1? Why would it start on Tishri 10 in a Jubilee year? Because remember you just had a sabbatical year and now you have a Jubilee coming. So you're having two Shemita's in a row and Yahweh in His mercy is giving ten days in between. What do you think you do between those ten days? You're harvesting whatever grew of itself and you're preparing for the Jubilee. Yahweh is perfect!

If you follow the agricultural calendar, **nothing is lost**. There's absolutely nothing lost. You know where something is lost? Something is lost in Babylon because they're not growing their food because they're not living by the agricultural calendar. Because all they know are little green pieces of paper and go to the supermarket and get whatever I want. So in their minds they can't understand this, but in Yahweh's calendar it's so simple when you understand the agricultural cycle and the agricultural cycle, that's what it says.

Go to Ezekiel 40, I'll prove it again that the agricultural cycle starts in Tishri ... Ezekiel 40 in verse 1, he says:

Ezekiel 40:1a *In the twenty fifth year of our exile, in the beginning of the year, in the tenth of the month, on the fourteenth year the city was struck ...*

In the beginning of the year, what is the term that's used in Hebrew? Rosh Hashanah ... Rosh Hashanah. So this is a Jubilee, Rosh Hashanah. So normally the sabbatical year would start in the first day of the seventh month. We just saw it in scripture because according to the agricultural cycle. But here in the Jubilee that starts in the tenth day because Yahweh is giving ten days to harvest, in between it and to get your harvest to come up to Jerusalem. That's part of the scripture.

It doesn't say bring your harvest up every year but the sabbatical year, but the Shemita ... no, it says every year you bring up the harvest. So if you're starting your year in Aviv, in that seventh year you can't bring anything up because you're going Aviv to Aviv. But if you understand the agricultural cycle and the agricultural calendar, which is proof by the Gezer calendar and anybody that may be listening to this study, the Gezer calendar.

I've studied it for a long time. Like I said, we've had nine hour lectures on it. It's an amazing calendar that they have that goes throughout the whole agricultural year. It's broken up every two months, is broken up in a different section and it talks about all the agricultural year. It talks about the early rain. It talks about the rainy season. It talks about the latter rain. It talks about Aviv. It talks about the harvest. It talks about the summer. It's amazing. It's one of them to me, understanding the calendar, one of the most amazing finds that they ever found, was that Gezer calendar ... understanding these things.

So just reiterating one or two more things before I stop here. Why do I personally believe it would not be proper to be buying fresh fruits and vegetables and grains from your supermarket during a Shemita year? Because whether you're in the land of Israel or you're living abroad, if people are not keeping the Shemita and they're planting in the Shemita year, and they're harvesting in the Shemita year and you're going to the store and you're buying that food, you're inhibiting their sin.

And like I said if you knew your supermarket stole all that food, if you knew that they just went to Walmart and cleaned it out and now they're over here selling it and calling it by a different name, would you buy stolen food? No, why? Because it violates the Word of Yahweh; so the same way the Shemita, it's not a suggestion. The same way tithing, if you're not tithing your money, you're stealing from Yahweh. It's that simple. And the only one you're hurting, you're hurting yourself because you reap what you sow and you're not going to be blessed.

So the same way here, that in the Shemita year if you're going out and you're buying food that somebody is violating the Word of Yahweh to get, you're only hurting yourself. So what do you do? Like he says, when they

ask, “What do we do then in the seventh year?” Trust Yahweh in the sixth year and He will provide for the seventh, the eighth, going into the ninth.

That scripture also proves to me there has to be two calendars. Because did you ever wonder ... logically think to yourself, we started the Shemita now, right? Next year at the end of the seventh year, at the beginning of the eighth year, we’ll be able to plant our grain, right? And then when Aviv comes the grain will be ready in the eighth year.

So why would Yahweh say if you’re faithful in the sixth, I’ll provide to the seventh and to the eighth and to the ninth? Why would He have to say that? Because there are two calendars. Because when the Shemita year ends and we’re going into our eighth year and we’re planting, when you get to Aviv that’s the beginning of the ninth year of Aviv. And that’s why He’s saying into the ninth year *of* the monthly calendar, but the eighth year of the agricultural calendar because they’re six months apart.

So another thing, like I said, once you understand it, it all makes sense. But according to Scripture: **Exodus 34, Exodus 23:16, Ezekiel 40 verse 1, Leviticus 25:8-10**, very, very clearly Yahweh is telling us that the agricultural year runs from Tishri to Tishri – the tenth day of the seventh month is the beginning of the Jubilee year. And like I said, according to the Gezer calendar it also proves this that Tishri is the first month of the agricultural cycle.

So I think we are going to stop there for now. I hope this answers more questions. Maybe just one more thing just to reiterate that even in western society where maybe it is a little more difficult and I say Yahweh did not, He didn’t want to be easy in your Diaspora because He wants you crying out to Him and He wants you to come back to Land! And if it’s easy in your Diaspora you’re never going to do that.

But I will say this, there are many, many options. The same way when somebody says, where do you go if you leave Babylon? And like I always say what they’re saying is where do you go that it’s like Babylon? Because there are a hundred places you can go to. There are probably 500 little tiny cities all over the world, probably even more than that are a million times better than Babylon. So when someone says where do you go when you leave Babylon? What they’re really saying is where do you go that it’s like Babylon?

And the same thing here; it’s not that difficult because you can still eat all other food from the supermarket. You can go to the supermarket and still buy turkey and chicken and anything else. You just shouldn’t be buying food that’s being planted and harvested on the Shemita.

Now also you can buy frozen food that was produced before the Shemita started. You can buy canned food. You know the Biblical people they didn’t have this. So if you think you have it hard now from one little Shemita that’s getting close to Yahweh. What do you think in Biblical times? They didn’t have supermarkets. They didn’t have canned foods. So there are alternatives.

And what people have to really think about is, do you want to use this year to draw your faith and get closer to Yahweh or do you just want to continue in the system of Babylon? And since Babylon is ready to fall, that’s why I say, I think this is the most important Shemita since the days of Adam and Eve.

And it's going to be what you get out of it though. Because again, the Shemita is a year of building up; the Shemita is a year of tearing down. And I do believe that there will be, in the Congregation, a building up and a tearing down. It just depends what side of the Shemita will you be on? So again there are alternatives.

And the last thing I'll say is, if one Shemita year is that difficult then honestly think to yourself, how on earth will ever get through the time in the mark of the beast? When the mark of the beast comes, there will be no buying and selling, period, of anything! So now you're only limited maybe in one small area of things that were planted and harvested during the Shemita.

What on earth are you going to do? If you can't get through this and rely on Yahweh, what will you do if in a year or two from or whenever it comes, because it will come, the beast power is set up and now you cannot buy or sell **any food** whatsoever unless you take the mark of the beast.

And I will tell you this Shemita is a test of Yahweh to each of us and He is watching. You better believe He's watching. And I believe for the people who will not keep the Shemita, I think this is going to be a big year of falling away. And I think what will happen is when the mark of the beast comes, the same people that will not keep the Shemita will be the people that will justify taking the mark of the beast. And they'll say, "Yahweh wouldn't want us to starve to death. It's only a computer chip. What's the big deal ... buh, buh, buh? It's just like a passport. What's the difference?" So again, if you're faithful in little, you'll be faithful in much. And if you're going to compromise on something that's this important, you'll compromise on almost anything.

So again, we'll talk more about this at Sukkot on more of the spiritual meaning. But I hope that this today, at least as far as timing of Shemita, answers all unanswered questions.

Yahweh bless.