



Shemitah: The Year of Release Transcript



Now some of you have heard of this topic. In today's message we will be talking about Shemitah: The Year of Release. Now this is one of those sermons, or topics, or messages that generally comes around at least every sixth year. Since discovering and studying and applying Torah in our lives, many of us have received fresh new insight and greater understanding of the New Testament passages.

Each week, we set aside the Sabbath day in keeping with the Commandment of the Most High to keep the Sabbath Day Holy. Now we know that not only are we to keep the Sabbath Day Holy, but there is also a Sabbath year where the land rests and debt is released.

Now I've got to tell you, Ladies and Gentlemen, that this gets a little serious, a little complicated, it gets a little frightening for some. But, if we can embrace the things that YeHoVaH reveals to us in His Word, I believe that it would make us much better at this walk with Him. And the good news is that as I research and study, I realize that YeHoVaH is not expecting all of us to know everything we need to know or that He wants us to know in the first few months, even the first few years of our walk with Him.

I found a fascinating passage in the Torah where once every seven years the Torah is read to the entire congregation of Israel. Now, I'm thinking ... every 7 years. It says to me that a person who comes into the Torah, or a person who is new, or born, or one who associates themselves to Israel in the year after the Torah was read has to wait 6 more years before they have the entire Torah read to them. We are at a much greater advantage than they were. Why? Because we have the Torah with us.

Those of you who have the Bible, you have the first five books of the Bible. You have access to the words of YeHoVaH that the people, in the day it was given, didn't have. They had to go to a

certain place to hear it read and then to remember it. We have it in our possession every single day, all the time. And yet, do we read it? I know many of you do, so I won't get stuck there.

We're going to look at a few passages in the Old Testament and then we are going to go to the New Testament. I use Old Testament and New Testament because these are terms people are familiar with. It's all one Word; a continuation from Genesis to Revelation. In Exodus Chapter 23 verse 10 it says,

Ex 23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

Ex 23:11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive yard.

Ex 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

What you are going to see right off the bat is that Father is concerned with His entire Creation. He is not just concerned about His people. He's concerned about their animals; He's concerned about the servants. He's concerned about every part of His Creation. In Leviticus 25:1 we see

Lev 25:1 And YeHoVaH spake unto Moses in mount Sinai, saying,

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto YeHoVaH.

Now we are going to see as we read, that there are certain things that are associated with being in the land, and there are certain things that are not necessarily associated with being in the land, but shall be practiced wherever we are. We will see that here in a moment.

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto YeHoVaH.

So who's going to keep a Sabbath? The Land ... What Land? The Land of Israel. Now as we go through this Teaching, it's going to automatically, probably, invoke some teachings. I know that there is some information that is floating around concerning the Jubilee Year, concerning some

prophecies concerning [Shemitah](#), and the United States, and the economy. There is just a lot of information that is going on that is getting people all in a tizzy.

Let me tell you all something! Can I just say something to you? The United States is not, to my knowledge ... There is no prophecy in the Bible that I have found that is associated with the United States. And now, the United States is not the land. Because there are people who want to say to you that if you don't do such and such, this land is going to come under the judgment of God. The United States is not associated with any Biblical prophecy, and I don't care who says it, it's not in the Bible! So you need to disconnect the United States from Biblical prophecy because the United States is no more a part of Biblical prophecy than Jamaica. Halleluyah, somebody.

Now if that upset you, then you ought to ask yourself why. Because if you can find it, I'll recant. I'll repent. But people are always trying to associate the United States and Biblical prophecy ... like **what?** And there are a lot of books, there are books, folks are making the tours. They're on famous TV programs, radio programs, and they are making money. They are on New York Times' Best Seller List. Yes, they are. We won't call any names ... yet. Leviticus 25 ...

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for YeHoVaH: thou shalt neither sow thy field, nor prune thy vineyard.

Let me go back to verse 2.

Lev 25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto YeHoVaH.

Now it doesn't matter how many Israelites are in the United States of America, the United States of America is not the land of Israel. There's just Israelites living here. Do you hear what I'm saying? It doesn't make this land the land of Israel. There is only one piece of ground on the planet, that I've read in the Bible, that literally is the apple of YeHoVaH's eye, or the place in which YeHoVaH has designated for His people. And all of His people, at some point in future history, will have to go up to Jerusalem. And I'm not talking about Jerusalem, North Carolina, or Jerusalem, Illinois, or Jerusalem, Ohio, or Jerusalem, Mississippi.

Lev 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

Lev 25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for YeHoVaH: thou shalt neither sow thy field, nor prune thy vineyard.

Lev 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

Lev 25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

Lev 25:7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

Now what He is saying here, and I don't know if any of you here have experienced this. This year, this past summer, well the most recent summer we started a compost pile in our back yard. And one day I went out there and I was quite surprised because there were some tomato branches, I mean there were some tomato plants coming up out of the compost and there were tomatoes on them. And then there was another vine that had a cantaloupe; and the cantaloupe got pretty big. And it's like, where did this stuff come from? I didn't plant them.

We just started a compost pile, and we hadn't planted anything in the compost pile or in the ground that we begin to do the compost from. I am just simply moving some dirt and starting to recycle the organic waste that we have in our house, and I am just dumping the stuff. Ohhh, oh, I dumped some old tomatoes and some old ... you know how you scoop out all the cantaloupe into the compost and I put it into it. So that just dawned on me, but the point is, I didn't intend to plant that.

Now I got another part of my yard that I intended to plant. And of course it came up beautifully, but I was a little surprised that there were things coming up in an area where I hadn't planted. The point is that Father is showing us that there's some things during this particular year that is not going to be intentionally planted that is just going to come up, and its actually going to feed the entire people in the land, the beast, the stranger, the servants. And there would be no need for anyone to plant, but this goes against all rationale. But let's keep reading. Verse 8 ...

Lev 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Lev 25:9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

Now there's some more teaching going on about the Year of Jubilee. We're not going to get into what is required in Jubilee, but we are going to get into what is required in Shemitah. And at another point, we'll probably do a teaching on Jubilee. But let me just say this about Jubilee. The main factors of Jubilee have to deal with the land reverting back to its ownership.

The land that was given ... Now if you are not part of the 12, actually the 11 tribes, because 1 tribe, the tribe of Levi, was not given any territorial land. They were given land within other tribal territory. So, the land that YeHoVaH is speaking of here, is the land that He is bringing His people into and giving this land to the tribes. That land is to never leave the tribe. There are even provisions about individuals who are the only female left of a particular family and what is required for her to marry someone of a different tribe because of the inheritance of the land.

YeHoVaH is very specific about what land He is talking about and His provisions. His Commands concerning His land does not translate into whatever land you live in outside the land that He has ordained for His people. Is this making sense?

In verse number 10 ...

Lev 25:10 And you shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and you shall return every man unto his possession, and ye shall return every man unto his family.

Now, several things are going on here in the Jubilee Year. And some of these things will also be going on in the Shemitah Year. That is, if a person is sold as a slave, that person is released. If land has been sold for a debt, that land is released. But let's keep reading.

Lev 25:11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather *the grapes* in it of thy vine undressed.

Lev 25:12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

Lev 25:13 In the year of this jubilee ye shall return every man unto his possession.

At the end of that seven-year period there was to be a Cancellation of Debt, called in the Hebrew tongue "Sh'mittah" meaning "release". And this is the focus of what we're going to be talking about

here this morning. In the Hebrew tongue, this word is called "Sh'mittah", and it really means release. We find it in Deuteronomy 15, in the Torah.

Deut 15:1 At the end of every seven years thou shalt make a **release**.

The word is spelled in a variety of ways depending on what book you're reading it from

Shemittah

Shmittah

Shemitah

But it is spelled different ways. Verse 2 ...

Deut 15:2 And this is the manner of the release: Every creditor that lendeth *ought* unto his **neighbor** shall release it; he shall not exact it of his **neighbor**, or of his **brother**; because it is called YeHoVaH's release

Now this is not something spiritual, although it does have spiritual connotation, as were going to see from the New Testament, but is always physical, it is always natural.

Deut 15:2 And this is the manner of the release: Every creditor that lendeth *ought* unto his **neighbor** shall release it; he shall not exact it of his **neighbor**, or of his **brother**; because it is called YeHoVaH's release

Now what I wanted to do is ... I wanted to give you these words as far as neighbor and brother and understand that when YeHoVaH brought the Children of Israel and put them in the land, their neighbors weren't Canaanites. So their neighbors were brothers even though the word neighbor is used. They didn't live in mixed communities, like we live today; but the tendency is to interpret it from a modern perspective or interpretation. So, we literally have to go back into the times, if you would, to see and understand what YeHoVaH is saying so we don't pervert the Scripture with our modern interpretation. So, they didn't have Hittites and Canaanites as neighbors. Their neighbors were their Israelite brethren. The word is Ray'ah.

(7453) ray'-ah; or ray'-ah; from 7462; an associate (more or less close): - brother, companion, fellow, friend, husband, lover, neighbor,

And it means associate brother, companion, fellow, friend, husband, lover, as well as neighbor. And the word brother is ...

(251)- 'ach, a primitive word; a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance (like 1)): - another, brother(-ly); kindred, like, other.

So, in some sense a neighbor could be the brother, but in another sense, a neighbor could be not of your biological but of your national ... Now notice what he is saying here.

Deut 15:3 Of a **foreigner** thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

Deut 15:2 And this is the manner of the release: Every creditor that lendeth aught unto his **neighbor** shall release it; he shall not exact it of his **neighbor**, or of his **brother**; because it is called YeHoVaH's release

What is He saying? He is saying, listen, if you lend someone, who is a brother, some money, then there are a couple of things ... This particular passage doesn't deal with the issue of charging them interest, that's another message. But you are not to charge your brother interest. Now, this particular passage says that at a particular time you are to release whatever debt your brother owes you.

First of all, the land is not yours. You don't determine what happens on the land. The land comes with instructions. Secondly, the possessions that the Almighty put in your possession are not yours to possess, as much as they are yours to be a steward of. So it's not your money and it's not your land. As a matter of fact, your life is not even yours. So you need to not get it twisted, but understand. Because the better you understand the fact that your life does not belong to you, the money that you have does not belong to you, the breath you have, the car you have, the land you live on. None of that stuff is yours! It is given to you by the Almighty to be a steward over.

So, when He says give back, you have no right to say, "Wait a minute, why should I give that person what belongs to me?" Which is the reminder, "No it does not belong to you." It's amazing how people in one breath can say that my body is not my own, my life is not my own, I've been bought with a price, I am God's child, I am His property, I am YeHoVaH's son and daughter, but in the next breath want to take possession of their very life.

See, this is part of the confusion that I talk about, people sometimes get confused because of their knowledge, or because of their understanding, or because of the lack thereof of understanding, if you would, of what the Scriptures teach. When you understand fully that you are His, then you don't have a problem not taking possession, but you will be a good steward over that which He has placed in your care.

So a neighbor and a brother could have similarities. Your neighbor could be your **biological** brother. Your neighbor could be your **tribal** brother. But a brother is one, who as we see here, is **kindred**. This is family. Now we are all family in one degree, but in this particular situation it seems to suggest that this is biological even though the word is not necessarily there, except kindred.

With a foreigner, the same rules don't apply. Now, we have to learn what it means that there is one Law for the native born and for the one who joined themselves, who may be a foreigner, but who has come in Covenant with the Almighty. See, a person who is a foreigner, who is not a native born, a person who is not Israelite, who comes into Covenant with the Almighty comes under the same rules as the brother. So there are not two Laws. There is not a Law where you deal with your brother and a Law that you deal with the person who decides to become part of your faith.

He says there is only one Law for them, but there are people who will live among you, who are not in Covenant with you, who are not in Covenant with Him, that do not fall under the same protection as you and the one who is in covenant, whether they be kindred or whether they be neighbor. You follow me? It's important for us to understand that because Christianity will teach us that we are all brothers. No, we're not. No, we're not. "Well, we're the brothers of the earth." No, we're not. We may have some earthly qualities that are comparable. But the bottom line is that if my Father is not your Father, we're not brothers. And I'm not talking about my biological father, I'm talking about my Father who is in Heaven. How am I going to know that you are my Father's son or daughter? By the fruit, that's how I'm going to know.

So, the Idea that I'm responsible for the poor person out there is Christian, not Biblical. Do you hear what I'm saying? So, what is my responsibility to the poor? Well, my responsibility to the poor, especially if I have land, is to leave the corners of my fields unharvested so that the poor can go out there and work to eat. If they don't want to work for it, then they won't eat. Now you got people who want to go out into the fields and glean for the poor. I could understand if they are disabled; I mean that

does make a difference. But if they are healthy, and can go out there and work and you're harvesting and dropping stuff off at their house, that's not Biblical.

Deut 15:3 Of a **foreigner** thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

Now what is he saying ... If you lend money to someone who is not a brother, you can charge them interest and in the year of release, they don't get a release. They pay until they're paid. The word here for foreigner is

{5237} - nokriy, nok-ree'; from 5235 (second form); strange, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful): - alien, foreigner, outlandish, strange(-r, woman)

One, we know they are a non-relative. This person is an alien, they are a stranger. And basically, they don't adhere to the belief that you subscribe to. Now then ...

Deut 15:4 Save when there should be no poor among you; for YeHoVaH shall greatly bless thee in the land that YeHoVaH thy God giveth thee *for* an inheritance to possess it:

Now let me get this to you ... what He is saying here is ... First of all, when we start this thing, there will be no poor people. When YeHoVaH brought the Children of Israel into the land, there was not one poor among them because every last one of them received an inheritance. What do you do with your inheritance? Now we know the story of the prodigal son who took his inheritance and went off and squandered it! There will be people who misuse the resources that are placed in their possession. And, if they're not good stewards of their own resources, why would you put your resources in their hands. I mean, just think about that. If they can't manage that which belongs to them, if they're not faithful over that which is their own, they certainly will not be faithful over that which belongs to you. So we need to know what we are dealing with. So, He said everybody is going to have an inheritance.

Deut 15:5 Only if thou carefully hearken unto the voice of YeHoVaH thy Elohim, to observe to do all these commandments which I command thee this day.

So, He's saying listen, you're going to receive an inheritance and if you apply the principles that I'm giving you to apply, you will prosper. You must understand, Brothers and Sisters, that it is YeHoVaH's desire for you to prosper. We have got to get out of the "poverty" mind. We have to get out of the "lack" mind. You cannot effectively, successfully walk with the Almighty and not prosper. If you are not prospering than you have to look at, "Where is the hole in my money bag?". Where is the lack of information, lack of knowledge? What is it that I'm doing or not doing? Because, if anybody else on the planet can prosper, so can you.

Prosperity is not a curse. Money is not a curse. It's the love of. And we need to get that in our heads. Because you have got people out there saying some dumb stuff, and I hear them. I mean, well known people, talking, "Money is the root of all evil." Where is that at in the Bible? It's the **love of money** that is the root of all evil. And you could love money and be broke. You can love money to death and don't have two nickels to rub together. Trying to figure out, instead of how to get it legitimately, trying to figure out how to break into your house and get what you worked for. They want to enter on your land and take what you have earned. Now you got to get security and pit bulls and Doberman Pinchers and German Shepherds; alarm systems, guns, and ammunition. 'Cause some lazy joker out there, who've watched you go to work, work hard to earn the things that you have, figure that they're going to get it easy! I wish I catch somebody climbing through my window! I would bring them on in feed them, minister to them (Laughter) ... Lay hands on him ... just lay hands on them (Laughter).

Only if thy carefully harken ...

Deut 15:6 For YeHoVaH thy Elohim blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

You see this? YeHoVaH blesses you. He blessed Israel. As He promised, He said thou shall lend. We are supposed to be lenders, not borrowers. And He said this in a number of places. Deuteronomy 28. For those of you who have not found Deuteronomy 28, I've got the [28 Blessings of Deuteronomy 28](#). I'm telling you; you are supposed to prosper. You are supposed to prosper.

Deut 15:6 For YeHoVaH thy Elohim blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

You know why YeHoVaH does not want you to borrow money? Because the borrower is a slave to the lender. A borrower is a slave to the lender. YeHoVaH says, even in His Word, He says, "Listen you can be a slave if you choose to." If you don't manage that which He has given, then ultimately you're going to end up in poverty. The land that you have is going to go into someone else's possession. Israel even allowed their sons and daughters to be sold as servants, but the provision is, there is a Year of Release. He says

Deut 15:6 ... and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

Any time Israel had went into bondage, if you read your Bible, you'll know that it was YeHoVaH that sent the captives. YeHoVaH sent the captives. He sent them into bondage. I know we're in the time of Hanukkah or the Feast of the Dedication, and what's undermined in the story of Hanukkah is that YeHoVaH allowed these Greek's to come in and desecrate His altars. He allowed them. Matter of fact, He probably sent them. It doesn't say He sent them, but I mean who's got the audacity? If someone touched the ark, they died. If someone went into the Holy Place unauthorized, they died. And yet individuals can go, and not only take the possessions out of the Temple, but burn the Temple down, and live to talk about it! Now that part is not highlighted, but the bottom line is that they could not go and do what they did, desecrating the altar, if YeHoVaH did not allow them. Why did He allow them? Because they had moved into wickedness, and they had stopped keeping the Commands of YeHoVaH. That's a lesson for us. You could celebrate the victory of the Maccabees and it's worthy of celebration, it's a military victory. But the fact of the matter is that the Maccabees would never have had to fight, had the people been keeping the Commands of YeHoVaH. And in your celebration, you should repent.

Deut 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YeHoVaH thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

Deut 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

Now what He is saying, first of all, there's not going to be any poor, but some people are not going to manage. Some people are going to want to take a vacation, one of those everyday vacations. They want to trust that YeHoVaH is going to go out there and cultivate those fields. He's going to go

out there and He is going to plow, He's going to plant, and then He is going to harvest. The Proverbs says a little sleep, a little slumber, a little folding of the hands. "I'm too tired to do it today." He says poverty will overcome you like an armed bandit. Lazy people ... I'm going to tell you if you got some lazy folks, you better put them to work. One of the worst things you can do as a parent is raise lazy children! They have no responsibility. They just wanna sit around and play video games and sleep and go to college for 20 years. There's some children out there like that; their career is college.

Deut 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

Just in case someone does come to a place where they are not going to follow the instructions, have mercy, cause people go through things. I've seen folks ... and its sad ... folks go through some traumatic things. Their minds are altered. Circumstances in life do a number on them and they don't seem to recover. You may know some people like that. Some people because of incest, or because of stress, or because of a number of things. They are born with different types of disabilities. It's not YeHoVaH's plan, but it happens. And as a result, there are some people that you're just going to have to care for. I mean, you have a child who has autism, or you have children being born with Down Syndrome. You've got all kinds of things that are going on in the lives of people and they just don't have the capacity to care for themselves, so someone has to care for them. But we're not talking about those people. We're talking about individuals who've got the capacity, but chose not to. They're going to live off of you, if you let them!

Deut 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and though givest him nought; and he cry unto YeHoVaH against thee, and it be a sin unto thee.

Now, there will be people in the land that say, "You know what? I see how I can get over here. The seventh year is upon us, my brother has to lend to me if I go to him and borrow. And I'm going to borrow with no intent of paying him back." That's where discernment comes in. Because there will be people who will try to play you. Understand what I'm saying, there are people already trying to play some of you all. Because you are a believer, you love YeHoVaH. You are a Jesus follower. "You are supposed to help me!" "I do? And where is that in the Bible?"

Now it's in there, but make it their job to find it, since they want to bring that to you. "Where is that in the Bible?" At least you now got them searching the Scriptures. They might find a few other

things on their journey ... that might get them convicted to say, "You know, never mind." While they are searching, Father just gets in the search with them. "Now you had, now look at what you did." And you probably know some folks like that.

Deut 15:10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing YeHoVaH thy God shall bless thee in all thy works, and in all that thou putttest thine hand unto.

Now here's what He's saying here Ladies and Gentlemen. He says "Listen, I know that giving some one something, or lending someone something, may not be the most favorite thing you do, but if you do it with the intent that I'm laying out here today, just remember I'm the One who gave you the possessions, or put the possessions you have in your possession. And if you're faithful over that which I put into your possession, I know how to put a whole lot more into your possession. So, don't let your heart get wicked over the things that are in your possession, to where you are trying to say, "Nah, I'm not gonna loan you nothing. I'm not gonna do anything for you." Because now you have taken on the wrong spirit, and in taking on the wrong spirit, the Father's responsibility and obligation to you ceases.

For the poor shall never cease out of the land. He's saying there will always be poor people who are not going to do right by the things put into their hands. There are going to be people who are not going to be good watchmen. There are going to be people who are not going to pray the way they should pray, they are not going to read and study the way they should read and study; and as a result of that, they're not going to get ahead. They'll be forced to live in government housing.

Now, I'm not against government housing. I'm not against EBT or Food Stamps or Welfare or any of those things. So please don't hear me say that. That's not what I'm saying. What I'm saying is that there are people who have reduced themselves to that level. There are people out there who have reduced themselves, they don't want to get a job because they are going to lose their Social Security or lose their Welfare. I've even ran across people who don't want to be healed because their disability will quit. Don't you think for a moment that everybody wants to be healed who say they want to be healed. There are people who will tell you one thing and do something else. And you think they got faith because they say they want God to heal them. When the fact of the matter is that they know that the moment they lose that disability, they have got to get a job. And there are people who are dependent on their disability checks. I've seen them, I've ran across them. There are people who thrive on being dysfunctional. There are people who thrive on being sick, because sickness gets attention. They're attention hogs.

Deut 15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Deut 15:12 And if thy **brother**, an **Hebrew man, or an Hebrew woman**, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

Deut 15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

Now get this Ladies and Gentlemen, there are a few places in the Bible where it seems like the gender used is male and female in certain terminology, but when in essence it really says, "and if thy brother". Now when you think of brother, what do you think of? A male. Then it says ...

Deut 15:12 And if thy **brother**, an **Hebrew man, or an Hebrew woman**, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

Deut 15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

Now wait a minute ... Hebrew male, Hebrew woman. Isn't that what it says here?

Deut 15:13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

Deut 15:14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith YeHoVaH thy God hath blessed thee thou shalt give unto him.

Now what is He saying? You have a person who works for you 6 years; you don't send him away empty handed, even though they were a servant.

Deut 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and YeHoVaH thy God redeemed thee: therefore I command thee this thing today.

Now wait a minute, a bondman? Were not the women in bondage? He's speaking to the entire Israelites. You all were bondmen. Now some people want to get off into arguing that's only males. No, there were women in bondage. There were a lot of women slaves in Egypt. Ok, but I don't want to get stuck there.

Deut 15:15 And thou shalt remember that thou wast a bondman in the land of Egypt, and YeHoVaH thy God redeemed thee: therefore I command thee this thing today.

Deut 15:16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

Deut 15:17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

Deut 15:18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*; in serving thee six years: **and YeHoVaH thy God shall bless thee in all that thou doest.**

I can tell you Ladies and Gentlemen that there doesn't seem to be any real logic behind the blessings of YeHoVaH. It really doesn't. The way He blesses people, the way He manifests His goodness to people who don't deserve it, who haven't earned it, who've only asked Him to do it. You hear what I'm saying?

When does a release take place? Deuteronomy 31:10.

Deut 31:10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

Now, one would argue that the end of the year is the Feast of Tabernacles. I want to show you the futility of this argument. If the end of the year is at the end of the Feast of Tabernacles, how can the beginning of the year be Yom Teruah, which is a few weeks before Tabernacles? Rosh Hashanah, Feast of Trumpets, is considered the beginning of the year in some religious people's minds, but yet the end of the year is the Feast of Tabernacles? You see what I'm saying? You can't have the end of the year a few weeks after the year began, that's a very short year!

Deut 31:11 When all Israel is come to appear before YeHoVaH thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Now He makes it specific because all of Israel doesn't even have to go up for Yom Teruah. But at the end of the year ... basically, what He is saying is the end of the Feast Cycle.

Deut 31:11 When all Israel is come to appear before YeHoVaH thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Deut 31:12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear YeHoVaH your God, and observe to do all the words of this law:

Now for those who say that only men have to go up, then I'll let you wrestle with this because He says

Deut 31:12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear YeHoVaH your God, and observe to do all the words of this law:

Deut 31:13 And that their children, which have not known any thing, may hear, and learn to fear YeHoVaH your God, as long **as ye live in the land** whither ye go over Jordan to possess it.

“And just so you don't get confused, when you are **going over Jordan** to possess ...”

Just as there was a punishment for violating the Sabbath Day (Numbers 15:30-41) there was also a punishment for violating the Sabbatical Year.

Numbers 15 identifies the punishment.

2Ch 36:11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

2Ch 36:12 And he did *that which was* evil in the sight of YeHoVaH his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of YeHoVaH.

2Ch 36:13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto YeHoVaH God of Israel.

2Ch 36:14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of YeHoVaH which he had hallowed in Jerusalem.

2Ch 36:15 And YeHoVaH Elohim of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of YeHoVaH arose against his people, till *there was* no remedy.

You see here, YeHoVaH is always showing mercy. He just got to the point where, "This person is just not going to get it." As a matter of fact, His mercy is right now in the earth. The people who are responsible for communicating for Him to a wicked and perverted world are us. We're the ones responsible. The Father is saying listen, we are supposed to take this Gospel to the ends of the earth then the end will come. If we're not doing that, we have got to answer for that. This is why Peter says when judgement starts ... Guess where it's going to start? It's going to start with us. The world is not going to be dealt with before we are.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

In other versions, these are Babylonians, the king of Babylon. Here it is Chaldees, which is another message.

You see that? He had no compassion. Who? This king, and guess what? Therefore He brought upon them ... YeHoVaH brought a compassionless king who had absolutely no mercy on His people. He did it! Why? Because they would not heed His compassion and love and cry for them to repent. He cried out. He sent prophets, they killed them. They mocked them. "Yeah, right, thus says the Lord, thus says the Lord. I got your Lord!"

I mean this is the kind of attitude that people had. Just like people are saying to you today. These are some of the things they're saying to you when you're trying to share with them the word of YeHoVaH. They're saying you are cursed. The prophets are coming and saying, "Listen, YeHoVaH says repent or He is going to bring calamity." "Oh we got your calamity! Take this!" They beat them, they killed them, as if that was going to keep the hand of the Almighty away. The same thing happened to Yeshua. Kill the son, the Father has no mouth. Kill the mouth piece, the prophets, we don't have to listen.

And you know the sad thing about it, is when people of YeHoVaH don't want to hear what YeHoVaH has to say. Don't think that you are beyond that. Because the question is, what has He said to you that you haven't done? What has He said to you that you aren't doing? What has He called you to that you haven't embraced? How much of the world is in you? How much do you desire to please the world around you instead of pleasing the One who sustains you? See, when you forget the fact that we will have to stand before Judgement, we will have to give an account for the life that we have. He didn't send us down here to consume ourselves with pleasure and material possession.

Although He says, if we honor and obey My word, I will give you the ability to enjoy the pleasures of material things in the earth. But don't get it twisted. He's the One who gives you the ability to enjoy. There are people who have got so much stuff ... I mean imagine someone having a 40,000 square foot mansion, you got a spread. Then you have people who have 8,000 to 9,000 square foot mansions in different cities. How many of these mansions can you be in at one time? So you got all of the high end cars. How many of them can you drive at once? Then you have people who have all this stuff and they're still miserable. Stuff doesn't make you happy, maybe for a moment. You know when you get a new device and then they come out with a newer one? It's, "Ahh man, I should have waited a few more months!" You hear what I'm saying?

2Ch 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of YeHoVaH, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

Now get this, listen. Who is the he?

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of YeHoVaH arose against his people, till *there was* no remedy.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

He said, "Now listen king, Chaldean Kings, I want you to go into Israel, I want you to slay those Israelites. I want you to slay the young men with the sword and the house of their Sanctuary. Have no compassion on anybody ... young man, woman, old man, him who can barely walk. I want you to take everything."

2Ch 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of YeHoVaH, and the treasures of the king, and of his princes; all these he brought to Babylon.

"I want you to go into the Holy Place that's no longer holy. Not Holy, because they're defiling it. My presence is not there. I want you to go in. I want you to take all the vessels out of My House,

everything, great and small, all the treasures out of my house! And I want you to take them up to Babylon.” This is what He’s saying!

2Ch 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

Who sent them? Who gave them instruction? There's some folks who took off. He says don't let one escape. Get them and take them into Babylon.

2Ch 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

That is when YeHoVaH raised up Cyrus and says, “Cyrus, all the treasures that were brought in, I want you to give them to the people and I want you to let them go back into the land to rebuild the walls, rebuild the Temple, and to re-establish priestly worship.” That is what He did.

70 years they were in captivity. It’s a long time, all because they refused to keep **Shemitah**. Because they refused to let the land rest; and here it is.

2Ch 36:21 To fulfil the word of YeHoVaH by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

A parable spoken by Yeshua in response to Peter about forgiveness:

Now Yeshua takes us into a new era. Peter comes to Yeshua and then Peter asks a question. I want to make this connection and then we are going to close.

Mt 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mt 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven

Mt 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Mt 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

We deal with this in the teaching on the parable of the talent, [Maximizing Your Talents](#). The talent is not spiritual, this is literal, he owed 10,000 talents.

Mt 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Now, remember we read in the Book of Deuteronomy where you could sell a Hebrew, but you had to release him after 7 years? Now get this. He's talking to a crowd that knows the Law. He's not talking to Gentiles. Now you got Gentiles reading this, and like everything else in the Law, they try to put a spiritual spin on it.

Mt 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Mt 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the **debt**.

What debt? 10,000 talents! Forgave him his debt, not his sin. The word here is dan'ion, which is a loan. That's what it is, a debt.

(1156)- dan'-i-on; from da>nov (a gift); probably akin to the base of (1325) a loan: - debt.

Mt 18:28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Mt 18:29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Mt 18:30 And he would not: but went and cast him into prison, till he should pay the **debt**

Now the interesting thing about this word debt ... the first word debt was dan'ion. This word debt here is ofi'lo.

(3784)- of-i'-lo; or (in certain tenses) its prolonged form, of-i-leh'-o; probably from the base of (3786) (through the idea of *accruing*); to owe (pecuniarily); figurative to be *under obligation (ought, must, should)*; morally to *fail* in duty:- behoove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should.

Now there is going to be a connection here, so pay attention. Just as you saw debt, you're going to see debt in this passage, and there are 3 different meanings for each of these words. But they are all saying debt, which is why you have to be able to do a search. You have to study; you can't just assume that it said debt in this verse and the next verse it said debt, and it is the same debt. And then the next verse it said debt, and it's the same word. But here we have what he owed. He was indebted to this individual. This word is ofi'lo.

Mt 18:31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Mt 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me

Now we see ofilay'.

(3782)- of-i-lay'; from (3784) *indebtedness*, i.e. (concrete) a sum owed; figurative *obligation*, i.e. (conjugal) *duty*: - debt, due.

We saw dan'ion, and then we saw ofi'lo. Now we see ofilay', indebtedness, same word, but 3 different words in the Greek which have similar meanings, but they're all not the same and this is important. Watch this.

Mt 18:33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

I forgave you, but you didn't forgive. I forgave you, but you didn't forgive.

Mt 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Mt 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Now Peter starts off with sin. How often should I forgive my brother, who offends or sins against me? Yeshua deals with the question, but it appears to me, He's bringing a parable to help them understand the Torah of the forgiveness of debt. However, there is not a timeline on it.

So the word here, He says this word trespass is parap'tomah. So we've seen dan'ion, ofi'lo, ofilay', and now parap'tomah.

(3900), - par-ap'-to-mah; from (3895) a *side-slip (lapse or deviation)*, i.e. (unintentional) error or (willful) *transgression*: - fall, fault, offence, sin, trespass.

When we pray

Yeshua deals with this subject. I believe the connection is when we pray. If you remember in Luke, He says when you stand praying, forgive. Here Peter asks Him about how often should I forgive. He talks about forgiveness of trespasses, offences, but then He gets into the parable of the debt.

Mt 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Mt 6:10 Thy kingdom come. thy will be done in earth, as *it is* in heaven.

Mt 6:11 Give us this day our daily bread.

Mt 6:12 And forgive us our debts, as we forgive our debtors

Now several translations turn this into sin. This is what it does: forgive us our sins as we forgive those who sin against us. But, when you look at the word ... because the King James has debt, the interlinear Bible which has the actual Greek translation of the English words in the Bible itself has debt, and several others. I've looked at some of the Hebraic Roots Bibles and they got sin. I looked at some different Bibles and some had sin and some had debt.

The problem with the ones that had sin in it, is that someone decided to translate the word for me and gave me the translation they thought should fit. This is one of the dangers of reading Bibles that do not allow you to study it out for yourself. The King James Bible has the tools.

Forgive us our debts as we forgive our debtors. The interesting thing about this is, you have the word ofi'laymah, which comes from the word ofilay'.

(3783), - of-i'-lay-mah; from (the alternative of) (3784) (ojfeilhma); something owed, i.e. (figurative) a due; morally a fault: - debt.

Now the interesting thing about this is that when you look at the ojfeilethv which is also connected to this word, you'll find that it could be a person, ower, someone who owes. A person who is indebted.

(3781) Greek ojfeilethv, - of-i-let'-ace; from (3784) (ojfeilethv); an ower, i.e. person indebted; figurative a delinquent; morally a transgressor (against God): - debtor, which owed, sinner.

Morally, now you're getting into a moral definition. A moral definition is one who transgressed, one which is a sinner. So you'll find that out of these words, they take sin and insert in the passage where it says forgive us our debts, and translate it as forgive us our sin. Now the interesting thing here is that Yeshua is praying. He is saying, "Listen when you pray, pray this way. Forgive us our sins, forgive us our debts. However you choose to use it. It's just in the King James, the word is debt, and the word debt is a similar word that is used in the parable concerning the talents, concerning the unjust steward. So, you decide. I've come to the conclusion as to what I believe.