

Transcript – The Shemita and the Release of Debt

Alrighty, Chag Semeach again and Chag Semeach to all of those watching with us. What a time we live in, right? You can be in reality Congregation, be together here. Where two or three are gathered ... we even have a little more than two or three ... but then we can be with our brethren all around the world watching with us at the same time.

Wow, what a year huh? What a year it's been. We're going to talk about that a little bit here. But I want to start just in Numbers 10, just to kind of give a little reading of the day. This is Yom Teruah. Some people call it the Feast of Trumpets; or technically it is the Feast of Acclimation or Clamoring, not necessarily a trumpet, but it could be a trumpet. And in Numbers the 10th chapter it says:

Numbers 10:1-4 *And YAHWEH spoke to Moses, saying, Make two trumpets of silver for yourself. You shall make them of hammered work, and they shall be to you for the calling of the congregation, and for causing the camps to pull up stakes. And when they blow with them, all the congregation shall gather themselves to you at the door of the tent of meeting. And if they blow with one, then the rulers, the heads of the thousands of Israel, shall assemble to you.*

Numbers 10:5-8 *And when you blow an alarm, the camps that lie on the east side shall then pull up stakes. And when you blow an alarm the second time, the camps that lie on the south side shall pull up stakes; they shall blow an alarm for their journeys. But when the assembly is gathered, you shall blow, but you shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets. And they shall be to you for a never ending statute throughout your generations.*

Numbers 10:9-10 *And when you go into battle in your land against the foe distressing you, then you shall blow ... or signal, the word is teruah. The word from the day we're having today ... with the trumpets, and shall be remembered before YAHWEH your Elohim. And you shall be saved from your enemies ... And the word remembered is **zakar**; which is a remembrance and saved is the word from **yahsha**; the word from where Yahshua comes from ... And in the day of your gladness, and in your **appointed** times ... we're in an appointed time now ... and in your new moons, you shall blow the trumpets over your burnt offerings, and over the sacrifices and your peace offerings. And they shall be to you for a memorial ... a **zikkaron** ... before your Elohim. I am YAHWEH your Elohim.*

So an important day we have here today, the day that, a year ago the Shemita was starting. And here we are one year later. Technically the Shemita is ending but as we were talking about it it'll be several months before we could start eating fresh vegetables because you can't still eat anything that was planted or harvested in the Shemita.

And for our family we were saying actually the Shemita is every year. The Shemita is always from what we learned from this year I don't think we'll ever forget the Shemita. We'll either be preparing for the Shemita or even looking because some of things that we're finding, just yesterday we found something from 2014 in a can. So now everything you look at you have to make sure two years from now that it wasn't something that was put in the can in 2015/2016. So wow, isn't this great that every day is a Shemita?

Before I start in the message that I want to give, it's called *The Shemita and Forgiveness of Debt*. That's an avenue I really haven't hit on too much during the Shemita. But I just want to read ... I sent this out yesterday to the brethren, or two days ago rather, but I just wanted to read a list of some of the things that we were blessed with this Shemita.

And when I say that, like everybody else we prepared. We were in the process of moving as you all know when the Shemita came. So we really couldn't have done what we wanted to do. Because now I realize in the next Shemita what I would like to do is, I'd like to have food that is ready to be picked when the Shemita is starting. I'd like to have vegetables that just have the greenery that have no fruit yet. And I'd like to have vegetables that are only seed. And then if you do it that way, throughout the year you can have fresh vegetables mostly throughout the year.

So because we didn't have the ability to do that for several reasons. Number one, we only understood about the Shemita a couple of weeks before it was starting and we were moving so we really couldn't plant. But these were some of the fresh things that Yahweh blessed us with. That we were just able to glean from nature: avocados, figs, pomegranates, barley, dates, olives, kiwi, basil, oregano, rosemary, marjoram, grapes, tomatoes, potatoes, mangos, lychees, nectarines, bananas, mint, grapefruits, oranges, apples, walnuts, almonds, lemons, hyssop, lemongrass, pepper, black berries, capers, spinach, wild lettuce, aloe Vera, cactus fruit, sumac, hibiscus and pears.

So wow, all that just from Yahweh. And the ironic part is we went out, we were using because we didn't have everything to prepare beforehand. We started going into our war food. So we had a lot of canned foods for the war and we thought we'll use this for the Shemita. We basically didn't even get into hardly any cans. Praise Yahweh for that! Because the cans do have a lot of mercury and different things.

We usually don't buy canned food, but in an emergency you'll appreciate anything you can get. But we barely touched it. We still have a lot of the stuff that we prepared, we still have. And it just seemed throughout the year as we hear the same stories from the brethren here and even around the world. That Yahweh just kept providing. And where you're thinking by the end of the Shemita you're going to be on that last can as it's ending, it just doesn't work that way.

And that's why you really see where Yahweh says, "If you prepare in the sixth year, I'll give you for the sixth, the seventh, the eighth, even going into the ninth." So it's not going to be a thing where if we are trusting Him it's going to come to the very end and we're all going to be slicing up that last piece of whatever and eating it. But wow, it really ... and I've got to say I feel this Shemita not just changed my life as far as things I learned and things we gleaned, but really my perspective, how I look at things. My faith has grown tremendously by that.

So I want to start now, it's called, *The Shemita and Forgiveness of Debt*. And like I said, we hit a lot with the food aspect of it. I don't even remember giving one sermon particularly on the debt aspect of it. So I want go into that. I want to start in Numbers [Deuteronomy] 15 because it is kind of ironic or interesting when you think about it, in one sense when you're looking at Shemita, which is basically about food, it's really about food that we're eating. It's about planting and it's about harvesting, the majority of it. There are other things with the Shemita but the majority of it.

And then all of a sudden loans and debts and money come into it. So they almost seem like two different subjects. They don't seem like they would really mesh together until you really start to look at it. So in Deuteronomy 15 it says:

Deuteronomy 15:1 *At the end of every seven years you shall make a release.*

Comments: And I'll show you in the next scripture I'm going to go into it could be a little confusing when you're first looking at this because some people incorrectly are thinking that the loans are released at the end of the Shemita. But if that was the case then it wouldn't be called the year of release. So as we'll see in the next Shemita, *At the end of every seven years you shall make a release*, but that's because **in the year of the Shemita** you're not allowed to loan money. It's the year of releasing the money, not loaning the money.

So actually the Shemita starts the first year. So now we're going into the second year of this count. The first year is in the Shemita, the second year is now and then at the end of seven years, which would be the beginning of the Shemita. So the loans are released **before the year of release**, not at the end of the year of release. It would make no sense. And we'll see that when I get in the next scripture, I'll show you that. But He says:

Deuteronomy 15:2-3 *And this is the manner of the release: Everyone who has a loan to his neighbor shall release it; he shall not exact it of his neighbor and his brother, **because a release has been proclaimed for YAHWEH**. You may exact it from a foreigner, but your hand shall release whatever is yours with your brother's hand.*

So here's another thing that we see because sometimes people are asking the questions about giving food to somebody who is a non-converted person. So we see here, no, if something is not a moral law there is a situation where like a dead animal, it talks about that. If you find an animal that died of itself, **you can't eat it, we can't eat it** because it's something that sanctifies us, but you can give it to a non-converted person that does that. I wouldn't give a non-converted person something like pork that is not good for their health and is a violation of an actual health law of Yahweh. But something that is just a law of sanctification for a time.

Like let's say, if you have a cake the day before Unleavened Bread is starting and you're living in the nations. You're not living here in Israel. Do you throw the cake in the garbage or do you give it to your neighbor who is not keeping it? It makes more sense you would give it to your neighbor who is not keeping it than throw out that cake because it doesn't make sense. So we see that here that a foreigner you can exact the loan from you, *may exact it from a foreigner, but your hand shall release whatever is yours with your brother.*

So in the year of release this question came up to me several times during the year because some people for some reason believed that we didn't have to release loans. And why not ... why not? I mean if you look and a matter of fact even in the United States and I guess other countries may have these laws. The bankruptcy laws in the United States are based on this. They're actually seven years. Like you could only go into bankruptcy every seven years, just like here that you could only release the loans in the year of release.

And it's meant that people just would not be burdened with debt their whole life. That if you made a mistake, it's just your 20 years old, you made a mistake and now your whole life you're going to be burdened down with debt. So we see here that in the year of release we're supposed to release debts that are owed to us.

Deuteronomy 15:4a *only that there shall be no one in need among you ...*

Comment: So again, we don't want to build this class system as we see in the world today you have basically the rich and the poor. There's no middle class. And this is what would happen, if loans were not released the rich would get richer, the poor would get poorer. And you would basically be building this two class system.

Deuteronomy 15:4b-6 *For YAHWEH will greatly bless you in the land that YAHWEH your Elohim is giving you for an inheritance, to possess it, only **if carefully you will listen to the voice of YAHWEH** your Elohim, to take heed to **do all this commandments**, which I am commanding you today. For YAHWEH your Elohim will bless you as He promised you. And you will lend to many nations, but you shall not borrow. And you shall rule over many nations, but they shall not rule over you.*

So here we see, this is an individual mandate for each of us right? For a blessing in our life, but it's also a mandate for the country of Israel and as the people. And like I said, today what do we have? We have two nations of Israel. We have the physical nation of Israel where we're sitting right now where Benjamin Netanyahu is the Prime Minister and they have a Parliament and Knesset. And then we have a spiritual nation of Israel of the Ephraimites that are all over the world, that we have judicial order. We have a Board of Elders. We're organized. The only thing we don't have yet is a land.

And if we had land then we would be no different than the physical state of Israel. We would be enacting laws and doing all these things. So it's really an interesting concept. I did a message on that one time. I should probably do it again, on that aspect of the physical nation of Israel and the spiritual nation of Israel. But we see here that this is **not just for the individual** but it's also for the nation.

Deuteronomy 15:7-10 *If there is a poor man among you, one of your brothers inside any of your gates in your land which YAHWEH your Elohim is giving to you, you shall not harden your heart, nor shut your hand from your needy brother. But you shall open your hand wide to him, and surely you shall lend him enough for his need in that which he lacks. Beware that there is no evil thought in your heart, saying, The seventh year, the year of release draws near; and your eye be evil against your needy brother, and you give him nothing, and he cry to YAHWEH against you and it be sin to you. Surely, you shall give to him, and your heart shall not be grieved when you give to him, because YAHWEH your Elohim will bless you for this thing, in all your work, and in all that you put your hand to.*

So yeah, in the first year and in the second year and in the third year, maybe it's a little easier to loan because you're making that loan and maybe you're saying, okay within one year you're going to pay me back; or within two years you're going to pay me back. But when you're loaning in the sixth you really have to do it on faith because we know this is actually nothing different than in the New Testament. Because what does the New Testament say? To lend without looking to receive back. And that's why I say to people, you don't have to lend. If you can't afford to give something then don't lend it. Because once you lend it, even if there's an

agreement that the person is going to pay you back, if he doesn't pay you back you have to forget it. That's what the New Testament tells us.

So it's really interesting that this is like a forerunner to the New Testament; that you only lend what you can afford to lose because if the person doesn't pay you, you're not to take the person to court. You're not to make a big deal about it. You just have to forget it. So that's what Yahweh is saying, open up your heart to this, to the needy.

Deuteronomy 15:11a *For the needy will never cease from the midst of the land ...*

Comment: And that's a blessing to us because when you look there's many things in the world to disagree on, but the one thing that always brings people together is what? A problem; if there's somebody who is handicapped and everybody wants to help; or there's a situation that we have sometimes, there's a hurricane or a typhoon in the Philippines and these people are hurting. Everybody wants to help them. Or what happened last year in South Sudan where they're having a problem with something and everybody wants to help. So it's actually to our blessing that the needy will always be there because **it gives us a reason to all come together for a common goal, a common purpose.**

Deuteronomy 15:11b-12 *On account of this I command you, saying, Opening you shall open your hand to your poor and needy brother in your land. If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go out from you.*

Comment: So we're seeing here that the seventh year has to be before the year of release starts. You wouldn't release them after the year of release. It would have to be before.

Deuteronomy 15:13-15 *And when you send him out free from you, you shall not let him go away empty. You shall richly adorn him from your flock, and from your threshing floor, and from your winepress, with that which YAHWEH your Elohim has blessed you, to give to him. And you shall remember that you were a slave in the land of Egypt, and YAHWEH your Elohim redeemed you. On account of this I command you to do this this day.*

So we see even if somebody got very poor and they had to go into slavery it's only again for six years and the seventh year he's set free from that and what happens? You're to bless him. You're to give him from the wine, the grain, the oil. You're to bless the person that's doing that. So again, all debts are forgiven in the year of release. Deuteronomy 31 verse 10 and 11, it says:

Deuteronomy 31:10 *And Moses commanded them, saying, **At the end of seven years in the appointed time, in the year of release, in the Feast of Sukkot,***

Comment: So we see the seventh year has got to be before the year of release starts. Because here it is the seventh year is in the Feast of Sukkot. This Sukkot, it's not the year of release anymore. The year of release is done. So...

Deuteronomy 31:11 *Moses commanded them, saying, **At the end of seven years in the appointed time, in the year of release, at the Feast of Sukkot when all Israel comes in ...** and then you're supposed to read the Torah.*

So again, and that's why it's very interesting when you're looking at the slave. The slave is not seven years that he does it; the slave is six years because you're not going to be in slavery in the year of release. So now that the year of release is over, now slavery can start starting today. Someone can sell himself again for six years. He can sell himself for six years and then in the seventh year he would be released from that. Deuteronomy 23 in verse 20 ... Deuteronomy 23 in verse 20, He says:

Deuteronomy 23:20-23 *To a stranger you may lend at interest, but you shall not lend at interest to your brother, so that YAHWEH your Elohim may bless you in all that you put your hand to, in the land where you go to possess it. When you shall vow a vow to YAHWEH your Elohim, you shall not delay to perform it; for YAHWEH your Elohim will certainly require it of you, and it shall be sin to you. But if you shall forebear to vow, it shall be no sin to you. That which has gone out of your lips, you shall keep, and shall do it. According as you have vowed as a freewill offering to YAHWEH your Elohim, do even that which you have spoken with your mouth.*

So we see the same thing that with a stranger you can lend at interest, but with a brother you can't. So it's really showing us that with a brother what the Shemita is really there for is to care for the poor. And like I said, even in a regular year the Bible tells us when you harvest your field you're not to go a second time but you're to leave the gleanings of the edges and the corners for the poor to come there.

Buy hey, if you harvest pretty good that may be not so much there. In the year of release it cares for the poor. So that's really what we're looking at. We're looking that in the year of release, in the releasing of the debt, the main purpose of the release is caring for people who can't care for themselves. And that's what that really is; it's having mercy on people who can't care for themselves. They can't pay for themselves.

So I will say though, when you're looking though at releasing debt, although the person that the debt is owed to should be **willing to release any debt**. That if you're the person that owes the debt, if you can pay the debt back you shouldn't allow it to be released.

I went into bankruptcy back in the 1990's and even though I went into bankruptcy and legally all my debts were freed from the court, every single person I owed money to that I shook their hand and I borrowed money, I gave that money back, every single person. Because there was nobody that I gave my word to that I wasn't going to pay back that I could have.

Now if you can't pay it back that's one thing. But I don't think we should use the year of release as a way to ... *ha, ha, ha, ha even though I can pay it I'm going to get away with this*. And that's what Yahweh says, on one end He's saying, don't harden your heart for the lender; but at the same rate, it's don't take advantage for the lendee. It's not a time to take advantage of people.

Although like I said, it's the same in the New Testament when we lend, you have to do so. And if you don't get it back you have to forget and forgive it. But the person who's receiving of the loan or receiving of the good grace of the person who's lending it to him, we should think about that. That if we gave our word to do something, if we can do it, we should it. If we can't, that's what this is for. But if we can ... and that's why it says to a stranger you can lend at interest, but you can't lend at interest to a brother. Because a brother you

don't want to take advantage of – in both ways. You don't want to take advantage of the one who's collecting the interest; you don't want to take advantage of the one who would have to pay it. Leviticus 25:1-7:

Leviticus 25:1-4 *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 to you, then the land shall keep a Sabbath to YAHWEH. You shall sow your field six years, and you shall 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.*

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** ... and it's very interesting that food, that Hebrew word that means food, it also means consumption. It's the word that means: to consume, to consume it up ... 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, all its produce shall be for food.*

So literally the Sabbath, the land is to you for food, or for consumption. And we know that the seventh year there's no planting, there's no harvesting, there's no exacting loans, why? Because it all goes back to Eden, like the message I gave on the Shemita and the Garden of Eden that the seventh year everything is supposed to going to the way it was at the Garden of Eden – the original intent of Yahweh. So let's go back to Genesis 1 verse 27 ... Genesis 1 verse 27:

Genesis 1:27-28 *And Elohim created the man in His own image; in the image of Elohim He created him. He created **them** male and female ... we see the contrast between Adam the man compared to the rest of the people ... And Elohim blessed them; and Elohim said to them, Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over birds of the heaven, and over all beasts creeping on the earth.*

Genesis 1:29-31 *And Elohim said, Behold, I have given **you** ... plural ... every plant seeding seed which is on the face of all the earth, and every tree in which is the fruit of a tree seeding seed; it shall be food to you. And of every beast of the earth, and to all birds of the heavens, and to every creeper on the earth which has a living soul, every green plant is for food. And it was so. And Elohim saw everything that He had made and behold, it was very good. And there was evening, and there was morning, the sixth day.*

Interesting enough again that word for food there, *it shall be food to you*, it's also **the root** of it, **chilion**, also means *destruction*. So it's like a two edged sword. You know that when you look at it you have to have food to survive, without food you would die. But food can also be your destruction. And here it is in the Garden of Eden like I said when everything was neutral, everything was good, you have this food there that's also neutral.

So the food can be there to nourish and provide for the people like we see in the Shemita; or the food can be there for your destruction. And look at this year in the Shemita, for the people who trusted Yahweh and prepared the food was there to nourish us to provide. But for the people that said, "Hey no, I don't care. I'm not going to do it." It's there for their destruction. It does the opposite. So it's really interesting how we see

that and we look into some of these words. If we go to Genesis 3, how did that prototype, how did the pattern in Eden fall apart? Well, let's read about it:

Genesis 3:1-5 *And the serpent was cunning above every beast of the field which YAHWEH Elohim had made. And he said to the woman, Is it so that Elohim has said, You shall not eat from any tree of the garden? And the woman said to the serpent, of the fruit of the trees of the garden, We may eat, but of the fruit of the tree in the middle of the garden, Elohim has said, You shall not eat of it, nor shall you touch it, lest you die. And the serpent said to the woman, surely, you shall not die, and Elohim knows that in the day you eat of it, even your eyes shall be opened, and you shall be as Elohim, knowing good and evil.*

Comment: So again, when you look at the immortal soul like we said, the immortal soul you don't find that in the Bible. Eternal life and immortality is not an inheritable gift just for being born. But we know it's something that satan brought. He brought it to people where Yahweh's Word says, *the wages of sin is death*, satan is saying, no the wages of sin is eternal life. He's turning it around.

Genesis 3:6-7 *And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and desirable to make one wise. And she took of its fruit and ate; and she also gave to her husband with her, and he ate. And the eyes of both of them were opened, and they knew that they were naked. And they sewed leaves of the fig tree, and made girdles for themselves.*

Genesis 3:8-11 *And they heard the sound of YAHWEH Elohim walking up and down in the garden at the breeze of the day. And the man and his wife hid themselves from the face of YAHWEH Elohim in the middle of the trees of the garden. And YAHWEH Elohim called to the man and said to him, Where are you? And he said, I have heard Your sound in the garden, and I was afraid, for I am naked, and I hid myself. And He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?*

Comment: See as long as he obeyed Yahweh in faith, he was under that covering of Eden. The minute he disobeyed, the minute he went on his own, the minute he doubted Yahweh's Word, what happens? He realizes he's naked. He's not covered.

Genesis 3:12-15 *And the man said, The woman whom You gave to be with me, she has given to me of the tree, and I ate. And YAHWEH Elohim said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate. And YAHWEH Elohim said to the serpent, Because you have done this, you are cursed above all beasts, and above every animal of the field. You shall go on your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.*

Genesis 3:16-18 *He said to the woman, I will greatly increase your sorrow and your conception; you shall bear sons in sorrow, and your desire shall be toward your husband; and he will rule over you. And He said to the man, Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, saying, You shall not eat from it, the ground shall be cursed because of you; you shall eat of it in sorrow all the days of your life. And it shall bring forth thorns and thistles for you, and you shall eat the plant of the field.*

Genesis 3:19-22 *By the sweat of your face you will eat bread until your return to the ground. For you have been taken out of it; for dust you are, and to dust you shall return. And the man called the name of his wife, Eve (or Havah); because she became the mother of all living. And YAHWEH Elohim made coats of skin for the man and his wife, and clothed them. And YAHWEH Elohim said, Behold! The man has become as one of Us, to know good and evil. And now, lest he put forth his hand and also take from the Tree of Life, and eat, and live forever,*

Genesis 3:23-24 *YAHWEH Elohim sent him out of the Garden of Eden to till the ground out of which he was taken out of. And He drove the man out. And He lodged the cherubs at the east of the Garden of Eden, and the flaming sword whirling around to guard the way of the Tree of Life.*

So what happens? Sin casts us outside of Eden. Sin takes us out of Eden. And I say it's really interesting because when you look at this it's like a Shemita cycle. That's another thing I really realized this year, that everything goes in cycles of seven. Every way you look at it and everything is in cycles of seven. And like I was saying at Sukkot, even just in the last hundred years: the Great Depression started in the Shemita, World War 2 starts in the Shemita and the Jews are taken to concentration camps in the Shemita, Israel war with Arabs in 52, 67 Yom Kippur, stock market crash in the Shemita, Rabin assassinated in the Shemita and all these other things.

So we really see that the Shemita is, it is the time of building up; it is a time of tearing down. But when we're looking at this, at the Shemita taking us back to Eden and that's the point of it, it's not simply about food and planting and not planting, but it's really about bringing us back to a pattern that Yahweh had in the beginning. And that's the point. The Shemita will either bring you back to that pattern; or it takes you out of that pattern. It's one or the other.

And that's why I said, that in the beginning of the Shemita if you were having problems, that's fine. What it's showing you is your life is not conducive to Yahweh's pattern in Eden. It needs to have changes. So that's a good thing. The bad thing is if you got bitter about it and decided that you just weren't going to keep it or do anything else about it. But we see it, we see that the Shemita and being cast out of Eden, it's all about cycles of seven – one Shemita cycle ... one Shemita cycle.

Just like He says here in Genesis 2, Yahweh created the world in six days and the seventh day was Shabbat. Yahweh creates the world in six days, the seventh day is Shabbat. Yahweh creates mankind, He gives us six days; or six thousand years to do our own way and then the seventh millennium is the Shemita. So everything we see in the Bible is in cycles of seven. Genesis 6:1-3, go over this just for a couple of minutes.

Genesis 6:1-3 *And it came about that men began to multiply on the face of the earth, and daughters were born to them. The sons of the Elohim saw the daughters of men, that they were good, and they took wives for themselves from all those whom they chose. And YAHWEH said, My Spirit shall not always strive with mankind; in their going astray he is flesh. And his days shall be a hundred and twenty years (or times).*

And we know that if we take the Jubilee, 50 Jubilees and times it by this 120, you come up to 6000 years, so again, patterns of seven. You see the pattern with the days of the week. Yahweh creates the world in six literal days; the seventh day is Shabbat, the pattern of seven, the rest.

We see it with the Shemita, Yahweh gives us six years to work and to till the ground. The seventh year is the Shemita. And we see it with the millenniums. Yahweh gives man six millennial to do what? To go out and make his own society, make his own educational system; make his own religion, make his own everything, government. And then after those six days, the seventh day is the Shemita – the seventh millennium is the Shemita of rest.

Psalm 90 in verse 1, and Psalm 90 is really a great Psalm and surprisingly we don't hear more of Psalm 90. Because when you look how it starts: *Prayer of Moses, the Man of The Elohim*, amazingly enough how many Psalms we have of King David, literal Psalms that he wrote to Yahweh with his hand. And we have them all. And here's one from Moses, he says:

Psalm 90:1-4 *O YAHWEH, You have been our dwelling-place in all generations. Before the mountains were born, or ever You had formed the earth and the world, even from everlasting to everlasting You are El. You turn man to dust, and say, return, O sons of men ... the whole cycle of life ... For a thousand years in Your eyes are as a day, yesterday, when it passes, and as a watch in the night.*

A thousand years is as a day; a day is as a thousand years. 2nd Peter 3 ... 2nd Peter 3 in verse 3 ... 2nd Peter 3 in verse 3, he says:

2nd Peter 3:3-4 *first, knowing this, that during the last days ... the days we're living in ... scoffers will come walking according to their own lusts, and saying, Where is the promise of His coming? For from which time the fathers fell asleep, all things remain so from the beginning of creation.*

Comment: I don't know if you've ever met any of these scoffers. I've met a lot in my 33 years of people saying exactly this. This is exactly what they say. And when they say it, I say you just proved to me that it is the last time because it says exactly that.

2nd Peter 3:5-7 *For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and by means of water, the word of YAHWEH. Through which the world which then was, being flooded by water, perished. But the heavens and the earth now, having been stored up by the same Word, are being kept for fire to a day of judgment and destruction of wicked men.*

2nd Peter 3:8-10 *But let not this one thing be hidden from you, beloved, that one day with the Almighty is as a thousand years, and a thousand years as one day. YAHWEH is not negligent concerning His promises, as some count negligence, but is patient toward us, not wishing any to perish, but all to come to repentance. But the day of YAHWEH will come as a thief in the night, in which the heavens will pass away with rushing sound, and the elements shall separate as they burn, and the earth and the works in it will be burned up.*

It's really interesting because when you're ... let's say ten years old and that summer you remember ten years old and it seems like it lasted for about twenty years and because at ten years old one year is one tenth of your life. When you're five years old, one year is one fifth of your life. That's a big thing. So the time seems to go longer. But as you get older, time seems to be going faster because it's only perspective. Because now when you're fifty, one year is one fiftieth. So it doesn't seem that long.

I remember when I was twenty and when someone would say, ten years from now. I would think, "Oh, ten years from now. That's like an eternity!" But now ten years really doesn't seem that long. It seems like it goes much faster because of that.

When you're younger like when I was younger and I was thinking they talk about things that happened in the 1950's, and I would think, "Oh 50's!" Now I wasn't born then but that seemed like a millennial to me, like that's a thousand years ago. But now I'm looking ... I was born in 1964. So that was only like, not even ten years before I was born, that era. And now, I look like in the 80's when I graduated high school, its 30 years ago, it seems like nothing.

So as you get older the time element is different because it's just a matter of perspective; it's less years. So to Yahweh that's eternal, this is why it's saying, a thousand years is as a day; and a day is as a thousand years. Because for somebody who's been there for quadrillion and trillion and zillion of years, what is a thousand years? It's a drop in the bucket. And really as we're going along here and we're looking, six thousand years really is not that long.

We have the history from Adam all the way to today. We know every generation and you see how generations go so fast. Seventy years is nothing; it really, it comes and goes. And if time continued tomorrow we'd all be gone. And our children and our grandchildren be gone and their children and grandchildren. And really a hundred years goes so fast, two hundred years. And it really does go this way.

But like what it's saying here the fact that the flood really did happen, that Yahweh really did do the flood and Yahweh's Word says that the earth will be burned through fire. Man, we can't doubt it! How can you doubt that? Simply because it didn't happen yet, because He didn't plan it to happen yet. There's a time frame for Yahweh to everything. And we know that timeframe is very close, but it's not yet.

So the fact that there are false proclamations and this should have happened in 1984, this should have happened in 1995. It doesn't change the Word of Yahweh and the scoffers aren't going to change it. But really when we're looking at it, this is what we're seeing. We're seeing that everything works in patterns of seven. And it's very clear, when that 6000 years is up, that sixth millennial, then Yahshua will return and the Kingdom of Yahweh will start.

It's not going to start one day earlier. And it's not going to start one day later because Yahweh's Word says that. And Yahshua will not give one day of His thousand year reign to satan! And yet at the same rate He'll let the sixth day finish out because that's what Yahweh's Word says.

So again, as you get older you realize more in perspective that we just have to learn patience. But it doesn't change the Word of Yahweh and the Word of Yahweh will be just like He said it; 6000 years for mankind and then the seventh millennial, the millennial Shemita to say.

Sin has cut us off from Yahweh since creation. He's given man 6000 years to make his own governments, economic policies, school systems, even religions. When 6000 years are complete and like I said, we're very close to being there, then Yahshua the Messiah will return on Yom Teruah, the very day that we're doing. And that's why the Bible says on this day we have a holy convocation which we're doing now; which also means

rehearsal. So we are **rehearsing** for the return of Yahshua, as we're doing that. And what is our reward for the ones who believe it? Revelation 20 verse 6:

Revelation 20:6 *Blessed and holy is he that has part in the first resurrection. On such the second death has no power and they will be priests of YAHWEH and of Yahshua, and will reign with Him a thousand years.*

So this is literally what Yahweh is promising us. And as you get older and that reality becomes more and more sure you don't actually get angry with people who mock it. You don't even get frustrated. You just pity ... you just pity that they can't see it because the person like it says here, the scoffer and the mocker, what do they have to look forward to in this world.

And if Paul said 2000 years ago, if this is all we have, woe is us. Wow, what would he say today? I mean because really if you don't have Yahweh in this world, I pity people. I really pity them because there's nothing else in this world. There's nothing in this world to look forward to.

But we have the Shemita and we have the Shemita which is about forgiveness and debt. Shemita and Jubilee represent the Millennium when all debt will be forgiven. Isaiah 61 ... Isaiah 61 he says:

Isaiah 61:1 *The Spirit of Adonai YAHWEH is on Me ... and again this Messianic Scripture ... because YAHWEH has anointed Me to preach the good news to the meek. He has sent Me to heal the brokenhearted, to proclaim liberty to captives ... freeing the debt ... and recovery of sight to the blind, and complete opening to the bound ones ... and it's not just physically people in prison, but it's spiritually, people that are bound.*

Isaiah 61:2-3 *to proclaim the acceptable year of YAHWEH ... which is a Jubilee year which comes after the seventh Shemita ... and the day of vengeance of our Elohim; to comfort all who mourn; to appoint to those who mourn in Zion, to give them beauty instead of ashes, the oil of joy instead of mourning, the mantle of praise instead of the spirit of infirmity, so that one calls them trees of righteousness, the planting of YAHWEH, in order to beautify Himself.*

Comment: So isn't this so great? Look at the contrast to what we're seeing the first 6000 years of mankind's horror compared to what's coming. And that's the contrast to the Shemita like I said. You know you start and you're worried about preparing and getting the food and not planting, but really that Shemita is, it's like living a year in the Millennium. It's a year of going back to Eden. It's a year of Yahweh providing. It's a year of Him pouring out His blessings that He won't pour the other six years. So what a year to embrace it, to embrace every day of it because of what He says. He says:

Isaiah 61:4 *And they shall build old ruins; they shall raise up former desolations; and they will restore the waste cities, ruins of generations and generations.*

We're in Israel right now. We're living this! We're seeing this! Like I said, the late 1800's, Mark Twain one of the most famous writers, he looks at Israel and says, "that's the Promised Land? Are you kidding or what? It's a land filled with Malaria. It looks like a desert wilderness. There's nothing there." And now Israel becomes a nation since 1948 and even before that with the Kibbutz movements and they're coming back, and why? Because Yahweh is putting in their hearts and minds to come back and work the Land.

And look in this tiny, little time Egypt never stopped being a country. Syria never stopped being a country, right? All these countries that are around Israel have been here for the last three, four thousand years and they're destroyed. They're burnt wildernesses. There's no water, there's no food. And look at Israel now. Look at Israel as He's saying here how they're rebuilding these places; the organic growing, number one in the world, everything that they're doing. It's like we are witnessing these prophecies come true. And they're Shemita prophecies.

Isaiah 61:5-6 *And foreigners shall stand and feed your flocks, and the sons of strangers shall be your plowmen and your vinedressers ... look in the fields, whose working there. They're not Israeli's, they're Filipinos; they're Sri Lankans, right? They're fulfilling this prophecy like it says ... But you shall be called, Priests of YAHWEH ;... just like I read in Revelation 20 ... it will be said of you, Ministers of our Elohim. You shall eat the wealth of the nations, and you shall revel in their glory.*

Isaiah 61:7-9 *Instead of your shame and disgrace, double. They rejoice in their portion; for they shall possess a second time in their land; everlasting joy shall be theirs ... and here we are ... For I, YAHWEH, love judgment, hating plunder in burnt offering. And I will give their work in truth; and I will cut an everlasting covenant to them. And their seed shall be known among the nations, and their offspring among the people; all who see them shall acknowledge them, that they are the seed that YAHWEH has blessed.*

Comment: And we see it all over the world. This is the spiritual nation. This is the spiritual nation that's being raised everywhere in the world.

Isaiah 61:10-11 *Rejoicing I will rejoice in YAHWEH. My soul shall exult in my Elohim. For He clothed me with the (wedding) garments of Y'shua ... that's part of what this year is about; preparing, getting all those spots and wrinkles out of our wedding garments ... He put on me the robe of righteousness, even as a bridegroom, adorned as a priest with his fancy attire, and as a bride wears her wedding dress. For as the earth comes out with her buds, and as a garden causes that which is sown to grow, so Adonai YAHWEH will make righteousness and praise to grow before all the nations.*

Wow, what a great scripture. And you know what's interesting? This is the very chapter that Yahshua reads the first time that He reads in the synagogue. Let's go to Luke 4 because this is what He is saying He's coming to do. And when does He come? He comes in the Shemita year. And we know for sure that was a Shemita year. But more than likely, the next year, the second year of His ministry was a Jubilee. So He comes in the Shemita. Luke 4 in verse 14:

Luke 4:14-16 *And Yahshua returned in the power of the Spirit to Galilee. And a report went out through the entire neighborhood about Him. And He taught in their synagogues, being glorified by all. And He came to Nazareth where He was brought up. And as was His custom, He went in on the day of the Sabbath, into the synagogue, and He stood up to read.*

Luke 4:17-19 *And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written: "The Spirit of YAHWEH is upon me and because of this; He has anointed me to declare the good news to the poor. And He has sent me to heal the brokenhearted and to preach release to the*

captives and sight to the blind. And to free those who are oppressed with forgiveness ... Shemita! This is all He's reading this as the Shemita is starting ... to preach the acceptable year of YAHWEH."

Luke 4:20-24 *And rolling up the scroll, returning it to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them; Today this Scripture has been fulfilled in your ears. And all bore witness to Him, and marveled at the gracious words coming out of His mouth. And they said, Is this not the son of Joseph? And He said to them, Undoubtedly you will speak this parable to Me, Physician, heal yourself. What things we heard were happening in Capernaum, do also here in your city. But He said, Truly I say to you that no prophet is accepted in his own city.*

Luke 4:25-28 *But truthfully I say to you, Many widows were in Israel in the days of Elijah when the heaven was shut up over three years and six months, when a great famine came on all the land; and yet Elijah was sent to none of them except to Zarephath of Sidon, to a widow woman. And many lepers were in Israel during the time of Elisha the prophet, and none of them was made clean except Naaman the Syrian. And all were filled with anger, hearing these things in the synagogue.*

Luke 4:29-32 *And they rose up and cast Him outside of the city and they brought Him up to the ridge of a mountain that which their city was built upon to cast Him down from a cliff. But He passed between them and departed. And He went down to Capernaum, a city of Galilee. And He was teaching them on the Sabbaths. And they were astonished at His doctrine, because His message was with authority.*

Luke 4:33-37 *And in the synagogue was a man who had an unclean spirit an unclean demon. And he cried out with a loud voice, saying, Aha! What is to us and to You, Yahshua, Nazarene? Did You come to destroy us? I know You, who You are, the Holy One of Elohim. And Yahshua rebuked him, saying, Shut your mouth, and come out from him! And throwing him into the midst, the demon came out from him, not harming him. And astonishment came on all. And they spoke with one another, saying, What word is this, that He commands the unclean spirits with authority and power, and they come out? And a report about Him went out into every place of the neighborhood.*

So again, it's the year of redemption; it's the year of release and this is what's happening. Not just the year of not planting and not harvesting, but the year of releasing debt; and not just physical debts in people but spiritual debts of Yahweh. Matthew 9, in verse 1:

Matthew 9:1-3 *And entering into the boat, He passed over and came to His own city. And, behold! They were bringing a paralytic lying on a cot to Him. And seeing their faith, Yahshua said to the paralyzed one, Be comforted, child. Your sins are forgiven you. And, behold, some of the scribes said within themselves, This One blasphemes.*

Matthew 9:4-7 *And seeing their thoughts, Yahshua said, Why do you think evil in your hearts? For what is easier, to say, Your sins are forgiven, or to say, Rise up and walk? But that you may know that the Son of Man has authority on earth to forgive sins then He said to the paralytic, Rising up, lift up your cot and go to your house. And rising up, he went away to his house.*

So it's pretty interesting when we read in **Isaiah 61** why would the releasing of captives have to do with healing? They don't really seem to be connected until you get here and you understand it. That the healing was the proof of who He was. So if it was only about saying your sins are forgiven you, right? What would they say? Well, who are You, how can You forgive sins? But no, there had to be some kind of proof so that people would believe it. And the proof was the healing.

And that's why we see in **Isaiah 61** the healing had to be names there because **it's a year of release** ... it's a year of release. It's a year of releasing debt, but it's a year of releasing anything. It's a year of releasing sickness. It's a year of releasing anger. A year of releasing demon spirits as we see.

If there is a spirit of anger, there's a spirit of pride, if there's a spirit of covetousness, whatever that spirit is Yahweh is saying you could release it this year! You're fighting this for how many years? Just release it ... release it to me, I'll take it because that's what Yahshua did.

So I really pray now it's over. I really pray that we took advantage of that. That we didn't just get so boggled down on planting and harvesting that we forgot about the year of release, about what we're supposed to be releasing. Ephesians 1 in verse 3:

Ephesians 1:3-7 *Blessed is the Elohim and Father of our Master Yahshua Messiah, who blessed us with **every spiritual blessing** in heaven through Messiah, even as He elected us in Him before the foundation of the world, for us to be holy and without blemish before Him in love, And **He marked us with His love to be His from the beginning** and adopted us to be sons through Yahshua Messiah, according to how it pleased His will, to the praise of the glory of His grace in which He poured upon us by His beloved one, in whom we have redemption through His blood, the remission of sins, according to the riches of His grace.*

So like we said in the beginning that the year of release wasn't about people that could afford to pay it back, not taking advantage of who was nice enough to lend them money. **It's about people who can't pay their debt, being shown mercy and being forgiven.** And this is exactly what happens when we're looking at the Kinsman Redeemer and we're looking at the year of release and the Jubilee and in the Shemita that **these are debts that we can't pay.**

Like we said, when you look at murder, you look at idolatry, you look adultery, you look at blasphemy; sins that every one of us have committed one way or another. Because like Yahshua said if you even think these things you committed them in your heart. And **these are sins that we couldn't pay back.** And then in the year of release that's what He's coming. He's coming to release us. Like He said, that's why the first scripture He's reading is **Isaiah 61**. He's coming to release the captives.

And this is the saddest part in the world we live in today. There's never been more people that you have in the world today. Up until I think it was 1850 the most people ever in the world was about 500 million at one time and most of the time a lot less than that. We have today more than 8 billion people in the world. And how many have released their debt to Yahweh.

And the main reason, it's not that Yahweh wouldn't take every single person in the world's debt, **the problem is people don't want to acknowledge that they have debt.** They don't want to acknowledge that they're a

sinner. And yet He says if you acknowledge that it's the year of release and I'll take it. Colossians 2 in verse 10. I'll start actually in verse 9, it says:

Colossians 2:9-11 *For in Him (Yahshua) dwells all the fullness of divinity bodily; and it is through Him (Yahshua), that you have been made complete, for He is the Head of all angelic orders and authority, in whom also you were circumcised with a circumcision not made by hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah,*

Colossians 2:12-14 *being buried with Him in baptism, and by Him **you were raised with Him for you believed in the power of YAHWEH**, who raised Him from the dead. And you, who were once dead in your sins and the uncircumcision of your flesh, He has granted to live with Him, **having forgiven you all your sins**, and, **by his mandates, he cancelled the legal contract of our sins**, which existed against us, and took it out of the way, nailing it to His torture stake.*

And it's a shame that Christianity perverts this scripture somehow trying to make it sound like it's the Torah that's nailed. How could a Torah be nailed to a torture stake? For what reason? It's not obedience that enslaves us; it's sin that enslaves us. Obedience only brings blessings. Sin brings curses and deaths. And we know from the first covenant, it was a covenant of cause of effect; you reap what you sow. So you go out there and you're going to do something that's wrong, you're going to pay the consequences of what you're doing here.

But wow, here it is you have the year of release. And even in the first covenant, in the first covenant they didn't have overall grace where their sins were covered forever because Yahshua didn't come to pay the penalty, but they always had the year of release. They always had the seventh year. They had the Shemita where they could have at least started over again. They could have at least had a partial of that, be looking forward to the future of it.

Matthew 18 in verse 21 ... Matthew 18 in verse 21 and like I said, to me this is the most powerful and important message of the Shemita year, is the releasing of your debt. Because the other things are only things to sanctify us so we can get our mind right to do this. Whether you're planting a vegetable or not planting a vegetable it doesn't make you anymore spiritual or unspiritual. It's the same way whether you eat pork or don't eat pork; it doesn't make you more spiritual. It is a matter of obedience and it is part of the Word of Yahweh but it doesn't make you more spiritual.

But having mercy, it's showing mercy to others because we need mercy. It is something that will make you more spiritual. It is something that will make you closer to Yahweh and it will make you more like Him because **only He can release our spiritual debt**. But we have ability to release that of others to. And if we don't release the debt of others, how can we expect Him to release our debt? And that's Yahweh's economy.

So whether it's the year of release that we're not going to harvest our field because we're going to let our brothers and sisters come and take the food they need in that year; or it's we're going to forgive them – forgive them a personal loan, or forgive them maybe a sin that they committed against us, whatever it is. It's the year of release.

And I'll tell you something and everybody knows this that has gone through it. The Bible says it is much greater to give than to receive and we all know that. You feel much better when you're giving to someone than when you're receiving something. But it is the same way with forgiveness. That forgiveness it is a clear cut way to keep you from getting a root of bitterness.

I mean when you forgive somebody and then you can just forget about it and move on, it is the greatest feeling in the world. And the worst feeling of the world is to hold onto something because it goes through your mind over and over and over. And that's why, what does the Bible say? Don't let the sun go down on your wrath.

When I have a situation with somebody or something, I want to end it because I don't want to think about it! You want to talk to the person, get it over with and now it's done! Because you don't want to think about this tomorrow and the next day and the next day and now you're thinking of this bitterness, of what was done to you or what was said this to you. And that's why it's the greatest thing in the world. Forgiveness doesn't only benefit the person who's being forgiven; it benefits the one who's doing the forgiving. And it really, it cleanses the soul on both parts. Matthew 18 in verse 21, He says:

Matthew 18:21-24 *Then, Peter drew near to him and said, My Master, how many times should I forgive my brother with me who is at fault. Should I forgive him up to seven times? Yahshua said to him, I do not say to you, until seven times, but rather until seventy times seventy seven. Because of this the kingdom of Heaven has been compared to a man, a king, who desired to take account with his slaves. And he having begun to reckon, one debtor of ten thousand talents was brought near to him.*

Matthew 18:25-28 *But he not having any to repay, his master commanded him to be sold, also his wife and children, and all things, as much as he had, even to pay back. Then having fallen down, the slave bowed the knee to him, saying, Master, have patience with me, and I will pay all to you. And being filled with pity, The Master of that slave released him and forgave him the loan. But having gone out, that slave found one of his fellow slaves who owed him a hundred denarii. And seizing him, he choked him, saying, Pay me whatever you owe.*

Matthew 18:29-31 *Then having fallen down at his feet, his fellow slave begged him, saying, Have patience with me, and I will pay all to you. But he would not, but having gone away he threw him into prison until he should pay back the amount owed. But his fellow slaves, seeing the things happening, they were greatly grieved. And having come they reported to their Master all the things happening.*

Matthew 18:32-35 *Then having called him near, his Master said to him, Wicked slave! I forgave you all that debt, since you begged me. Ought you not also to have mercy on your fellow slave, as I had on you? And being angry, his Master delivered him up to the tormentors until he pay back all that debt to him. So also My heavenly Father will do to you unless each of you from your hearts forgive his brother his offenses.*

So you know it doesn't mean that your brother is going to accept the forgiveness; or he's going to take the forgiveness. But what we're doing is, and people forget this sometimes, because people say, "Well look, this guy wronged me. He did this against me. And yeah, if I forgive him he's not even asking for forgiveness and he's going to keep doing it again. And by forgiving him it's like I'm acquiescing to his sin." And I said, "No, by

giving forgiveness you're not taking his punishment away. The punishment comes from Yahweh. What you're doing is you're basically giving over judgement to Yahweh. That's all you're doing."

Because in Judgement day if somebody killed your child - the Bible says eye for eye, tooth for tooth, life for life, in Judgement day that person has to pay for that. And you could hold them accountable. You could say, "I don't care. I'm not forgiving him. I want his life for my child's life." But then Yahweh could also say, "Okay, and I want your life for what you did."

So all we're doing when we give forgiveness, it's not that you're acquitting that person because we don't have the right to acquit that person of his penalty. You're just giving judgement over to Yahweh. And that's what's great about the year of release. The year of release if we want to be released from what we owe to Yahweh then we have to release to what somebody else owes to us. And like I said whether it's a physical thing like here or it's a spiritual debt, it has to be that way; whether that person accepts that or not, that's up to them and Yahweh. And on Judgement day if that person hasn't repented they'll still pay the penalty of what it is.

So what I think that everybody is always looking for in anything is justice; and that's what real justice is. It's better than justice because like I said if just was really adhere to the only person that would be in the Kingdom would be Yahweh and Yahshua and maybe Daniel, Job and Noah from **Ezekiel 14**.

But we certainly wouldn't be there because real justice is that we would give our life for the sins we paid for. But Yahweh is better than justice. But if we want to accept that opening of the bound ones, if we want to accept the blessing of the Shemita, if we want to accept the blessing and have forgiveness then we have to give the same out. We have to give the same or, like it says here, we're going to pay the penalty of it. Matthew 6 verse 9:

Matthew 6:9-15 *So, then, you should pray this way, Our Father who is in Heaven, Hallowed be Your name ... always glorifying Yahweh's name first ... Your kingdom come; Your will be done, as it is in Heaven, also on the earth. Give us the bread of our need this day, and forgive us our offenses as we also have forgiven those who have offended us. And do not lead us into trial, but deliver us from the evil one, for Yours is the kingdom and the power and the glory forever and ever. For if you forgive men their transgressions, your heavenly Father will also forgive you. But if you will not forgive men their transgressions, neither will your Father forgive your transgressions.*

So it's very simple. I mean it is a pre-requisite. It doesn't matter what somebody did to you. What did we do to Yahweh? And Yahweh is innocent of everything. If we want to be forgiven, if we really wanted to embrace the Shemita, if we want to embrace the debt of our sins being forgiven, we have to forgive others. It's that simple.

Proverbs 19:17 and like I said again, the Shemita is about people who can't pay their own debt. That's what it's about. The same way we have to realize we can't pay our own debt. Proverbs 19:17, he says;

Proverbs 19:17 *He who has pity on the poor lends to YAHWEH, and He will repay his dealing to him ... He who has pity on the poor lends to YAHWEH, and He will repay his dealing to him.*

Proverbs 28:27... Proverbs 28:27:

Proverbs 28:27 *He who gives to the poor shall not lack, but he who hides his eyes shall have plenty of curses.*

And I think this is it's a principle that we live by. So what I see is that people that are very kind and giving in general are going to be very kind and forgiving in general. If you're giving, you're going to forgive. People that are very selfish and don't want to give at all, they going to be also very selfish and not want to be forgiving at all. So it comes down to this. We have to have a giving heart.

Luke 6 in verse 30 and that's the whole point of the Shemita. In the Shemita we're not allowed to provide for ourselves. So where you look at the Laodicean who is rich and increased with goods and need of nothing, he can't do it in the Shemita. He can't do it.

So that's why, although preparation is important, we have to prepare. I think it was on purpose. People asked me, "Why didn't He tell us early on the Shemita?" Well, I talked about the Shemita at least a year before it began, everybody knows here, it only came up the proper way to keep it, just weeks before it began. I think Yahweh did that on purpose because I don't think He wanted us to prepare for seven years of food. **He wanted to teach us greater lessons. He wanted to show us what He will give to us.**

And the more we prepared, the more we would stop Him from doing that. I said that the same when I lived in America. I never prayed to Yahweh for anything. I thanked Him for everything that I got but I never prayed to Him, why, to ask for things, because I could provide myself. Once I got out of the States and we had no money than I had to start asking and I started to see His blessings come down. And that's what the Shemita is about. It's not about just us simply preparing our own. **It's about allowing Him to give to us and it starts with forgiveness.**

Because as a believer, if the pinnacle of your life is not the grace that you live by every day and the forgiveness that Yahweh showers on us, what are we ... what are we? We'll be nothing more than like Orthodox Jews that everything is just ritualistic. And although ritualistic things do have their place, right? There's a reason why we do things ritualistic, but there place is really just to set our mind and sanctify us.

But the real power of our life as a believer is in this; it's not in the sanctification itself but it's where the sanctification leads to. That that sanctification leads us to holiness, to mercy, to love and to embracing Yahweh's grace. And the more you embrace His forgiveness to us, the more you're automatically give it out to other people because it's the very definition of what grace is. Not just receiving it, but wanting to give back. And how do you give grace to Yahweh? He doesn't need our grace. You give it by giving to others that Yahweh created. That's basically what it's about. Luke 6 in verse 30, He says:

Luke 6:30-33 *And to everyone asking **you, give.** And from him who takes your property, do not demand your property back. And according as you desire that men should do to you, you also do the same to them. And if you love those who love you, what thanks is there to you? For even sinners love those who love them. And if you do good to those who do good to you, what is your blessing? For even the sinners do the same.*

Luke 6:34-38 *And if you lend to those from whom you hope to receive, what is your blessing? For the sinners lend to sinners so that they may receive the equal things. But love your enemies, and do good, and lend, and do not cut off the hope of man; and your reward will be great; and you will be sons of the Most High, for He is kind*

to the evil and the cruel ones. Therefore, be merciful, even as your Father also is merciful. Judge not, and in no way be judged. Do not condemn, and in no way you will be condemned. Forgive, and you will be forgiven. Give and it will be given to you in good measure and pressed down and abundant it will pour into your robe in that measure. For the measure with which you measure, it will be measured to you.

Like I said, you reap what you sow. And the more as you're giving out is the more that's coming back. And like I said, the Shemita more than anything what I learned this year is: yes, is the first time in maybe close to 2000 years that we knew how to keep it correctly? Yes. Did anybody keep it perfect? No ... no. And I don't feel so great today because I can say I kept it perfect. I feel great today because Yahweh came in and intervened in every way I couldn't. All the things that I couldn't do whether it was not having time to physically prepare; or just that I'm inapt as a human being to cover it. And that's the amazing part of this year; that He just poured things I never even would have thought to ask Him for; He provided.

And the stories that we're seeing from everybody that's what made this so special. And that's why we have to grow from here. Not to grow in a Pharisee ways, but we have to grow in ways from here to see that like I said, **the cornerstone of the Shemita is the grace of our life.** And that's what He's shown us, that's what He's poured out from us. And that's what we have to show to others. First to the household of faith, we have to take care of each other, but also to the world that we have to share with them; do good unto all men, but especially those of the household of faith. So we want to make sure that our love and our mercy and our kindness is not waning in this. Corinthians 7 verse 30 says:

1st Corinthians 7:30-31 *and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as if they did not possess anything, and those who make use of this world as not abusing it; for the mode of this world is passing away.*

We are heading into a very, very interesting time because the time is getting narrower and shorter, and yet, there's a lot of work still to do. We see this year Yahweh blessed our Congregation to start kibbutz's and we really have to start looking that there are people in the Congregation in the world who have nothing ... zero. There's nothing they can do. There are other people that have more; some its knowledge, some its physical mammon. But we have to start looking at that.

If Yahweh has blessed somebody with physical mammon you don't have to be ashamed, but use it for the Kingdom of Yahweh. That's what I always say. We need to start pooling our resources toward where is the future from here. The Shemita has ended. We know things are changing. We know that Yahweh's way is now starting to prepare His people for Kibbutz's, communal living to protect us in the bad times that are coming. When will that be? Is there one more Shemita left? Is it two more Shemita? We don't know but we know that, like I said, now that one seven is over it's getting more and more narrow. There are only seven sevens and then the Millennium.

So we really have to start looking at this - that thank Yahweh for every blessing He's giving us, but also to be looking toward the future. The last scripture I want to go over is Luke 7 in verse 36 ... Luke 7 in verse 36:

Luke 7:36-38 *And a certain one of the Pharisees asked Him that He eat with him. And going into the Pharisee's house, He reclined. And, behold, a woman who was a sinner in the city, knowing that He reclined in the*

Pharisee's house, taking an alabaster vial of ointment, And stood behind Him and was crying at His feet. And she began washing His feet (Yahshua) with her tears and then wiping with the hair of her head. And she was kissing His feet and anointing them with ointment.

Luke 7:39-42 *And when that Pharisee who had invited Him saw that, he reasoned within himself and said that if this man was a prophet, He would realize who she is and what her reputation is. That woman, she is a sinner that who touched Him. And answering, Yahshua said to the man, Simon, I have a thing to say to you. And he said, speak, Rabbi. There were two debtors to a certain creditor: the one owed five hundred denarii and the other fifty. But because they did not have a thing to pay, he freely forgave them both. Then which of them do you say will love him most?*

Luke 7:43-46 *And answering, Simon said, I suppose the one to whom he freely forgave the most. And He said to him, You have rightly judged. And turning to the woman, He said to Simon, Do you see this woman? I came into your house. You did not give water for My feet, but she washed My feet with tears and wiped off with the hairs of her head. You gave Me no kiss, but she from when I entered did not stop fervently kissing My feet. You did not anoint My head with oil, but this woman has anointed My feet with oil of incense.*

Luke 7:47-50 *For I say this to you. Because her sins that are forgiven her are many, she has loved much. But he that is forgiven little loves Him little. And He said to her, Your sins are forgiven. And those reclining with Him began to say within themselves, Who is this who even forgives sins? But Yahshua said to the woman, Your faith has given you life. Go in peace.*

So it's really interesting like He said, if one owed 500 denarii and one owed 50, and He forgave them both, who would love Him more? Well, the one that He forgave more. And I say that during the Shemita, like I said nothing wrong with preparing as much as we could, we should be. But the one who prepared everything and didn't need anything from Yahweh compared to maybe the one who didn't have as much time to prepare and got a lot of blessings from Yahweh, who is going to feel His grace more? Who is going to feel His mercy more?

And that's what we have to start looking at in our life; that even what we were able to prepare was only by His hand. If I didn't have the money in my hand that He gave me, I couldn't have prepared things. **So we have to start looking at things of everything coming from Yahweh, everything being His blessing.** And that's like I said one of the biggest lessons I learned during the Shemita because when we're looking at the idea of forgiveness of debt, that's where it all begins. Because if you're not alive, you can't do anything. You can't prepare, you can't give, you can't do nothing. And you can't be alive if your sins are not forgiven.

And that's why I said years ago, I used to when we first came to Israel and we lived in the Old City, many, many times I talked to Orthodox. I was called in by rabbi's, even offered to being Yeshiva schooled there. And I found it very interesting because when I first came there, I was very intimidated thinking, oh they know Hebrew, they know way more than I do. And then we realized very quickly they don't the Torah that well.

But it gave me no consolation or no solace whatsoever that I could sit there with those rabbi's and they would be dumbfounded. They would not have an answer to me because at the end of the day it didn't bring them to faith. And that's why I said I'm not going to do it anymore. Unless I see that somebody has in their heart that they understand that you can't pay your own debt and that was the test question I used to ask them.

I used to say, "Well look, we both believe, we both know we're living now. We both know we're going to die, we both believe in a judgment. Just answer me one question, in that Judgement day, can you make it to the Kingdom of Yahweh by your works, your good works; or do you need His grace?" And they would always say the same thing, "Don't ask me hard questions." I say, "It's not a hard question because if you say you can make it into His Kingdom by your works than there's nothing else for us to talk about because that's all I have to offer you. What I have to offer you is a message of grace. It's a message of mercy and forgiveness. It's a message for those who realize they can't pay their debt." And that's what the Shemita is all about.

But if you think you can pay your own debt. If you think you're good enough to make it on Judgement day, if you self-righteous Laodicean, there's not a whole lot I offer in this message. This is a message of restoration. But in order to be restored, you have to realize there's something to restore. It's like an old car, it looks junky as it is, but you see there's something that could be good about it; and you start restoring it. But if you think you're already restored there's not a whole lot that our message can give.

So this Shemita was awesome. It was a wonderful year and like I said, Shemita is so much than about food. It's about Yahweh's grace, His mercy, His wonderful forgiveness. And like I said that He has to those who have to release it. And I really ... my prayer has been all year and I really pray that Yahweh's people ... I know I took advantage of it ... to release things that I didn't want in my life anymore. Release things in my character or things that were not of Him that I released it to Yahweh in this year.

The Shemita is the year of release. We are to release our sins, release our weaknesses and also release any debt that is owed to us. At the same time, it is not a time to take advantage of those who are kind enough to lend to us. If we can pay back, we should still try. But if one can't pay the debt, it must be released because we would want Yahweh to release our debts.

Just as Yahweh's 7000 year plan is real and still active, so is the Shemita and the year of release. As we judge, we will be judged with the measure with which you measure it; it will be measured back to you.

So Chag Semeach. I pray everybody was blessed by this wonderful Shemita year - looking forward to Sukkot that is only two weeks away. It's going to be a great Sukkot and Yahweh bless!