

/We will now begin with the ninth lecture on Deuteronomy. / Today's Scripture is Deuteronomy chapter 15./ The title of this lecture is "The Year for Canceling Debts."/ First, cancel debts every seven years./ Verses 1-6. / Second, help the poor./ Verses 7-11.

/Third, free the servants this year./ Verses 12-18./ Fourth, do not sacrifice sick cattle and sheep./ Verses 21-22./ Sixth, do not eat the blood of animals with defects./ Verse 23.

/The "year for canceling debts" comes at the end of every seven years./ This is also known as the sabbatical year.

/Read verse 1./ At the end of every seven years you must cancel debts.

/It says the sabbatical year comes every seven years./ This is also called the "year for canceling debts."

/Verse 2./ This is how it is to be done: Every creditor shall cancel any loan they have made to a fellow Israelite. They shall not require payment from anyone among their own people, because the LORD's time for canceling debts has been proclaimed.

/Verse 3./ You may require payment from a foreigner, but you must cancel any debt your fellow Israelite owes you.

/This is the year when the creditor cancels all the debts of the debtor. / Whether it be in monetary form or wheat, all debts are to be canceled./ Even slaves must be freed. / This is mentioned specifically in verse 12.

/What are the conditions for canceling debts?/ First, the debtor should be an Israelite./ That is, the debtor and the creditor must be an Israelite./ In other words, a creditor does not have to cancel the debts of foreigners./ The creditors can ask foreigners to pay all the debts.

/However, in the case where the debtor is an Israelite, the creditor should cancel all the debts at the seventh year./ This is the same as, "love your neighbors as yourselves."

/The second condition for canceling debts is that the debts must have been borrowed for the sake of feeding one's family./ That is, if one borrows money "to start a business," a creditor does not have to cancel his debts.

/Such debts can be asked to be paid back./ Yet, any debt that were borrowed for a family's living situation should be canceled at the seventh year.

/In Nehemiah 10:31, / 10:31/ the Jews who returned from captivity let the land rest in the seventh year./ They also canceled the debts./ There is a sacred meaning behind this./ This means that we must have time for spiritual rest in present times.

/There is also the meaning of “forgiving others.”/ It means to forgive a brother’s sins no matter what./ Luke 7:41-50./ It also means to help the poor and those in need.

/Read verse 9./ verse 7/ If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them.

/It says no one should be hardhearted to a poor fellow Israelite./ It means to treat and help such people with a generous heart.

/There are poor people who cannot repay their debts, as well as the case in which there is one year remaining until the year of cancelation./ In that case, there may be creditors who might refuse to lend money, since the year of canceling debts is coming soon./ The verse addresses these people and tells them not to be tightfisted.

/Verse 8./ Rather, be open handed and freely lend them whatever they need.

/It says to lend them whatever they need./ It means to treat the poor with love and with a generous heart./ If anyone does not help the poor because the year for canceling debts is near, verse 9 says that they “will be found guilty of sin.”

/If the poor are not helped, they will pray before God./ If they cry out to God, the ones who refused to help will eventually be committing sin./ Proverbs 11:24/ Proverbs 19:17

/Verse 12./ If any of your people—Hebrew men or women—sell themselves to you and serve you six years, in the seventh year you must let them go free.

/Let us say that a Hebrew comes up to another Hebrew’s house and works there as a servant./ It says that the servant must be set free at the seventh year, after six years of service.

/This was to remind the Israelites that they would remember their time in Egypt, when they were slaves./ Like verse 15 says, the Israelites were slaves back in Egypt./ However, God redeemed them./ He delivered them.

/For us, this means that we must forgive another person wholeheartedly./ We must love him or her./ We must have compassion on the poor. / To those who do, God promised to give blessings to them daily.

/Verse 18./ Do not consider it a hardship to set your servant free, because their service to you these six years has been worth twice as much as that of a hired hand. And the LORD your God will bless you in everything you do.

/It says that because the servant worked hard for six years, the servant should be freed with a generous heart./ The servant should not leave empty handed./ Yet, there are cases when the servant wishes to stay and serve further.

/Verse 16./ But if your servant says to you, “I do not want to leave you,” because he loves you and your family and is well off with you,

/There are cases when the servant loves the master and wishes to continue living in the house even if the seventh year has come./ In such cases, it says that an awl is to be pushed through the earlobe of the servant into the door./ This is symbol of his or her promise to live with the master for life.

/The sacred meaning behind this is that we belong to God./ We become everlasting servants of Jesus Christ.

/Jesus has freed us from sin./ As a sign of thankfulness for His grace, we must become His servant.

/Verse 19./ Set apart for the LORD your God every firstborn male of your herds and flocks. Do not put the firstborn of your cows to work, and do not shear the firstborn of your sheep.

/It says the firstborn male of a cattle or a sheep should be set apart for God./ Long ago in Egypt, ten plagues struck the land, and all the firstborns of livestock and the Egyptians were killed before God.

/Yet, God saved the eldest and firstborn animals of the Israelites. / They received redemption while Egypt was plagued./ Since then, firstborn males are set apart “for God.”

/Verse 20./ Each year you and your family are to eat them in the presence of the LORD your God at the place he will choose.

/It says that a family should sacrifice in the presence of the Lord and eat it at the place he will choose. / The sacrifices are offered to God and some portions of it may be eaten by the family./ The place God chose in the Old Testament times is Jerusalem.

/To “eat in the presence of the Lord” means to eat the body and the blood of Jesus in present times./ John 6:52-58/ We must eat the body and the blood of Jesus.

/This shows that Jesus has shed His blood for us./ When we believe that Jesus shed His blood for us, it is equivalent to eating the body and blood of Christ.

/Verse 21./ If an animal has a defect, is lame or blind, or has any serious flaw, you must not sacrifice it to the LORD your God.

/It says no animals with defect should be sacrificed to the Lord./ Animals with defect should not be offered to God./ This symbolizes Jesus Christ, who will become the immaculate and perfect sacrifice to God.

/Jesus is sinless./ Jesus has become an immaculate sacrifice before God./ Also, we must offer clean offerings as we walk before God.

/It teaches us that we need to possess a lifestyle that serves God with a “pure and clean heart.”

/Verse 23./ But you must not eat the blood; pour it out on the ground like water.

/It prohibits the “eating of blood,” though it permits the eating of meat./ This is because the life of a creature is in its blood./ Leviticus 17:10-11/10-11/ Jesus Christ saved us through His blood./ Thus, we should not treat it lightly.

/Even today in the New Testament times, we must not eat the blood./ Acts 15:28-29/ Thus, we must not eat any food that has blood./ The New Testament is clear on this subject.

/Let us continue the lecture on chapter 16.

/The title of chapter 16 is “The Passover.”/ First, observe the Passover./ Perhaps the “three main feasts” would be more appropriate than the Passover./ First, observe the Passover./ Verses 1-8./ Second, observe the Feast of Weeks./ Verses 9-12.

/Third, observe the Feast of Tabernacles./ Verses 13-15./ Fourth, offer a gift during the feasts in proportion to God’s blessings./ Verses 16-17./ Fifth, judge with justice and do not set up any idols./ Verses 18-22.

/This chapter mentions the three main feasts of the Jews./ They are: the Passover, the Feast of Weeks, and the Feast of Tabernacles.

/Read verse 1./ Observe the month of Aviv and celebrate the Passover of the LORD your God, because in the month of Aviv he brought you out of Egypt by night.

/It says to observe the Passover./ The Passover is in the month of Abib./ The month of Abib comes from the Hebrew calendar and it is the first month./ It is the first month in their calendar./ The month of Abib is “January” on their calendar./ If translated to our current calendar, it would be sometime around March and April.

/It is March and April on our calendar./ The Passover is on the 14th, and from the night of the 15th, the Feast of Unleavened Bread begins and lasts for seven days. / The 14th is the Passover./ The Passover is the feast for celebrating deliverance from Egypt.

/Verse 2./ Sacrifice as the Passover to the LORD your God an animal from your flock or herd at the place the LORD will choose as a dwelling for his Name.

/Verse 3./ Do not eat it with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste—so that all the days of your life you may remember the time of your departure from Egypt.

/The “Lamb of Passover” symbolizes Jesus Christ./ 1 Corinthians 5:6-8/ The unleavened bread symbolizes the state of lacking sin./ Thus, “yeast” symbolizes sin.

/To eat the unleavened bread means for one to “live the life that is cleared of sin./ **Believers must repent to Jesus Christ.**

/Verse 4./ Let no yeast be found in your possession in all your land for seven days. Do not let any of the meat you sacrifice on the evening of the first day remain until morning.

/To eat lamb meat during the Passover means to participate in the life of Jesus Christ./ We must live our lives always with thanksgiving for the salvation of Calvary./ John 6:53

/Verse 8./ For six days eat unleavened bread and on the seventh day hold an assembly to the LORD your God and do no work.

/It says eat the unleavened bread./ This means that one should live a life that is apart from sin./ It also says to hold an assembly on the seventh day and do no work./ This means to gather with neighbors and rejoice./ This means to give thanks and praise to God.

/The next feast is the Feast of Weeks.

/Verse 9./ Count off seven weeks from the time you begin to put the sickle to the standing grain.

/This feast takes place in the seventh week following the Passover./ It takes place on the 50th day following the Passover./ Thus, this is also called the Pentecost./ This is the feast where the first grain of barley or wheat is offered to God.

/The first grain is offered to God./ This is also called the Feast of Harvest./ Exodus 23:16/ Leviticus 23:20/ These two verses talk about the Feast of Harvest./ Thus, the Feast of Weeks is also called the Pentecost or the Feast of Harvest.

/Verse 13./ Celebrate the Festival of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress.

/The third main feast is called the Feast of Tabernacles./ It is also called the Feast of Ingatherings./ Leviticus 23:34-36/ 34-36

/This feast is meant for the Israelites to remember the days in the desert./ Since this is the feast where all the grains are harvested and saved, it is also called “The Feast of Ingathering.”

/As the Israelites kept the Feast of the Tabernacles, they built a tabernacle out of branches on the rooftops, in front of houses, or in a wide town and spent a week there./ Nehemiah 8:15-16

/This was meant for the descendants of Israel to remember the harsh days when their ancestors left Egypt. / This is meant for them to remember the difficult times their ancestors had.

/We must also not only think about our comforts, but also think about the sufferings./ We must give thanks for the present time as we think about the difficult times in the past./ It is said to rejoice with not only yourself but also with others.

/Verse 14./ Be joyful at your festival—you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns.

/We must rejoice and mourn with those who are in need./ Rejoice./ We must give thanks as we ponder upon the blessings God has poured out onto us.

/Verses 16-17./ Three times a year all your men must appear before the LORD your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks and the Festival of Tabernacles. No one should appear before the LORD empty-handed: Each of you must bring a gift in proportion to the way the LORD your God has blessed you.

/It says not to be present empty-handed when they observe the three feasts./ Every time we come before God we must offer a gift to him./ It is a way of giving thanks to God who gave us the things we need.

/It says to bring a gift in proportion to the way the Lord God has blessed./ Those who received much should offer much, while those who received little offer little./ We should offer in proportion to God's blessings./ Luke 21:1-4

/When we give offerings to God, we should not give with stingy hearts but with willing hearts./ We must give as a thanksgiving for his grace.

/Verse 18./ Appoint judges and officials for each of your tribes in every town the LORD your God is giving you, and they shall judge the people fairly.

/A priest and a judge has a duty to judge./ They must not receive bribes or fall for sentimentalities./ They must judge rightly in all cases./ 1 Peter 2:9/ In the present, all believers are like kingly priests.

/We must learn to judge in any case or event with proper judgment. / We must never receive bribes./ We must judge between what is right and what is wrong.

/We must not show favoritism to the rich, / or show partiality to the poor. /Leviticus 19:15

/Verse 21./ Do not set up any wooden Asherah pole beside the altar you build to the LORD your God,

/It says, do not set up an idol beside the altar built for God./ It means that no one should worship God and an idol at the same time./ All worldly things are false./ In verse 22, it says no one should set up a sacred stone for him or herself.

/God detests idol worship./ Those who worship idols worship for their benefits./ They are selfish./ Therefore, we must throw away idols in our lives and serve God only.

/Let us continue the lecture on Deuteronomy chapter 17.

/The title of this chapter is "Animals with Defect."/ First, do not offer any ox or sheep with defects. / Verse 1./ Second, kill those who worship the sun, moon, or star, or any other idols./ Verses 2-7./ Third, receive a verdict on difficult cases from either a priest or a judge./ Verses 8-11.

/Fourth, kill those who disobey the verdict of a priest or a judge./ Verses 12-13./ Fifth, qualifications of a king and the regulations he should follow./ Qualifications of a king and the regulations he should follow. /Verses 14-20.

/Read verse 1./ Do not sacrifice to the LORD your God an ox or a sheep that has any defector flaw in it, for that would be detestable to him.

/It says, do not sacrifice to the Lord an ox or a sheep with defects or diseases. / This symbolizes the coming of Jesus who will become an impeccable sacrifice./ Christ is sinless./ John 1:29./ 1 Peter 1:19

/We must live a clean life with all our strength before God./ We must offer perfect sacrifices and perfect worship today.

/Verse 2./ If a man or woman living among you in one of the towns the LORD gives you is found doing evil in the eyes of the LORD your God in violation of his covenant,

/There will be a man or a woman among them in one of the towns who says, "Let us serve other gods."/ There will be those who lure others to serve idols and the sun, moon, and stars.

/In that case, the latter half of verse 4 says to investigate it thoroughly./ If it is proven true, a woman or a man must be stoned to death./ The passage says to kill all the luring men and women.

/Verse 6./ On the testimony of two or three witnesses a person is to be put to death, but no one is to be put to death on the testimony of only one witness.

/It says a person must be put to death on the testimony of two or three witnesses./ No one should kill others without any evidence./ If there is a person who says, "let us serve an idol," he or she must be put to death only when there is a witness to testify against him or her./ Numbers 35:30

/What does this mean in present times? No one actually kills anybody like this today./ It does not mean that church members should kill such people.

/Such people should be controlled and be cut off from their relationships with others. / The person's invitation must be declared evil and those who attempt to bring in heretical ideologies must be banished./ They must be kicked out from the church.

/They must be cut off from us./ We must prevent ourselves from any contamination from them./ Matthew 18:15-17/ The passage says that if a brother sins against you, you are to go and tell him, "between you and me alone."/ If he does not listen to you, it says you should bring two to three more people to tell him of his faults.

/If they still refuse to listen, “tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.” / Therefore, those who spread heretical teachings must be controlled and banished.

/Verse 8./ If cases come before your courts that are too difficult for you to judge—whether bloodshed, lawsuits or assaults—take them to the place the LORD your God will choose.

/This verse describes the way in solving cases of conflict./ The verdict on such cases should come from the priests and judges./ Exodus 18:19-22/ Priests should not judge according to his own way, but according to God’s laws.

/They should judge rightfully before God./ A person who does not obey the words of the priests are to be killed.

/Verse 11./ Act according to whatever they teach you and the decisions they give you. Do not turn aside from what they tell you, to the right or to the left.

/They must judge according to the law./ They must not turn left or right./ Verse 12 says that those who show contempt to the judges should be put to death./ Their contempt for the judges and not heeding to him is a sin equivalent to refusing God.

/In today’s time, no one kills another man because of this./ People do not kill in churches./ However, the person who has done wrong must be investigated, and those proven guilty must be banished from the church./ We must take care of them according to the church laws.

/It says that there may be people who show contempt./ To “show contempt” refers to arrogant, rude, and over-the-top behaviors.

/Verse 14./ When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, “Let us set a king over us like all the nations around us,”

/This verse mentions the qualifications of a king and the regulations he must keep./ This implies the coming of the time where a king must be appointed.

/Verse 15./ be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.

/This talks about the qualifications of being a king of the Israelites./ It says first “to appoint over you a king the LORD your God chooses.”/ Israel is a holy nation./ They must appoint a king that God chooses./ 1 Samuel 10:24

/During the period of the apostles, the apostles drew lots and Matthias was selected as an apostle./ Acts 1:24-26./ In today's time, a church leader or an elder should not be appointed randomly./ They should be chosen by God./ The church should appoint those who have a sense of calling.

/Verse 15./ be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.

/Another standard in choosing a king was that he must not be a foreigner./ The king must be appointed among the Israelites./ This is to appoint someone who grew up according to God's words.

/A church today should not appoint a person as a pastor or an elder who is without faith./ The church leaders should be those who have faith./ 2 Samuel 6:3-7

/Verse 16./ The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again."

/The regulations a king must keep are mentioned here./ These are the things a king must observe./ First, a king must not have too many horses. /Verse 16./ A horse is an indispensable animal during war.

/If a king acquires a great number of horses, he will begin to lean on the horses and not on God./ We must not lean on horses or weapons, but lean on God alone./ Isaiah 31:1/ Isaiah 39:1-8

/A king also should not return to Egypt to acquire more horses. / Exodus 13:17/ In doing so, he will begin to follow the cultures of Egypt./ We must cut off old traditions and habits./ We must cut relationships with friends who are bad influences.

/Second, a king must not take many wives./ Verse 17 says, "He must not take many wives."/ Taking many wives tend to lead the heart astray.

/Our strength and heart tends to be spent on them./ 1 Corinthians 7:29-30/ We must lean towards God with all our hearts and soul.

/Third, "He must not accumulate large amounts of silver and gold."/ The latter half of verse 17./ If he does so, he will lean on gold and silver instead of on God. /Isaiah 39:1-8/ He must not lean on wealth, but on God.

/Fourth, he should write the law on a scroll and read it constantly.

/Verse 19./ It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees

/Verse 20./ and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel.

/The king should write the law on a scroll and always read it./ He must reign according to God's Word./ In doing so, his reign will be blessed and long./ He must not turn left or right./ He must not be proud./ Proverbs 16:18/ James 4:6

/Likewise, we must always read God's Word and fear him./ We must read the Bible and strive to reign according to God's Word./ We are all kingly priests./ When we reign within the church, we must do as we discussed.

/We must obey even in our homes./ We must always lean on God instead of leaning on worldly things./ we must always set the Bible as our standard, and reign over all things according to it.

/With this we will conclude the ninth lecture on Deuteronomy./ Thank you.