

How did you do the biblical bankruptcy?

First of all, B-ble is the name of an Egyptian deity that we are not supposed to let cross our lips according to Exodus 23:13. Here it is written, which is better than saying it. However, Deuteronomy 12:3 tells to destroy the pagan deities names out of that place. That is why I spell it B-ble.

I am finding out that Jahuwah honors His principles when we utilize them. Said in another way, when we utilize his principles He makes our paths level and straight. I believe that my divorce wasn't a problem because I gave my ex a "bill of divorce" as prescribed by Deuteronomy 24 even though we also went through the secular courts. I am convinced that many problems in the family courts are the result of people not putting Jahuwah's Word first and following His Instructions regarding the "bill of divorce". How is this for a novel concept? Give the soon to be ex a "bill of divorce" and send her out of your house as the Scriptures instruct. Her leaving empty handed; without the children and nothing more than the clothes on her back is designed to make her think twice about making the marriage difficult in order to facilitate a divorce. Then, if she files for divorce in a secular court, you respond in the secular court that the matter has already been decided (*res judicata*) by way of the "bill of divorce" and attaching a copy. I think Jahuwah would cause the secular judge to determine that he has no jurisdiction to overrule Jahuwah's ecclesiastical laws.

Women, the way I see it, a loving and kind husband would not send his wife away with nothing but the clothes on her back. However, I see the Scriptural design is he is the one who makes the final decision as to what she leaves with. It is now that I realize that the decision as to what she leaves with would be put in the "bill of divorce". In

Deuteronomy 15:7-10 of [Bear's Prayers](#) it is written:

"If there is among us a poor man, one of my kinsmen in any of the towns of my land which Jahuwah my Mighty Creator gives me, I do not harden my mind and heart or close my hands to my poor brother; I open my hands wide to him and lend him sufficient for his need in whatever he lacks. I beware lest there be a mean-spirited, inferior in quality, or selfish thought in my mind and heart lacking in human decency, and I say, The seventh year, the year of release, is at hand, and my eye be displeasing against my poor brother and I give him nothing, and he cry to Jahuwah against me, and it be Torah violation in me. I give to him freely without begrudging it; because of this Jahuwah causes me to prosper and be abundant in all my work and in all I undertake."

I think Jahuwah would hold a husband accountable if he treated his soon-to-be ex worse than a poor man. Then in Deuteronomy 15:12-15 of [Bear's Prayers](#) it is written:

"And if my brother, a Hebrew man or a Hebrew woman, is sold to me and serves me six years, then in the seventh year I let him go free from me. 13 And when I send him out free from me, **I do not let him go away empty-handed. I furnish him liberally out of my flock, my threshing floor, and my winepress;** of what Jahuwah my Mighty Creator has blessed me, I give to him. And I earnestly remember that I was a bondman in the land of Babylon and Jahuwah my Mighty Creator redeemed me;

therefore He gives me this command today." [emphasis added]

To me it would seem to be contrary to the spirit of Jahuwah's statutes to treat a soon-to-be ex worse than a servant being set free.

To do what I called a Scriptural bankruptcy, become very familiar with the seven year release described in Deuteronomy 15. When the debt collectors call, tell them that you have taken a Scriptural bankruptcy as described in Deuteronomy 15. Offer to send them a copy if they do not have their own Scripture book. You might want to write the creditors a letter explaining that you do not know when the seventh year is so you are picking this one. Maybe you would attach a copy of Deuteronomy 15 with the relevant portions highlighted. They are used to people sending them copies of their bankruptcy paperwork to substantiate that one has been filed. They know when they hear the word bankruptcy that they are supposed to cease collection activity. I refused to send them a copy and told them to look it up for themselves in their own Scripture book. You must recognize that Jahuwah's law is the higher law that He is capable of enforcing when we utilize it. This is quite a bit different than "G-d" who relies upon a manmade constitution to protect "G-d given, Constitutionally protected rights." You might tell them that if they refuse to honor Jahuwah's year of release that He will hold them in contempt of His Court. ☺ Warn them that they DO NOT want that to happen.

Here is the relevant portion of Deuteronomy 15 that I relied on:

1 AT THE end of every seven years I grant a release.^{1[1]} 2 And this is the

^{1[1]} 70 times seven; this includes an ongoing release from debts caused by offenses. Jahushuwah story about two creditors; his standing to read Isaiah 61; his

manner of the release: I release that which I have lent to my neighbor; I do not exact it of my neighbor, his brother, for Jahuwah's release is proclaimed. 3 Of a foreigner I may exact it, but whatever of mine is with my brother my hand releases.

4 But there will be no poor among us,^{2[2]} for Jahuwah will surely bless us in the land which Jahuwah our Mighty Creator gives us for an inheritance to possess, 5 I carefully listen to the voice of Jahuwah my Mighty Creator,^{3[3]} and do watchfully all these commandments which He commanded me this day. 6 Jahuwah my Mighty Creator blesses me as He promised me, I lend to many people, I do not borrow;^{4[4]} and I rule over many people, but they do not rule^{5[5]} over me.^{6[6]}

Consider this; today's creditors make no inquiry into whether you are among the "brother[s]" and that is a Torah violation that puts them in a bad position with Jahuwah.

Another relevant Scripture having to do with contempt that is mentioned above would seem to be Matthew 18:23-35:

"Therefore the kingdom of heaven is like a human king [insert creditor here] who wished to settle accounts

prayer, forgive us our debts as as we forgive our debtors.

^{2[2]} No poor among us is the result of forgiveness of debts.

^{3[3]} Here's something to be "careful" about and being careful to do all that Jah has commanded us.

^{4[4]} Jahushuwah would have violated the Torah if he would've borrowed. If he would've borrowed, it was indicated that he had not watchfully done all the commandments. So it is with us today.

^{5[5]} Those who say that Romans 13 means we must submit to earthly governments need to rethink their position in light of this scripture.

^{6[6]} When you are blessed as promised here are the results.

with his attendants [insert debtors here]. When he began the accounting, one was brought to him who owed him 10,000 talents [probably about \$10,000,000], And because he could not pay, his master ordered him to be sold, with his

wife and his children and everything that he possessed, and payment to be made. So the attendant fell on his knees, begging him, Have patience with me and I will pay you everything. And his master's heart was moved with compassion, and he released him and forgave him [cancelling] the debt. But that same attendant, as he went out, found one of his fellow attendants who owed him a hundred denarii [about twenty dollars]; and he caught him by the throat and said, Pay what you owe! So his fellow attendant fell down and begged him earnestly, Give me time, and I will pay you all! But he was unwilling, and he went out and had him put in prison till he should pay the debt. When his fellow attendants saw what had happened, they were greatly distressed, and they went and told everything that had taken place to their master. Then his master called him and said to him, You contemptible and wicked attendant! I forgave and cancelled all that [great] debt of yours because you begged me to. And **should you not have had pity and mercy on your fellow attendant, as I had pity and mercy on you?** And in wrath his master turned him [insert the bank or creditor] over to the torturers (the jailers), till he should pay all that he owed. So also My heavenly Father will deal with every one of you

if you do not freely forgive your brother from your heart his offenses.”

Jahuwah can crush Citibank and Chase Manhattan like they are bugs on our behalf as long as we are not among the “contemptible and wicked attendant[s]”. I believe he will do it for those who put their trust in Him and call upon His proper Name. Like 2 Chronicles 16:9 says, “For the eyes of Jahuwah run to and fro throughout the whole earth to show Himself strong in behalf of those whose hearts are blameless toward Him.” To have a “blameless” heart we must be found to be doers of His Word. Bear

PHONE #s: 970-613-8866/720-203-5142 c. Skype-legalbear

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