

e-handout

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Last week:

Takeaway: prepare for life.

Remember daily
prayer and reading,
and **accountability**

Simkhat Torah Oct. 21

1. Do you pray daily?
2. Do you read scripture daily?
3. Do you pray/read daily with your spouse and children?
4. Do you attend corporate prayer?

**Prepare for Simkhat Torah
accountability!**

Yom Kippur greeting:

tsom kal צום קל

Easy fast

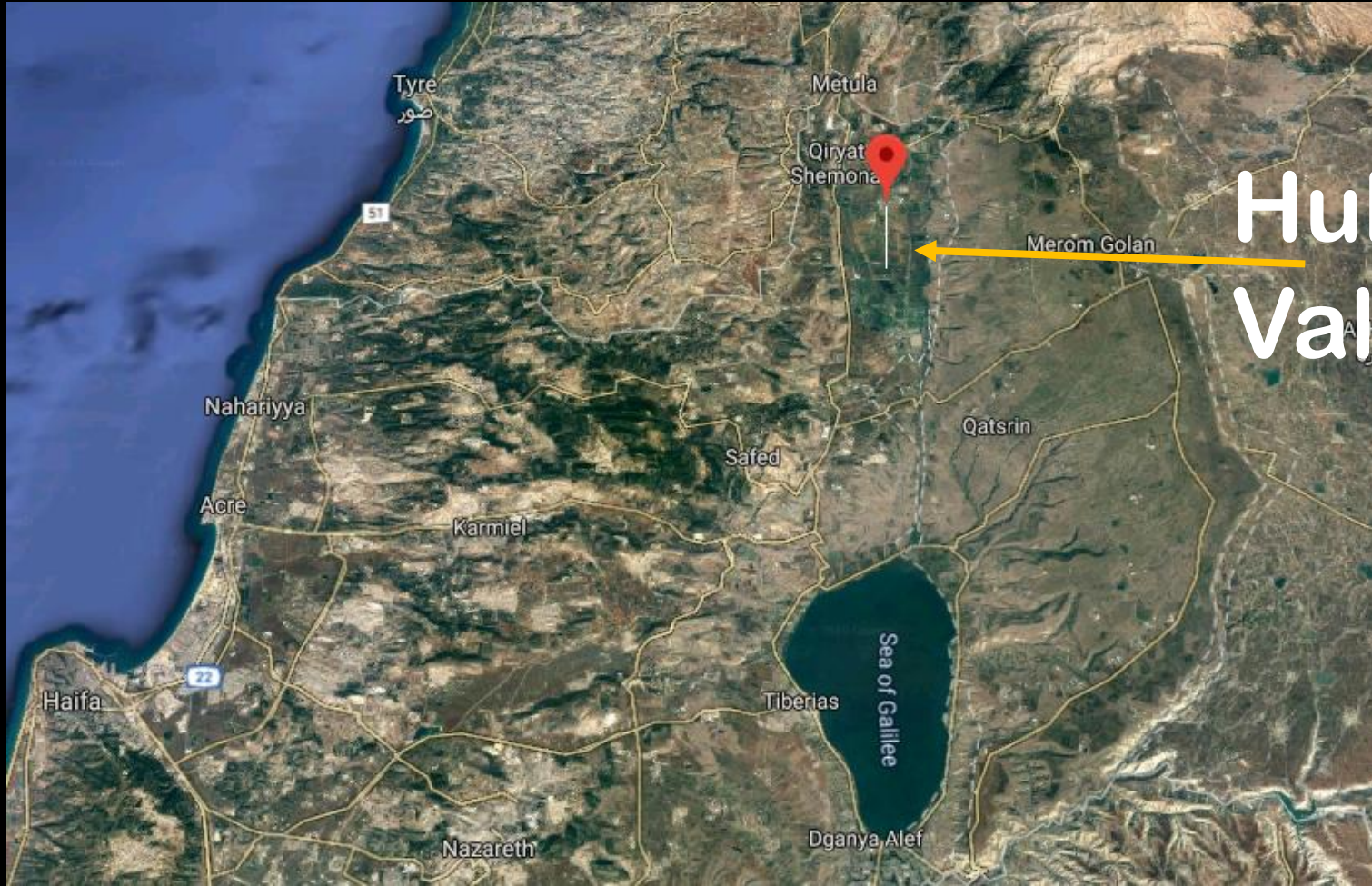
Today is Shabbat Shuva.

- Why is this Shabbat different from all other Shabbats?**
- Why should you care?**



Thousands of Pelicans Stop to Visit Israel

During the migration season some **500 million** birds pass through Israel. Especially prominent are white storks; half a million stop in Israel for food and rest. Also pelicans - some 40,000.



Hula Valley

Merom Golan

Qiyat Shemona

Metula

Safed

Karmiel

Nahariyya

Acre

Haifa

Nazareth

Tiberias

Dganya Alef

Sea of Galilee

Qatsrin

Tyre
صور

51

23

In Israel, thousands of birds are being treated in the Israeli Wildlife Hospital which has been in operation for 14 years. Birds often arrive in the hospital with severe injuries and have to go through complicated orthopedic

surgeries that call for a long rehabilitation period. In order to be released back into the wild, these birds require a second rehabilitation period that focuses on re-learning how to fly and practicing it.

Cranes at the Hula Valley



- Can we return wounded people to flight and functionality?
- How can we return wounded people to flight?
- Does this relate to Shabbat Shuva?



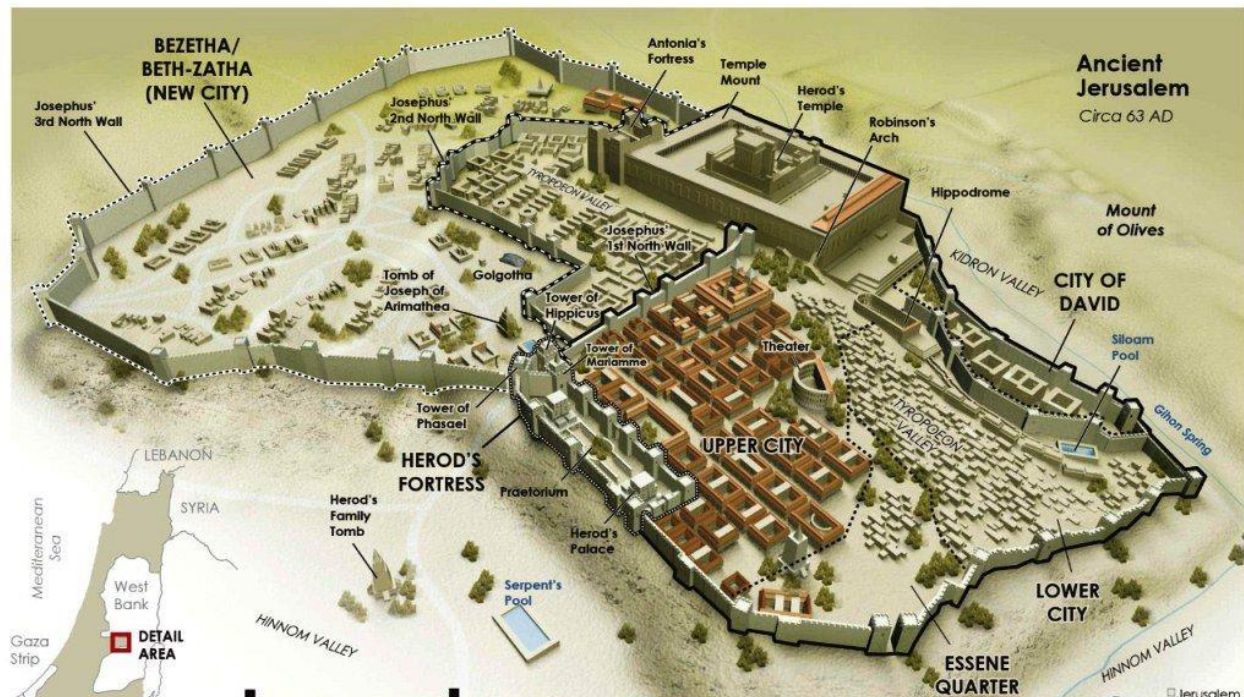
מַתִּיָּהוּ **מַתִּיָּהוּ**

(Matthew) 27:27-29

Mattityahu (Matthew) 27:27

לְקַחוּ חֵילֵי הַנְּצִיב אֶת יֵשׁוּעַ לְבַיִת
הַמְּמֹשֵׁל וְהַקְּהִילוּ אֵלָיו אֶת כָּל הַגָּדוּד.

The governor's soldiers took
Yeshua into the headquarters
building, and the whole
battalion gathered around him.

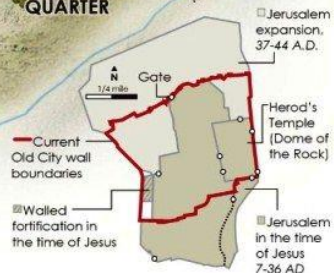


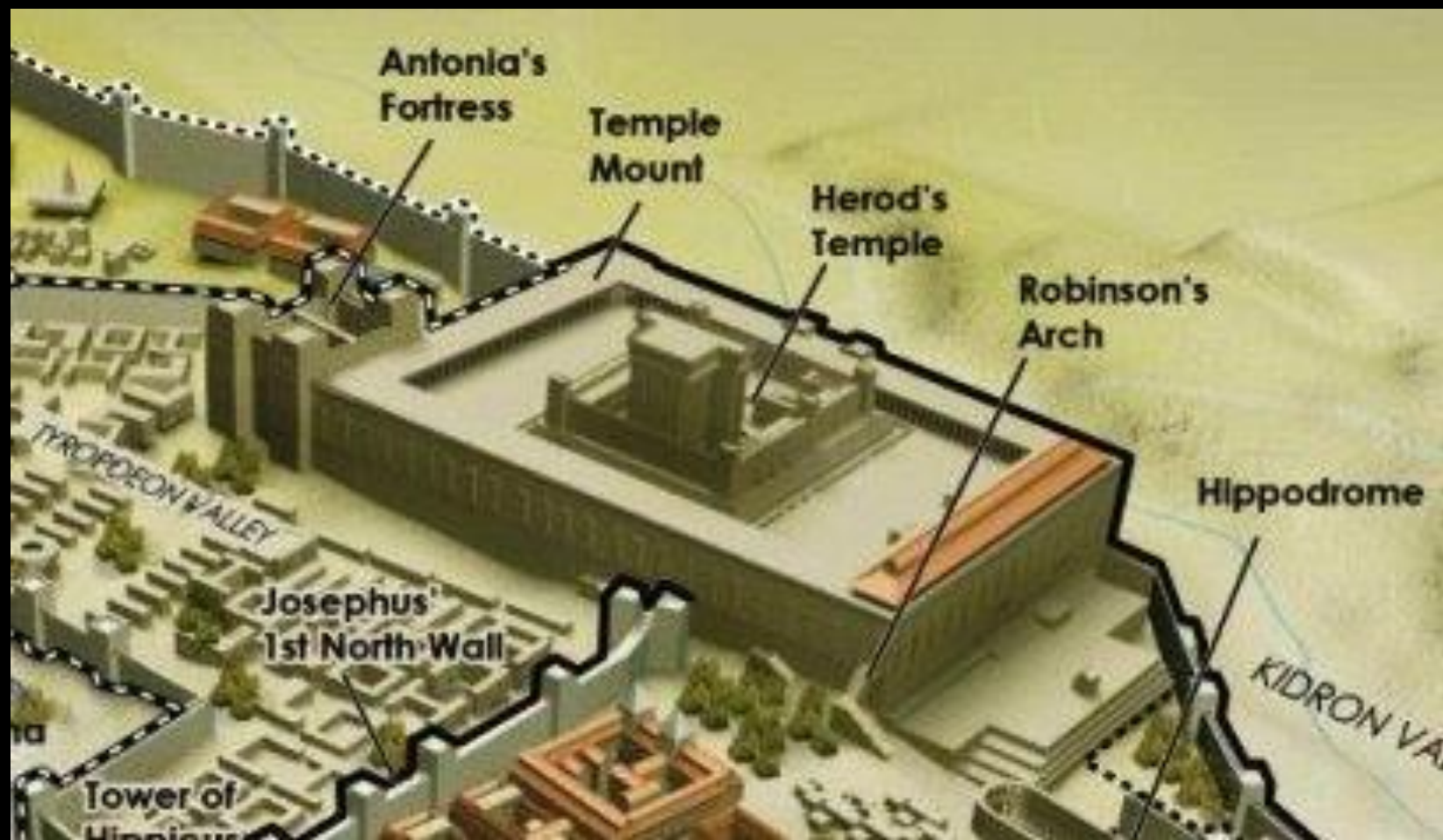
Ancient Jerusalem
Circa 63 AD

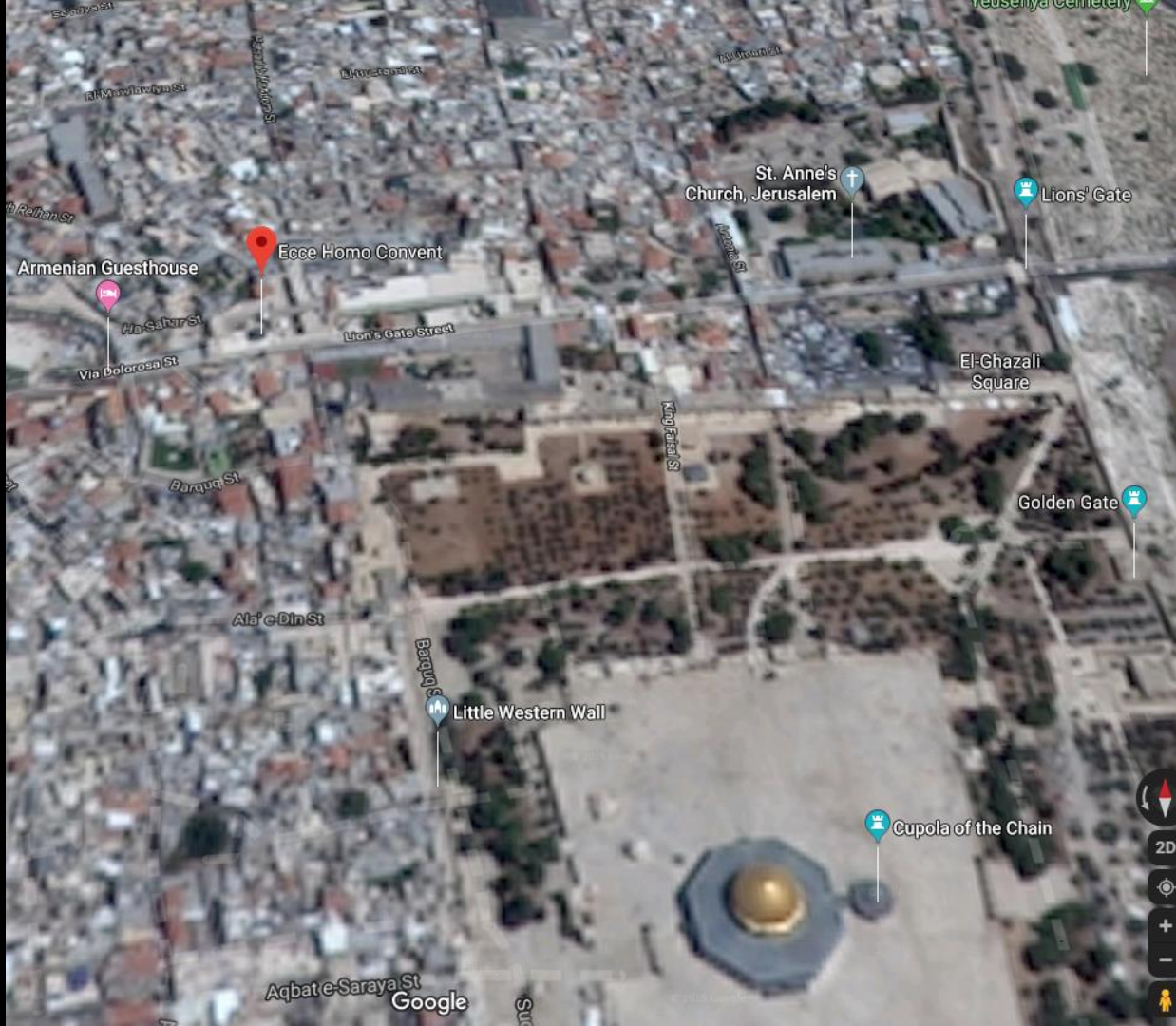
Jerusalem

By 34 BC, under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 AD.

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Mattityahu (Matthew) 27:27

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Mattityahu (Matthew) 27:28

הַפְּשִׁיטוּהוּ וְהַעֲטוּ עָלָיו מְעִיל שָׁנִי,

They stripped off his clothes
and put on him a scarlet robe,

Yeshayahu/Is.63.2-3 “Why is Your
apparel so red, and Your
garments like one who treads in
a winepress?” “I have trodden
the winepress alone— from the
peoples, no man was with Me.

Mattityahu (Matthew) 27:29

וּלְאַחַר שִׁשְׁרֵגוֹ עֵטֶרֶת קוֹצִים שָׂמוּ אוֹתָהּ עַל
רִאשׁוֹ, נָתְנוּ קֶנֶה בְּיַד יְמִינוֹ.

[They] wove thorn-branches
into a crown and put it on his
head, and put a stick in his
right hand.

Mattityahu (Matthew) 27:29

וְכָרְעוּ לְפָנָיו כַּשָּׂהֵם מִתְלוֹצְצִים בּוֹ וְאוֹמְרִים:
“שָׁלוֹם לָךְ, מֶלֶךְ הַיְהוּדִים!”

Then they kneeled down in front of him and made fun of him: “Hail to the King of the Jews!”





The game of the King.





of pink to dark red ; through the ages they have assumed the appearance of marble. Certain blocks were cracked by the falling of the Antonia walls, but most are in a state of perfect preservation and give an idea of the magnificence of the courtyard of the royal fortress. Since flagstones of this size were not commonly used at that period, it is not unnatural that the courtyard would have been designated as "The Paved Courtyard", or "The Pavement", or to keep its Greek name "*The Lithostrotos*" (λίθος, stone, στρώννυμι to spread).

Underfoot one finds again the striated stones of the road which traverses the fortress from West to East. On the East wall, that is, on one's right, is a modern mural mosaic depicting the taking up of the Cross which took place approximately on this spot. This mosaic also gives an idea of perspective showing how much further the road extends into the Franciscan Church of the Condemnation which is on the other side of the wall.

The surface of the courtyard is cut by parallel water-channels, which drained off the heavy winter rains through large holes into the immense water reservoir beneath.

In the middle of this courtyard the scourging of Jesus must have taken place. It is about here that Pilate a little later pronounced his judgment and washed his hands, declaring himself "innocent of the Blood of this Just Man", and yet delivered Him to be crucified. It is not possible to fix the precise position of these events ; however, it is extremely probable that the exact place

of the Crowning with Thorns, is denoted by the Game of the King, engraved on the flagstones at the foot of the large blocks of stone which once certainly formed part of the staircase. Here two rugs cover a whole network of games which the soldiers engraved on the stones for their own entertainment. The lines seem to mark out games of hopscotch, with various geometric patterns and symbolic figures. The most interesting of these games is the *Basilinda* or the Game of the King. This is denoted by a spiked crown, such as is to be seen on the coins of that day, roughly cut into the hard stone near the initial B (*Basilicus*, Βασιλεύς, King). From here a line of life cuts through a circular game of hopscotch, then forks before being cut by a slightly rounded sword.

Seated on the steps in the shade of the galleries, which surrounded the courtyard, the soldiers would while away their time playing at knucklebones. Some of these knucklebones, which served as dice, were found in the excavations. On the feast of the *Saturnalia*, it was sometimes the custom to hold a kind of Carnival. There would be a mock court, and a puppet king would be cruelly parodied, and, after a week of amusement, be put to death. The treatment of Out Lord, so difficult to understand otherwise, might be explained by this game. Here would be an occasion for the soldiers to play with a living king, and, still better, a Jewish king. Worn out by the scourging, the condemned man is pushed on to the step and the game begins.



Arch
today
From
Hadrian,
135

Original 135 look, not in Yeshua's time but in more or less the same place.



THE
ECCE HOMO ARCH
AND
GABBATHA (The Pavement)
RESTORED.
DRAWN BY ERNEST E BEAUMONT
JERUSALEM PALESTINE

To the right hand side of the drawing can be seen Roman games cut in the paving stones. Dotted lines show walls & level of present buildings which intersect the Arc



Yokhanan 19.4-5 Pilate went outside once more and said to the crowd, “Look, I’m bringing him out to you to get you to understand that I find no case against him.” So Yeshua came out, wearing the thorn-branch crown and the purple robe. Pilate said to them, “Look at the man!”

Mattityahu (Matthew) 30-31

They spit on him and used the stick to beat him about the head.

Ridicule often was the social backdrop of execution, naked execution, the ultimate form of shame.

Public abuse of prisoners, adorning as king and then beating, occurred to others.

All this was in the prophecies,
really confirms His supernatural
role as Divine Messiah.

Mikha /Mic 4.14 [5.1] With a staff they
have struck the Judge of Israel
on the cheek.

Yeshayahu/is 50.5-7 Adonai ELOHIM has opened my ear, and I neither rebelled nor turned away. I offered my back to those who struck me, my cheeks to those who plucked out my beard; I did not hide my face from insult and spitting.

Yeshayahu/is 50.5-7

For Adonai ELOHIM will help.

This is why no insult can wound me. This is why I have set my face like flint, knowing I will not be ashamed.

Jewish leaders mocked Him as a prophet:

Mtt 26.65-68 “He deserves death!” Then they spit in his face and pounded him with their fists; and those who were beating him said, “Now, you ‘Messiah,’ ‘prophecy’ to us: who hit you that time?”

Romans mocked Him as royalty.

Mtt.26.28 They kneeled down in front of him and made fun of him: “Hail to the King of the Jews!”

Spittle may be a parody of the royal kiss of homage; one of severest expressions of disgust.

**T'hillim/Ps 22.7-9 Am I a scorn of men,
despised by people? All who see
me mock me. They curl their lips,
shaking their heads: "Rely
on ADONI! Let Him deliver him!
Let Him rescue him — since he
delights in Him!**

Mattityahu (Matthew) 30-31

They spit on him and used the stick to beat him about the head. When they had finished ridiculing him, they took off the robe, put his own clothes back on him and led him away to be nailed to the execution-stake.

There are some Jewish judicial procedures, later recorded in the Talmud, concerning execution.

Maimon. Hilch. Sanhedrin, c. 13. sect. 1. **“He whose sentence for death is finished, they bring him out from the house of judgment; and one stands at the door of it, and linen clothes in his hand,**

Maimon. Hilch. Sanhedrin, c. 13. sect. 1. **and a horse at some distance from him; and a crier goes out before him, "saying", such an one is going to be executed with such a death, because he has committed such a sin, in such a place, at such a time,**

Maimon. Hilch. Sanhedrin, c. 13. sect. 1. **such and such**
being witnesses; whoever knows
him to be innocent, let him come,
and speak in his favor: if one
says, I have something to say in
his favor: this waves with the
linen clothes,

Maimon. Hilch. Sanhedrin, c. 13. sect. 1. and the other rides upon the horse, and runs and brings back him that is judged, to the Sanhedrin; and if he is found innocent, they dismiss him: but if not, he returns, and goes to execution.

No one went as a crier to seek a favorable witness for Yeshua.

**Below is the Talmudic judicial
procedure as alleged to have
been applied to Yeshua ישוע**

Talmud - Mas. Sanhedrin 43a On the eve of
the Passover Yeshu the
Nasarean'was hanged.

Who? Yeshu?

In the Talmud He is call Yeshu **ישו**

not Yeshua **ישוע**

An acronym for

Yimakh **ימח**

shmo **שמו**

v'zikrono. **וזכרו** v=u

Yimakh יִמַּח

Erase

shmo שְׁמוֹ

His name

v'zikrono. וְזִכְרוֹ [v=u] and His

memory

Yimakh shemo is one of the strongest curses in the Hebrew language. “Yeshu” is a curse.

Talmud - Mas. Sanhedrin 43a On the eve of the Passover Yeshu the Nasorean' was hanged. For forty days before the execution took place, a herald went forth and cried, He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostacy.

Talmud - Mas. Sanhedrin 43a **Any one who can say anything in his favor, let him come forward and plead on his behalf.'But since nothing was brought forward in his favor he was hanged on the eve of the Passover!**

Jewish Law, Talmudic law, of escorting the condemned, with a crier calling for defense witnesses, was not carried out as described.

This elaborate legend was claimed in its place. “40 days before the execution...”

What really happened?

Isaiah 53:7 . "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." He made no opposition or struggle, but quietly went along with them, where they led him;

so he took every thing patiently from them, uttered not one complaint or any thing by way of reviling; but became meekly subject to them, and submitted himself to him that judges righteously.

1 Kefa/Peter 2.23-25 When he was insulted, he didn't retaliate with insults; when he suffered, he didn't threaten, but handed them over to him who judges justly. He himself bore our sins in his body on the stake,

1 Kefa/Peter 2.23-25 so that we might die to sins and live for righteousness — by his wounds you were healed. For you used to be like sheep gone astray, but now you have turned to the Shepherd, who watches over you.

- This is how we return wounded people to flight, to functionality.
- This is how we relate to Shabbat Shuva.

1 Kefa/Peter 2.19-22 **For this finds favor.**

If, for the sake of conscience toward God, someone endures pain from suffering undeservedly. For what credit is there if, when you sin and get a beating, you endure? But if you endure when you do

1 Kefa/Peter 2.19-22 good and suffer for it, this finds favor with God. For you were called to this, because Messiah also suffered for you, leaving you an example so that you might follow in His footsteps: “He committed no sin, nor was any deceit found in His mouth.”

1 Yn 3.16-18 We have come to know love by this—Yeshua laid down His life for us, and **we also ought to lay down our lives for our brothers and sisters.** But if someone has material possessions and sees his brother

1 Yn 3.16-18 in need and closes his heart against him, how does the love of God abide in him?

Children, let us not love with word or talk, but in deed and truth!

Takeaway: Prepare your minds that when the next insult, accusation, diminution of your greatness happens, you will take it patiently. With grace. With gentleness, forgiveness.

Respond, but in His power.

**Mishlei 5.1-4 A gentle response
deflects fury, but a harsh word
makes tempers rise.**

There is a LOT of material to learn in this walk with Messiah, but really only one thing to know and to teach.

That is, He went to the execution stake freely for our sins. If we receive Him, we receive atonement, a personal Yom Kippur!

The rest helps us with this, or it isn't really helpful.

1 Cor. 2.2 I had decided that while I was with you I would forget everything except Yeshua the Messiah, and even him only as someone who had been executed on a stake as a criminal.

1 Cor. 1. 17-19 For the Messiah did not send me to immerse but to proclaim the Good News — and to do it without relying on “wisdom” that consists of mere rhetoric, so as not to rob the Messiah’s execution-stake of its power.

1 Cor. 1. 17-19 For the message about the execution-stake is nonsense to those in the process of being destroyed, but to us in the process of being saved it is the power of God. Indeed, the Tanakh says, “I will destroy the wisdom of the wise and frustrate the intelligence of the intelligent.”

Mtt. 16.24-26 Then Yeshua told his talmidim, “If anyone wants to come after me, let him say ‘No’ to himself, take up his execution-stake, and **keep following me**. For whoever wants to save his own life will destroy it,

Mtt. 16.24-26 but whoever destroys his life for my sake will find it. What good will it do someone if he gains the whole world but forfeits his life? Or, what can a person give in exchange for his life?

Yokhanan 12.23-26 Yeshua gave them this answer: “The time has come for the Son of Man to be glorified. Yes, indeed! I tell you that unless a grain of wheat that falls to the ground dies, it stays just a grain; but if it dies, it produces a big harvest. He who loves his life loses it,

Yokhanan 12.23-26 but he who hates his life in this world will keep it safe right on into eternal life! If someone is serving me, let him follow me; wherever I am, my servant will be there too. My Father will honor anyone who serves me.

1 Cor. 1.23-24 We go on **proclaiming a Messiah executed on a stake as a criminal!** To Jews this is an obstacle, and to Greeks it is nonsense; but to those who are called, both Jews and Greeks, this same Messiah is God's power and God's wisdom!

**Introducing Jason & Janet Rose,
who live in Ramat Gan, Israel,
and proclaim Messiah with power
there in the Land!**

5 minute report.

<https://vimeo.com/cpmusa/review/360273350/bcfcede3ef>



CHOSEN PEOPLE
MINISTRIES









- This is how we return wounded people to flight, to functionality: declaring and living the message of Messiah.
- This is how we relate to Shabbat Shuva.

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Mishlei 5.1-4 The tongue of the wise presents knowledge well, but the mouth of a fool spews out folly. The eyes of ADONI are everywhere, watching the evil and the good. A soothing tongue is a tree of life, but when it twists things, it breaks the spirit.

**An extreme example, in the news
this week, of an intensely
longsuffering presentation of
Messiah!**



**Amber
Guyger
arrives for
trial.**

'I forgive you': Botham Jean's brother hugs Amber Guyger after she ...

W



VIDEOS

'I forgive you': Botham Jean's brother hugs Amber Guyger after she ...

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