

Shameful news for
The United States of America

On Feb. 25, 44 Democrat senators, including all six declared presidential candidates, voted against the Born Alive Protection Act. Put another way, they voted for infanticide.

As Senate majority leader Mitch McConnell stated plainly before the vote was taken, "It isn't about restrictions on abortion. It's just about recognizing that a newborn baby is a newborn baby, period." The Democrats truly have become the party of death, joined enthusiastically by far-left Bernie Sanders.
[https://www.charismanews.com/opinion/in-the-line-of-fire/75353-all-6-democratic-presidential-candidates-vote-for-

infanticide?utm_source=In%20the%20Line%20of%20Fire&utm_medium=email&utm_content=subscriber_id:5194514&utm_campaign=Blogger%20-%20Michael%20Brown%20-%202019-02-27]

Good News from
Space IL
Israel

Israel's first lunar lander appears to be back on track. The 5-foot-tall spacecraft, known as בראשית Beresheet, missed a planned engine firing Monday, Feb. 25, after its onboard computer reset unexpectedly. But the mission team managed to troubleshoot the issue, and the lander performed the maneuver Thursday, Feb. 28.



Artists rendering. Zooming in ... *Am Yisrael khi* on one of the legs: The people of Israel live. Adelson Family Foundation: Las Vegas Casino billionaire philanthropists





מַתִּיָּהוּ
Mattityahu
(Matthew) 26:30-32

Mattityahu (Matthew) 26:30

לְאַחַר שִׁשְׁרוּ אֶת הַהִלֵּל וְצָאוּ אֶל הַר הַזֵּיתִים

After singing the *Hallel*, they went out to the Mount of Olives.

[Might not seem that there is a whole sermon here, but the Ruakh got my attention ...]

Kai	hymnēsantes	exēlthon
Καὶ	ὕμνήσαντες ,	ἐξῆλθον
And	having sung a hymn	they went out

humneó: to sing to, to laud

[Note: Praise, laud]

Why does Stern translate it as “singing the Hallel?”

Why does Stern translate hymnēsantes ὑμνήσαντες as Hallel?

Hallel הַלֵּל Praise is a Jewish prayer, a verbatim recitation from Psalms 113–118 which is recited by observant Jews on Jewish holidays as an act of praise and thanksgiving. **Rabbi’s tradition** Hallel is recited ... by all communities during the Pesakh Seder service, according to the Talmud, [Pesakhim 116b].

Why?

[https://en.wikipedia.org/wiki/Hallel]

The psalms of Hallel are closely related to the song that the Israelites sang at the Sea of Reeds, a prayer of thanksgiving. Hallel highlights the movement from Egypt to the Temple, and the movement from human bondage to service of God is what the Passover story is all about.

Shmot/Ex 15.16b-18 until your people pass over, Adoni, till the people you purchased pass over. You will bring them in and plant them on the mountain which is your heritage, the place, Adoni, that you made your abode, the sanctuary, Adoni, which your hands established. Adoni will reign forever and ever.

[Connecting leaving Egypt with the Temple worship, as its goal]

The Rabbis chose to end the seder with Hallel for another reason as well. The Hallel we recite at the seder and in holiday prayers is called “the Egyptian Hallel” not only because of the explicit reference to Israel leaving Egypt in Psalm 114, but also because the historical Exodus story and the experience of personal redemption are predominant motifs throughout the passages.

The Israelites **do not pray** to God in response to their suffering at the hands of the Egyptians. The Israelites “groan” when their labor is intensified and “cry out” when they cannot bear the oppression (Exod. 2:23), and God responds to these cries of pain (2:23-25); but they are not expressions of prayer.

Lack of voice and personal agency is a fundamental feature of slavery that precludes prayer. Remarkably, by the end of the story, the People of Israel are able to sing – to tell of their experiences, to express their gratitude, to articulate their hopes – which is the ultimate mark of freedom.

[<https://www.myjewishlearning.com/article/hallel-at-the-seder>]

Great numbers of holiday pilgrims, who ascended to Jerusalem from the Land of Israel and from the farthest reaches of the Diaspora, all celebrated Passover together in the courtyards of the Holy Temple, and their multitudes filled the streets of Jerusalem.

The entire assembly participated in the Passover sacrifice that was offered within the Temple. They watched the priests perform the sacred duties, and heard the songs of the levitical choir, their own glad voices joining in with the joyous prayers of thanks that resounded from the hills around Jerusalem.

When the ceremonies inside the Holy Temple were concluded, the pilgrims parted company and withdrew to their festive circles, each group carrying its Passover sacrifice. The participants made preparations to observe the Seder in Jerusalem, to relate the wonders of the Exodus from Egypt, and to partake of the Passover sacrifice. At midnight, sounds of the joyous *Hallel* prayers of thanks could be heard from every home and courtyard, until it seemed that every roof in Jerusalem was bursting with song.

So Yeshua followed normative Rabbinic Jewish custom in this.

Questions:

1. Did He always follow Rabbinic custom?

2. Should we always follow Rabbinic custom?

Mattityahu (Matthew) 26:30

לְאַחַר שִׁשְׁרוּ אֶת הַהַלֵּל וְצָאוּ אֶל הַר הַזֵּיתִים

After singing the *Hallel*, they went out to the Mount of Olives.

Another example of Rabbinic custom followed.

Acts 1.12 They returned to Jerusalem from the Mount of Olives (which is near Jerusalem, a **Shabbat day's journey**).

Leads me to a Rabbi trail ...

[Nu 35:4-5 which they understand thus:

*“a thousand cubits are the suburbs (of the city), and two thousand cubits the bounds”
And that this was the proper space they also gather from (Joshua 3:4) it being the distance between the ark and the people when they marched]*

Three hazard zones in the Messianic movement:

- 1. Do we always follow normative Judaism, Rabbinic halakhah?**
- 2. Do Gentiles and Jews follow the same level of obedience to Torah and/or rabbinics?**
- 3. Who is a Gentile or a Jew?**

[It's a bit insane for me to address all three of these in one Shabbat message, and then just as a rabbit trail. But “I feel led.” Need to give some attention. May offend some. Very divisive issues.

1. Closest thing to a split, lost about 20 people over this.]

Do we always follow normative Rabbinic halakhah?

A. Plus side: We love rabbinics. Gives context to scripture. Last week I was speaking on the many forms of atonement in scripture, which seemed to undermine the pre-eminent need of Blood Atonement.

[Talmud 101 minus [less than]

My understanding is that Blood sacrifice is primary, but **ALL forms of atonement are needed.**
“Actualize the atonement.”

Since I gave the message received Talmudic insight that the Blood is primary!

Zeraim (Seeds) (זרעים)	Moed (Festival) (מועד)	Nashim (Women) (נשים)
Berakhot · Pe'ah · Demai · Kil'ayim · Shevi'it · Terumot · Ma'aserot · Ma'aser Sheni · Hallah · Orlah · Bikkurim	Shabbat · Eruvin · Pesachim · Shekalim · Yoma · Sukkah · Beitza · Rosh Hashanah · Ta'anit · Megillah · Mo'ed Katan · Hagigah	Yevamot · Ketubot · Nedarim · Nazir · Sotah · Gittin · Kiddushin
Nezikin (Damages) (ניזקין)	Kodashim (Holies) (קדשים)	Tohorot (Purities) (טהרות)
Bava Kamma · Bava Metzia · Bava Batra · Sanhedrin · Makkot · Shevu'ot · Eduyot · Avodah Zarah · Avot · Horayot	Zevachim · Menachot · Hullin · Bekhorot · Arakhin · Temurah · Keritot · Me'ilah · Tamid · Middot · Kinnim	Keilim · Oholot · Nega'im · Parah · Tohorot · Mikva'ot · Niddah · Makhshirin · Zavim · Tevul Yom · Yadayim · Uktzim

Six orders of the Mishnah:
 1. Seeds
 2. Festivals
 3. Women
 4. Damages
 5. Holies
 6. Purity

[Within each Order/Seder are Tractates/masekhtot]

Soncino Classics Collection:

Talmud (English)	Mas. Berachoth	
Mishna (English)	Seder Mo'ed	Mas. Shabbath
Talmud Index	Seder Nashim	Mas. Eirubin
תנ"ך	Seder Nezikin	Mas. Pesachim
רש"י לתורה	Seder Kodoshim	Mas. Rosh HaShana
מדרש רבה	Mas. Nidah	Mas. Yoma

**Babylonian Talmud
 Seder Moed
 Masekhet / Tractate Yoma**

Soncino Classics Collection:

תלמוד בבלי	מס' ברכות	
רש"י לבבלי	סדר מועד	מס' שבת
תוספות לבבלי	סדר נשים	מס' עירובין
זוהר	סדר נזיקין	מס' פסחים
	סדר קדשים	מס' ראש השנה
	מס' גדה	מס' יומא

**Babylonian Talmud
 Seder Moed
 Masekhet / Tractate Yoma**

[Deals with all levels of complexity ...]

Talmud - Mas. Yoma 5a For we have been taught: 7 To be waved, to make atonement for him.8 Does the waving make atonement? Is it not the blood which makes atonement, as it is written, For it is the

blood that maketh atonement by reason of the life? Then why does Scripture say, To be waved, to make atonement for him? To say that if he treats the waving as an unimportant part of the ceremony, Scripture accounts it to him as if he had not obtained proper atonement.

[Focus in on highlighted phrase.]

יוֹמָא דְּפָּא ה.א.

אין כְּפָּרָה אֶלָּא בְּדָם.

נֶאֱמַר וַיִּקְרָא יְיָ כִּי הַדָּם הוּא בְּנִפְּשׁ יִכְפֹּר.

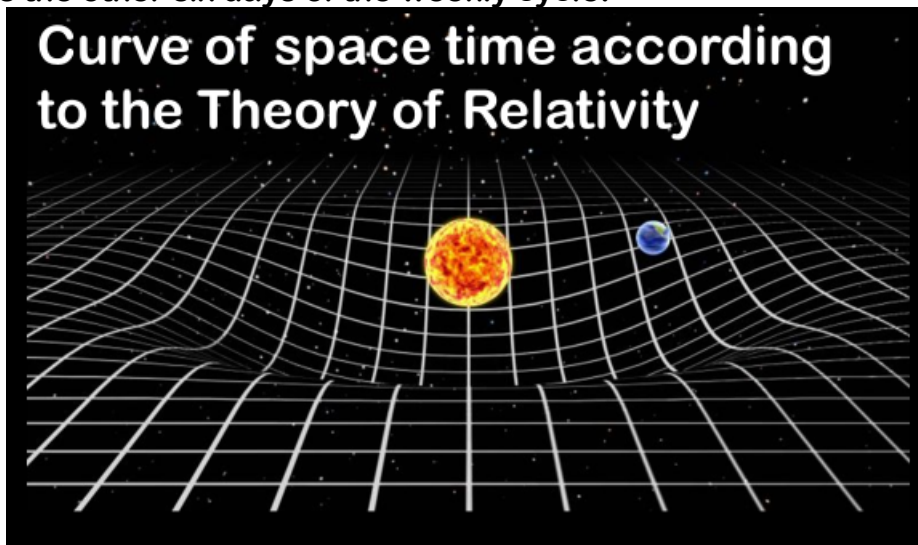
And there is no atonement but with blood. As it is written (Leviticus 17) that blood in the soul will be atoned

[Soncino Classics Collection

That will preach! Take that in memory if in discussion.]

Rabbinic understanding:

In the existence of “Space-Time”, Shabbat is like an island in time, a day of rest in the rush of activity that engulfs the other six days of the weekly cycle.



From sundown Friday evening to nightfall Saturday night — we cease all activities that considered to be “creation”. We transcend the worries and struggles of our daily routine, and enjoy the divine tranquility of G-d’s “day of rest.”

[https://www.ulpanor.com/2019/03/01/not-to-miss-the-royalty/?inf_contact_key=defd9050d7f8d2ff7dae7000a51e7c65680f8914173f9191b1c0223e68310bb1

Pretty beautiful]

1. Do we always follow normative Rabbinic halakhah?
 - a. We love rabbinics.
 - b. Nevertheless, it was rabbinic leaders that rejected Yeshua.

Mtt 21.44-45 Therefore, I tell you that the Kingdom of God will be taken away from you and given to the kind of people that will produce its fruit!" As the head cohanim and the P'rushim listened to his stories, they saw that he was speaking about them.

[Not replacing Jewish covenantal PEOPLE, but leaders.]

1. Do we always follow normative Rabbinic halakhah?

a. We love rabbinics.

b. Nevertheless, it was rabbinic leaders that rejected Yeshua.

c. Test everything by Scripture. Only the 66 books of the cannon are authoritative.

Three hazard zones in the Messianic movement:

1. Do we always follow normative Rabbinic halakhah?

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3. Who is a Gentile or a Jew?

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Do Gentiles and Jews follow the same level of obedience to Torah and/or rabbinics?

One Law movement,

Hebrew Roots, filled Bartle Hall.

Summary:

Divine permission for the Nations.

Divine invitation for Jews.

Following from Ron Cantor's paper that we distributed [which evaluates FFOZ at a bad point in their evolution of thinking about Torah]

FFOZ evolution:

1. 1990's excluded "must, should, have to"

2. Changed position to "Divine mandate"

3. back to first position

Ron Cantor: Even were we to say that Gentiles are free to embrace Torah, the calendar of Israel, and more, there is no word that there is **any covenant responsibility for Gentiles to do so**. Acts 21 reinforces this impression. Here James/Yaakov tells Paul of the rumor that he teaches Jews who embrace Yeshua to forsake Torah. This of course is not true.

So, Paul demonstrates this to be a false rumor by his Temple sacrifice involvement. Yaakov reminds Paul that Gentiles were freed from responsibility for the full weight of Torah. Neither Paul nor Yaakov gives the slightest hint that they were encouraging full Torah observance among Gentiles.

Paul could have said, "Not only do I not teach Jews to forsake Moses, but I even encourage Gentiles to embrace more and more of the Torah as they come to understand and appreciate it."

Key phrase: **covenant responsibility**

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Who is a Gentile or a Jew?

Family: By genealogy or marriage

Major false idea on this: Everyone who believe in Messiah must have DNA from on of the Israelite tribes.

- Saxons = sons of Isaac?
- Danube river = tribe of Dan?



Israeli archeologist Simcha Jacobovici makes a near world-wide search for the ten so-called "Missing Tribes " of Israel. He searches throughout the Middle East and Central Asia, North and East Africa, India and Asia to find evidence for the missing tribes
[evidence, genetic, genealogical, and historic

https://www.amazon.com/Quest-Lost-Tribes-Simcha-Jacobovici/dp/B06XV87W9W?ref_=nav_signin&

Not every believer in Messiah is a Jew or Israelite.

We don't do conversions to Judaism. "I will bless you ... and you are to be a blessing. I will bless those who bless you"

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End of Rabbi trail addressing 3 Messianic Judaism theological landmines.

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to partake of the Passover sacrifice. At midnight, sounds of the joyous *Hallel* prayers of thanks could be heard from every home and courtyard, until it seemed that every roof in Jerusalem was bursting with song.

**What was the content of the
Hallel / praise time for Messiah?
T'hillim/Psalms 115 to 118**

[Not read in entirety, but relative to His soon coming death]

T'hilim/Ps 115.2-8 **Why should the nations say: “Where is their God now?” Our God is in the heavens— He does whatever pleases Him! Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; eyes, but cannot see.**

[Roman gods, eagles, idols all around]

They have ears, but cannot hear; noses, but cannot smell. They have hands, but cannot feel; feet, but cannot walk, nor utter a sound with their throat. Those making them will become like them, everyone trusting in them.

T'hilim/Ps 115.9, 17-18 **O Israel, trust in Adoni — He is their help and their shield! The dead do not praise Adoni, nor do any who go down into silence. But we—we will bless Adoni both now and forever. Halleluyah!**

T'hilim/Ps 116.3,6 **The ropes of death entangled me, and the torments of *Sheol* found me. I found trouble and sorrow. Adoni protects the simple-hearted. When I was brought low, He saved me.**

T'hilim/Ps 116.8-10 **For You delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before Adoni in the lands of the living. I trusted even when I said, “I am very afflicted.”**

T'hilim/Ps 116.15 **Precious in the sight of Adoni is the death of His *kedoshim* /seekers of holiness.**

T'hilim/Ps 117 **Praise Adoni, all you nations! Glorify Him, all you peoples. For great is His lovingkindness toward us, and Adoni’s truth endures forever. *Halleluyah!***

Boskey: Nations praise G-d for His love to Israel!!!

T'hilim/Ps 118.6-8 **Adoni is for me—I will not fear! What can man do to me? Adoni is for me, as my helper. I will see the downfall of those who hate me. It is better to take refuge in Adoni than to trust in man.**

T'hilim/Ps 118.13-14 **You pushed me hard to make me fall, but Adoni helped me. Adoni is my strength and song, and He has become my salvation. [incarnational]**

T'hilim/Ps 118.17-19 **I will not die, but live, and proclaim what Adoni has done! Adoni has chastened me hard, but has not given me over to death. Open to me the gates of righteousness, that I may enter through them and praise Adoni.**

T'hilim/Ps 118.22-25 **The stone the builders rejected has become the capstone. It is from Adoni: it is marvelous in our eyes! This is the day that Adoni has made!**

Let us rejoice and be glad in it!

***Hoshia-na!* Please, Adoni, save now! We beseech You, Adoni, prosper us!**

Mattityahu (Matthew) 26:31

אָמַר לָהֶם יֵשׁוּעַ: “אַתֶּם כֻּלְּכֶם תִּכְשְׁלוּ בַּלַּיְלָה, שְׁהָרִי כְּתוּב,

Yeshua then said to them, “Tonight you will all lose faith in me, as the *Tanakh* says,

Mattityahu (Matthew) 26:31

אֲצַקְהָ אֶת־הָרֹעֶה וַתִּפּוֹצְיוּ הַצֹּאן.

‘I will strike the shepherd dead, and the sheep of the flock will be scattered.’

Zekh 13.7-9 **Awake, O sword, against My shepherd, against the man who is My companion! It is a declaration of Adoni *Tzva’ot*. Strike the shepherd and the sheep will be scattered! I will turn My hand against the little ones. Then it will happen — it is a declaration of Adoni — that in the entire land two-thirds will be cut off and die, but a third will be left in it. This third I will bring through the fire. I will refine them as silver is refined, and will test them as gold is tested. They will call on My**

Name and I will answer them. I will say, 'They are My people,' and they will answer, 'Adoni is my God.'

Mattityahu (Matthew) 26:32

הַשִּׁיב לִּי כִּיפֹא וְאָמַר : "אִם הַכֵּל יִכָּשְׁלוּ בְּגִלְגָּלָהּ, אֲנִי לְעוֹלָם לֹא אֶכָּשֵׁל!"

"But after I have been raised, I will go ahead of you into the Galil."

Build your heart in the promises of G-d. Life won't be easy, may be excruciating. But it will be ultimately glorious.

Surrender to Him, to His praise, His Hallel.