

June 1 19 Mtt. 26.59-62 Accusations

Me: I need a doctor's appointment

Receptionist: Ok [checks bookings]
how about 10 tomorrow?

Me: No I don't need that many



[Mordekhi Hiatt's Facebook page]



[Lori Wilson's Facebook page]

Sylvia Cohn Shekel Campaign

At about 85, Sylvia Cohn gave us our unsolicited FIRST dollar to buy a building!



- We purchased this building for \$850,000 on June 13, 2016.
- \$130,000 down
- mortgaged \$520,000
- Mar 21, 2019 owing \$431,271!!

If we grow here, we have nowhere to accommodate new people, except to go to a second service...maybe!

Or HaGlaz will have its Silver Anniversary on Purim, 2020. The Rabot and Elders / Zshetot propose we RETIRE, pay off the current mortgage of \$431,271 by Purim 2020!

We have \$9976 left in our building fund. We will apply that money.



We just finished the Dave Ramsey course, and learned that debt is a curse. ^{Leviticus 25:36-37} "The rich rule over the poor; the borrower is a slave to the lender." ^{Proverbs 6:3} "Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law."

With G-d's help, I will pledge \$_____ to be paid on or before Purim, 2020, which is Mar. 10, 2020.

I would like to buy a leaf with the dedicatory words:

Bronze \$250 - 499 Silver \$500 - 999 Gold \$1000 +

By _____ Date _____

Pray about

- making a Mortgage retirement pledge by next week Shavuot, June 8, 2019
- paid by Purim, Mar. 9, 2020.

[All that good Dave Ramsey material on Debt Free.

Next week is the last time I'll be showing this.]

Tenakh Turnpike

Isaiah 53:5-6: But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our Adonim was upon Him, and by His stripes we are healed. We all like sheep have gone astray: Each of us turned to his own way. So Adonim has led us like the integrity of a lamb.

Isaiah 7:14: Therefore Adonim Himself will give you a sign: Behold, the virgin will conceive, What she is giving birth to is a son, she will call His name Immanuel.

Isaiah 9:9: Hark, the steps are making," says Adonim, "when I will raise a new covenant with the house of Levi and with the house of Yisrahel. It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt, because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonim. "For this is the covenant I will make with the house of Levi in the latter days," says Adonim. "I will dwell in their tents and will sit on their hearts; I will be their God, and they will be my people... for all will know me, from the least of them to the greatest; because I will forgive their wickedness and remember their sins no more."

Isaiah 5:2: But you, Beth-Lechem near Ephraim, who are small among the cities of Yisrahel, not of you will come forth to be the future ruler of Israel, whose origins are far in the past, from days of eternity.

Isaiah 30:4-6: Who has gone up to heaven and come down? Who has captured the wind in the palm of his hands? Who has wrapped up the waters in his cloak? Who established all the ends of the world? What is his name, and what is his son's name? Surely you know! Every word of God's reports, his message, from before refuge in him. Don't ask anything for the future, or for the day, for you will be found a liar.

Written originally by Dr. Ferrelstein, 2002
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available as
handout

We are
challenged to
memorize
three per
week, prep for
July outreach.

A way to fast track memorization by
music: singing the scriptures.
Singing the scriptures in Hebrew.

צְפוּרָה בְּנֵי
סֵפֶר וְיִשְׁעָה פֶּקֶד לֹא יִהְיֶה יָמִים בָּאִים נְאֻמִּי וְקִבְּרֹתַי אֶתְיָבִית יִשְׂרָאֵל בְּרִית הַדְּרָשָׁה: בְּ וְנִחְמִי
אֶתְיָבִית בְּקִרְבִּי וְעַל־לִבִּי אֶתְחַבֵּן וְקִבְּרֹתַי לֹא־יִלָּמְדוּ וְהַמֵּת וְיִדְוִי־לִי לְעַם:
סֵפֶר מִיָּתֵב פֶּקֶד ה' אֶתְמַת בֵּית־לֶחֶם אֶפְרַתָּה צְעִיר לְהֵיחֹת בְּאֵלֶיךָ יְהוָה מִקֶּדֶם לִי יֵצֵא מִלְּחֹת מִשָּׁל
בְּיִשְׂרָאֵל וּמוֹצְאֵיךָו מִקֶּדֶם מִיָּמֵינוּ עֹלָם:
סֵפֶר וְשִׁעָה פֶּקֶד ו' ה' לִבְנֵי יִתְּן אֲרָצִי הוּא לְכֶם אוֹת הַהַר הַתְּעַלְמָתָה תִּהְיֶה וְיִלְדֵת בֶּן וְקִרְבָּתָה שְׁמוֹ עֲמֻנָאֵל:
סֵפֶר וְשִׁעָה פֶּקֶד ו' ה' בְּיָדְךָ יִדְרֹגֵנוּ בֶן נִמְרָדֵנוּ וְחַיִּי הַמְּשֻׁעָרָה עַל־שִׁבְמוֹ וְקִרְבָּא שְׁמוֹ פְּלֵא יִשְׁעֵי אֵל
גְּבוּר אֲבִירֵךְ שֶׁר־שָׁלוֹם: לְמִרְבַּח הַמְּשֻׁעָרָה וְלִשְׁלוֹם אֶרְצְךָן עַל־פִּסְמָא דְּוִד וְעַל־מַלְאָכְתָּה
סֵפֶר וְשִׁעָה פֶּקֶד ו' ה' מִי הָאֲמִין לְשִׁמְעֵתָה חֲרוּעֵי י' עַל־מִי נִלְחָמָה: ב' וְיַעַל בְּיָדְךָ לְפָנָיו וּכְעָרֵשׁ מֵאֲרָן
צִיָּה: ב' נִבְנָה וְחִדַּל אִשִּׁים אִישׁ מִקְּאֻמוֹת וְיִדְוִע חָלִי וּמִקְמֹתֵר פְּנִים מִפְּנֵי נִבְנָה וְלֹא חִשְׁבְּתָהוּ: ה' כִּי
נִגְדַר מֵאֲרָן חַיִּים מִפְּשַׁע עַמִּי נִגְדַר לָמוֹ: ב' וְהוּא חֲטָאֵתֵיבִים נִשְׁמָא וְלִפְשֵׁעִים יִפְעִיעֵנִי: ה' אֲבָן חָלִינוּ
הוּא נִשְׁמָא וּמִכְאֻבֵינוּ סְבֵלָם אֲהַנְּנוּ חֲשֻׁבְתָהוּ נִנְעִי מִבַּת אֱלֹהִים וְעִמְעֵנָה: ה' וְהוּא מִלֵּל מִפְּשַׁעֵנוּ
מִקְדָּא מִנְּעֻבְתֵינוּ מִסֵּר שְׁלוֹמֵנוּ עָלָיו וּמִתְקַבְּרָתוֹ נִרְפָא־לָנוּ: י' פְּלָנוּ בְּמֵאֵן תַּעֲנֵנוּ אִישׁ לְדָרְבָנוּ פְּנִינוּ וְיָ
הַקָּבִיעַ בִּת אֵת עֵין פְּלָנוּ:
סֵפֶר תְּהִלִּים פֶּקֶד י' נָאִים י' אֲלֹהֵינוּ שֶׁב לִמְיֵינוּ עִיר־אֲשֶׁת אֲיִבְךָ חָרַם לְהַנְלִיךְ: ב' מִפְּנֵי עֲנָה יִשְׁלַח י'
מֵאִיִן רִדָה בְּתִרְבֵי אֲיִבְךָ: ד' נִשְׁבַּע וְי' וְלֹא יִחַם אֶתְהֵיבֵנוּ לְעֹלָם עַל־דִּבְרֹתַי מִלְּבִי־צָרִיךְ:
סֵפֶר מִשְׁלֵי פֶקֶד ל' מִי עֲלֵה־שָׁמַיִם יִרְדֵּד מִי אֶסְפְּרֵיהֶן | חֲתָנֵיהֶן מִי צָרִימֵיהֶן | בְּשִׁמְלַת מִי הִקִּים
כְּלֵי־אֶפְסֵר־אֲרָן מִהַ־שְׁמוֹ וּמִהַ־שִּׁמְבֹנוּ מִי תַרְעֵנָה: ה' כְּלֵי־אֶמְרַת אֱלֹהִם צְרוּפָה מִן הוּא לְחֹסִים בּוֹ:
אֵלֵי־חֹסֶף עַל־דְּבָרָיו פְּרִיזִיבֹתָה קֶד וּמִקְבָּתָה:
סֵפֶר דְּנִיָּאל פֶּקֶד ו' הוּא בְרִית בְּתוּרָא לִיָּאֵא וְאוּר עֲבַנְיָנוּ שְׁמִיָּא כְּבֹד אֲנִישׁ אֲתָה הוּא נַעֲרֵתִיק וְיִמְנָא
מִקְחָה וְקִדְמוֹתֵיהֶן וְיִרְדֵּד וְיִחַם שְׁלֵמָן וְיִקַּר וּמִלְכֵנוּ וְכָל עַמְמֵינָא אֲמִיָּא וְלִשְׁנָאֵא לֵה יִפְלַחוּ
שְׁלֵמָנָה שְׁלֵמָן עֲלֵם דְּרִיָּלֵא יַעֲרָה וּמִלְכֻתָהּ דְּרִיָּלֵא תַחְתְּבָל:
סֵפֶר אֵילִב פֶּקֶד טוֹ ה' וְאֲנִי דִרְעִינִי אֲלֵי חַי וְאֲחִיזֵן עַל־עַפְרָה קִבֹּם: ב' וְאוּרָה עוֹרֵר וְקִפְרָוֹתֵיהֶן וּמִשְׁפָּרֵיהֶן
אֲתָה אֱלֹהֵי: ב' אֲשֶׁר אֲנִי אֲתַחֲדֵי לִי וְעִמִּי רֵאָא וְלֹא־יָרָא פְּלֵי כְלִימֵי בְּחִינֵי:
סֵפֶר וּמְרָה פֶּקֶד יב' וְשִׁמְכֵתִי עַל־בֵּית דְּוִד וְעַל אֲוִשֵׁם וְיִשְׁלַם רוּחַ חַי וְתַמְנִינֵם וְהִבְטִינוּ אֵלֵי אֵת
אֲשֶׁר־דִּקְרִי
סֵפֶר וְשִׁעָה פֶּקֶד יא' וְנִתְּנָה בְּיָדֵם הוּא שְׁרָשׁ יִשׁוּ אֲשֶׁר עִמְרָה לָנֶם עַמִּים אֲלֵינוּ גוֹיִם וְהִרְשֵׁנוּ וְהִתְּנָה
מִנְחָתָה כְּבוֹד: א' וְנִצָּא חֲסֵר מִנְּעֻמֵי יִשׁוּ וְנַעֲר מִשְׁרָשׁוֹ יִקְרָה: ב' וְנִתְּנָה עָלָיו רוּחַ ה' רוּחַ חֲכָמָה וּבִנְיָה
רוּחַ עֲצָה וּבְבוּדָה רוּחַ דַּעַת וְרוּחַת רַ"י:

PROPHECY IN SONG

מי האמין?
Who hath Believed?

Composed by
ZIPPORAH BENNETT

The Yad-Hashmona Singers
Elishava Shomron & Sasha Roytman

Or HaOlam
has hosted
Zipporah
Bennett in
concert
about 15
years ago.

Who Hath Believed? Prophecy In ...

Hine Yamim (Jer 31:31, 33)	6:31
Ha'alma (Isa 7:14)	4:41
Yeled (Isa 9:6, 7)	4:44
Mi He'emin (Isa 53:1-6, 8, 12)	4:30
Malki-Tzedek (Psalm 110:1, 2, 4)	2:54
Ma Shmo (Prov 30:4-6)	4:33
Bar-Enash (Dan 7:13-14)	3:47
Va'ani Yadati (Job 19:25-27)	4:09
Veshafachti (Zech 12:10)	2:21
Shoresh Yishai (Isa 11:1, 2, 10)	4:24

I will demo 3 verses, as promised.
How many have you memorized?



Pastor Umar Mulinde

The congregations exist for one major reason - To draw people to Messiah and disciple them until they are like Messiah. We cannot over emphasize the second coming of Messiah when half of the world has not heard of His first coming.

Tell someone about Messiah today. Be thirsty to Win souls for Messiah. Be a soul winner forever. Have a blessed Shabbat. 🙏

Pastor Umar Mulinde. Shalom.



מַתִּיָּהוּ
Mattityahu
(Matthew) 26:59-62

So, Yeshua

- had His last Seder with his men and families,
- prayed through the bloody hematadrosis stress sweat till angelic strength and shalom.
- Then the soldiers came.
- His men rallied and cut off an attacker's ear. Yeshua healed the ear.
- Soldiers seized Him.
- Kefa followed vacillating.
- Yokhanan followed assertively.

Theme today: Accusations

Yeshua received accusations. We receive accusations. We give accusations.

The next verses apparently took place in what is now called St. Peter in Gallicantu, the Roman Catholic name for the palace of the Cohen HaGadol, the High Priest. About a half mile walk from Gethsemane.



Mattityahu (Matthew) 26:59

אָז חָפְּשׂוּ רָאשֵׁי הַכֹּהֲנִים וְכָל הַסַּנְהֶדְרִין עֵדוּת שֶׁקֶר עַל יֵשׁוּעַ כְּדֵי לְהָמִית אוֹתוֹ,

The head *cohanim* and the whole *Sanhedrin* looked for some false evidence against Yeshua, so that they might put him to death.

Mattityahu (Matthew) 26:60

אָדָּם לֹא מָצְאוּ, אֲף שֶׁבָּאוּ לְשֵׁם עֵדֵי שֶׁקֶר רַבִּים. אַחֲרֵי כֵן נִגְשׂוּ שְׁנֵי עֵדֵי שֶׁקֶר וְאָמְרוּ,

But they didn't find any, even though many liars came forward to give testimony. At last, however, two people came forward and said,

Mattityahu (Matthew) 26:61

“זֶה אָמַר, ‘אֲנִי יָכוֹל לְהָרֵס אֶת הַיְכָל הָאֱלֹהִים וּבְשָׁלוֹשׁ יָמִים לְבַנוֹת אוֹתוֹ.’”

“This man said, ‘I can tear down G-d’s Temple and build it again in three days.’”

- Did Yeshua say that? When?
- Did Yeshua say anything like that? [half-truth?]
- 3 years previously ...

Yn 2.18-22 “What miraculous sign can you show us to prove you have the right to do all this?” Yeshua answered them, “Destroy this temple, and in three days I will raise it up again.” The Judeans said, “It took 46 years to build this Temple, and you’re going to raise it in three days?”
[Cf accusation: ‘I can tear down G-d’s Temple and build it again in three days.’]

Not what He was accused of saying.]

Yn 2.18-22 But the “temple” he had spoken of was his body. Therefore, when he was raised from the dead, his talmidim remembered that he had said this, and they trusted in the Tanakh and in what Yeshua had said.

About 2 years later,
similarly, Stephen was accused of following this dangerous Man ...

Acts 6.10-15 They set up false witnesses who said, “This man [Stephen] never stops speaking against this holy place and against the Torah; for we have heard him say that Yeshua from Natzeret will destroy this place and will change the customs Moshe handed down to us.” Everyone sitting in the Sanhedrin stared at Stephen and saw that his face looked like the face of an angel.
[How we are perceived when accused. Yes? Attitude is everything, then His Kingdom ...

Then in Ch 7, Stephen gave his magnificent brief presentation of the history of Israel, and our need for redemption, which was met with him being stoned to death. But, one of the participants was Shaul, who had his own revelation of Yeshua in the following chapter 8.

Parallel passage in Mark gives a bit more insight on accusations against Yeshua:]

Mark 14.55-59 Now the ruling cohanim and all the Sanhedrin kept trying to get evidence against Yeshua so they could put Him to death, but they weren't finding any. Many were giving false testimony against Him, but **their testimony wasn't consistent**. Some stood up and began to give false testimony against Him, saying, “We heard Him say, ‘I will destroy this Temple made with hands, and in three days I will build another made without hands.’” Yet **even then, their testimony didn't agree**.

[Not what He really said.]

The Cohen HaGadol [High Priest] and the Sanhedrin had a great legal problem in condemning Yeshua.

First legal problem: The Torah and ancient commentaries had a detailed system of justice for the accused, especially if it was a capital crime = worthy of death.

Dvarim/Dt 19.15-21 “One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are **two or three witnesses testifying against him**. **If a malicious witness comes forward and gives false testimony** against someone, then both the men involved in the controversy are to stand before Adonai, before the cohanim and the judges in office at the time. The judges are to **investigate carefully**. [cross examine] If they find that the witness is lying and has given false testimony against his brother, you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you. Those who remain will hear about it, be afraid and no longer commit such wickedness among you. Show no pity [with lying witnesses]: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Avodah Zarah עֲבוֹדַת זָרָה

Foreign worship = idolatry

Dt. 17.6 The death sentence is to be carried out only if there was testimony from **two or three witnesses**; he may not be sentenced to death on the testimony of only one witness.

Bamidbar/Nu 35.30 “If anyone kills someone, the murderer is to be **put to death upon the testimony of witnesses**; but the testimony of only one witness will not suffice to cause a person to be put to death.

Vayikra/Lev 24.13-14 Adoni said to Moshe, “Take the man who cursed outside the camp, have **everyone who heard him lay their hands on his head**, and have the entire community stone him.

Vayikra/Lev 24.16 **Whoever blasphemes the name of Adoni must be put to death; the entire community must stone him**. The foreigner as well as the citizen is to be put to death if he blasphemes the Name.

Summary of Torah requirements on accusations:

1. Two or three accusers needed
2. Accusers to be cross examined
3. Malicious false witness gets same punishment as crime.
4. All witnesses “hands on” to execution.

Second legal problem: Interpretation of Torah in Yeshua’s day was in orally transmitted concepts

The Mishna מִשְׁנָה is the first major written collection of the Jewish oral traditions known as the “Oral Torah.” It is also the first major work of Rabbinic literature. The Mishnah was redacted [assembled] by Judah the Prince at the beginning of the third century CE. *[So about the year 200, but compiled from older literature that was transmitted by memory only. Hence “Oral Law” though now written down. So, the concepts from the Mishna were likely common knowledge among leaders in Yeshua’s time.]*

Here is the usefulness of the Talmud. Torah truth on accusations, witnesses, made considerably more complex:]

Mishna Sanhedrin 4:1 **1Both non-capital and capital cases require examination and inquiry [of the witnesses],** as it says, “You shall have one manner of law” (Lev. 24:22). How do non-capital cases differ from capital cases? Non-capital cases [are decided] by three and **2capital cases by twenty three.** Non-capital cases may begin either with reasons for acquittal or for conviction; **3capital cases begin with reasons for acquittal** and do not begin with reasons for conviction. In non-capital cases they may reach a verdict of either acquittal or conviction by the decision of a majority of one; **in capital cases they may reach an acquittal by the majority of one but 4a verdict of conviction only by the decision of a majority of two.** In non-capital cases they may reverse a verdict either [from conviction] to acquittal or [from acquittal] to conviction; **in 5capital cases they may reverse a verdict [from conviction] to acquittal but not [from acquittal] to conviction.** In non-capital cases all may argue either in favor of conviction or of acquittal; **6in capital cases all may argue in favor of acquittal but not all may argue in favor of conviction.** In non-capital cases he that had argued in favor of conviction may afterward argue in favor of acquittal, or he that had argued in favor of acquittal may afterward argue in favor of conviction **7in capital cases he that had argued in favor of conviction may afterward argue in favor of acquittal but he that had argued in favor of acquittal cannot afterward argue in favor of conviction.** In non-capital cases they hold the trial during the daytime and the verdict may be reached during the night; **8in capital cases they hold the trial during the daytime and the verdict also must be reached during the daytime.** In non-capital cases the verdict, whether of acquittal or of conviction, may be reached the same day; **9in capital cases a verdict of acquittal may be reached on the same day, but a verdict of conviction not until the following day. Therefore trials may not be held on the eve of a Sabbath or on the eve of a Festival.** *[https://www.sefaria.org/Mishnah_Sanhedrin.4.1?lang=bi&with=all&lang2=en]*

Summary of Mishnaic requirements for death penalty accusations:

1. Witness cross examined
2. 23 jurors
3. Begin with acquittal arguments
4. Majority of two to convict
5. May reverse convict → acquit
6. Not all witness for conviction
7. Witness may change mind conviction → acquittal
8. Daytime trial and verdict
9. Verdict the following day, therefore not on erev Shabbat

[Difficult in Torah to convict for death sentence, even harder in Talmud/Mishnah/Oral Law]

The Cohen HaGadol knew he was in violation of the developing jurisprudence. So, he sought self-incrimination for Yeshua.

Mattityahu (Matthew) 26:62-63a

קם הכהן הגדול ושאַל אותו: "אֵינְךָ מְשִׁיב דָּבָר עַל מֵה שְׂאִלָּה מְעִידִים נִגְדָּךְ?"

The cohen hagadol stood up and said, "Have you nothing to say to the accusation these men are making?" Yeshua remained silent.

[Accusations were going nowhere. Yeshua responded with a statement of His divine nature. That's for next time. But for now ...]

How does this relate to us when accused, or have an accusation?

- A sin against us, so we have an accusation of someone,
- or someone feels we have sinned against them. We are the accused.

Gal. 6.1-2 Brothers, suppose someone is caught doing something wrong. You who have the Spirit should set him right, but in a spirit of humility, keeping an eye on yourselves so that you won't be tempted too. Bear one another's burdens — in this way you will be fulfilling the Torah's true meaning, which the Messiah upholds.

[This is the key to Messianic jurisprudence. Accusations in LOVE. New spirit. Love is in Tanakh, but not love in bone-grinding difficulty. "A new commandment I give to you, that you love one another ... as I have loved you." Difficult people ... love them.]

Book: Marriage to a Difficult Man

This issue of attitude, spirit, is the MOST important determiner of godliness in conflict. Angry? Pray much before doing anything!!]

¹ Tim 2.19 Never listen to any accusation against a leader unless it is supported by two or three witnesses.

Vayikra / Lev 19.32 "You are to rise up in the presence of the gray-haired and honor the presence of the elderly. So you will fear your God. I am *Adonai*.

Matit 18.15 Moreover, if your brother commits a **sin against you**,

Ean	de	hamartēsē	eis	se
15 'Eāv	δὲ	ἁμαρτήση	εἰς	σὲ
if	moreover	sins	against	you

[Here you are the victim. Been violated, sinned against. You have accusation against someone.]

eis (a preposition) – properly, *into* (*unto*) – literally, "motion into which" implying penetration ("unto," "union") to a particular *purpose* or *result*.

You are the aggrieved party.

Mt 18.15 **go** and show him his fault — but privately, just between the two of you.

[Accusation mellowed; attitude of honor! What is the teaching / exhortation of Yeshua in a word?? GO with honor and love.]

A person should never shame another publicly or he/she could be excluded from the world to come. Sanh. 107a

Somewhat parallel teaching in Matityahu 5, Midrash on the Mountain

Parallel but reversed, and so strengthens the teaching/ exhortation.

Matit 5.23 you remember there that your brother has **something against you**. [You are the accused.]

Your conscience speaks up. Not nebulous, but specific wrong you've done in word, deed ...

Mt 5.24 leave your gift where it is by the altar, and **go**, make peace with your brother. Then come back and offer your gift.

[What do you do?? GO. Stop offering: praying, praising. Immediately? May need to pray about, counsel about: how, when, where. But ... GO. Might be a long distance, since His hearers here Galileans, and offering in Yerushalayim. GO Reverse situation ...]

- Matityahu 5 – We are accused of being at fault; that we sinned against someone.
- Mtit. 18 – Someone else is at fault, and has sinned against us. We have an accusation to make. In both cases, the exhortation is the same: **GO** in humility.

Or HaOlam Statement of Faith

8. I will practice the scriptural process, as needed, of conflict resolution. When a conflict arises, we will go to the individual in a loving, appreciative spirit, and try to get reconciliation.

[So, if you are a member, you have signed a commitment to this.]

If that fails, we will seek the help of the "one or two" intermediaries appointed by the elders. (Mattityahu 18:15–18)

Advice if you have an accusation:

1. Pre-forgive [unspoken]. Doesn't justify, but releases your spirit.
2. Go in love.
3. "I may be wrong, but it seems ..."
4. Speak 100% truth. 80% truth is untruth. Blindspots.

Advice if you face an accusation

1. "I was wrong in..." [not you were wrong too.]
2. "I'm sorry." [not yet will you forgive me.]

Goal: **GO** and ...

3. Mtt 5 "make peace with your brother"
4. Mtt 18 "If he listens to you, you have won back your brother."

Be reconciled.

But if not ...

[It DOESN'T say, only pray and fast, study and memorize. Those are implied, but it says "GO."]

Matit 18.16-17 If he doesn't listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses. If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation,

[Before witnesses only if necessary ^{Shab 119b} But always with a purpose of restoration. 1 Cor 5.5, 2 Cor. 2:5-11, 1 Tim 1.20

DSS same sequence: private reproof, witnesses, gathered assembly. Qumran community detested disrespect. Heard recently of a Congregational community that had a great culture of honor. Gateway in Dallas.

I've seen great miracles when I've been one of the "others." However, greatest mistake of my life to consent to be an "other" without inquiring about the attitude of the direct, first, private session. So, if you ask me to help, I will ask you: Was your first session in a spirit of love??

If intractable ...]

Matit 18.16-20 treat him as you would a pagan or a tax-collector. Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.

[7 individuals in the course of 22 yrs of Or HaOlam. 3 guys, 4 women. 3 for stalking, 4 for contentions Ro 16]

Matit 18.16-20 To repeat, I tell you that if two of you here on earth agree about anything people ask, it will be for them from my Father in heaven. For wherever two or three are assembled in my name, I am there with them."

[These verses have been greatly misunderstood by the Messianic world. Commonly interpreted as prayer. Messianic minyan. That is an application, a midrash, an expansion. Real meaning ...]

David Sterns Jewish New Testament Commentary:

I take the p'shat ("plain sense") of this passage to be dealing with making legal judgments and halakhah, not prayer. The words rendered "prohibit" and "permit" (v. 18) are, literally, "bind" and "loose." These terms were used in first century Judaism to mean "prohibit" and "permit," as is clear from the article,

"Binding and Loosing," in the Jewish Encyclopedia. 3:215:

"Binding and loosing (Hebrew asar ve-hittir) ... Rabbinical term for 'forbidding and permitting.'"...

"The power of binding and loosing was always claimed by the Pharisees.

Under Queen Alexandra the Pharisees, says Josephus ^(Wars of the Jews 1:5:2), 'became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind.' ...

The various schools had the power 'to bind and to loose'; that is, to forbid and to permit ^(Talmud: Chagigah 3b): and they could bind any day by declaring it a fast-day (...Talmud: Ta'anit 12a...).

This power and authority, vested in the rabbinical body of each age or in the Sanhedrin, received its ratification and final sanction from the celestial court of justice (Sifra, Emor, ix: Talmud: Makkot 23b).

"In this sense Yeshua, when appointing his disciples to be his successors, used the familiar formula. (Matt 16:19, 18:18) By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees who 'bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers'; that is, 'loose them,' as they have the power to do (Matt 23:2-4).

The passage is not about prayer — although it is not wrong to make a midrash on it which does apply to prayer.

the Mishna:

"Rabbi Chananyah ben-T'radyon said,

'If two sit together and words of Torah pass between them, the Sh'khinah abides between them, as it is said, "Those who feared Adonai spoke together, and Adonai paid heed and listened, and a record was written before him for those who feared Adonai and thought on his name"

(Malachi3:16). (Avot3:2) [http://kifa.kz/eng/bible/stern/stern_matfey_18.php]

Matit 18.16-20 **treat him as you would a pagan or a tax-collector. Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.**

[In the history of Or HaOlam, 7 people we have uninvited. 3 male stalkers and 1 male 3 females Ro 16 disrupters, contentious.]

Is this easy?

Is this painful?

If someone sins against you, or if you've sinned against them ... risky. They could get angry, alienated ... fracture.

Do you find confrontation easy?

Conclusion:

1. A sin against us, so we have an accusation of someone, **GO** in love
2. or someone feels we have sinned against them. We are the accused. **GO** in love

Application outside our community:

2 Cor. 5.18-21 **Messiah has reconciled us to himself and has given us the work of that reconciliation, which is that God in the Messiah was reconciling mankind to himself, not counting their sins against them, and entrusting to us the message of reconciliation. Therefore we are ambassadors of the Messiah; in effect, God is making his appeal through us. What we do is appeal on behalf of the Messiah, "Be reconciled to God! God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God's righteousness."**

Work to solve problems, bridge barriers, overcome difficulties.

Be there. Reach out to people within and without the community.