

e-handout

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Computer tip:

**Apparently you can't use
beefstew as a password**

It's not Stroganoff

Please join us for our (ticketless)
High Holidays in the Holy Presence

Sept. 29, Sun., 7 P.M. erev Rosh HaShanah ערב ראש השנה
Sept. 30, Mon., 11 A.M. Rosh HaShanah day ראש השנה



OR HAQLAM
MESSIANIC
CONGREGATION

Some Rosh Hashanna greetings

L'Shana Tovah לְשָׁנָה טוֹבָה

[Have a] Good Year

שָׁנָה טוֹבָה וּמְתוּקָה

Shana Tova oo-m'tukah

[Have a] Good and sweet year

Happy Rosh HaShana!



Hebrew words for "Good Year" in photo above

May we all have a new year of Shalom,

Happy Rosh HaShana!

שנה טובה



Hebrew words for "Good Year" in photo above

May we all have a new year of Shalom,

לְשָׁנָה טוֹבָה תִּכְתְּבוּ

L'shanah tovah tikatevu

May you be inscribed (in the
Book of Life) for a good year

Has an OK but non-Biblical implication

Yiddish greeting,

“Gut yontif”

And if you are in Rome, and meet
the Pope, you say,

“Good yontiff Pontiff!”





מַתִּיָּהוּ **מַתִּיָּהוּ**

(Matthew) 27:23-25

Summary: The sentencing of Yeshua by Pilate.

- 1.Redemptive implications:
receive courage!**
- 2.Governmental illustration: G-d
has it in control!**

How does G-d look on human government?

How should we look at human government?

How should we respond to human government?

Is there any rhyme or reason to governmental power? Excesses, abuse, genocide, terror?

Mattityahu (Matthew) 27:23

שָׁאַל: "אֲבֵל מָה רָעָה עָשָׂה?" אַךְ הֵם צָעֲקוּ
בִּיתָר שִׁאת: "שִׁי־צֵלֵב!"

When he asked, "Why? What crime has he committed?" they shouted all the louder, "Put him to death on the stake!"

Mattityahu (Matthew) 27:24

כְּשֶׁרָאָה פִּילָטוֹס כִּי אֵינוֹ מוֹעִיל דָּבָר וְיָמָה גַּם
שָׁמַתְרָגְשֶׁת מִהוּמָה,

When Pilate saw that he was
accomplishing nothing, but
rather that a riot was starting,

Mattityahu (Matthew) 27:24

לָקַח מִיַּם וְרָחַץ אֶת יָדָיו לְפָנֵי הַחֵמּוֹן בְּאָמְרוֹ:
”נְקִי אֲנִי מַדְמוֹ שֶׁל זֶה. זֶהוּ עֲנִינְכֶם!”

he took water, washed his hands in front of the crowd, and said, “My hands are clean of this man’s blood; it’s your responsibility.”

T'hilim/Ps 26.5-7 I hate the company of evildoers, I will not sit with the wicked. I will wash my hands in innocence and walk around your altar, ADONAI, lifting my voice in thanks.

Dvarim 21.1-7 “If, in the land *ADONAI*/your God is giving you to possess, a murder victim is found lying in the countryside; and the perpetrator of the murder is not known...The leaders of that town are to bring the heifer down to a *vadi* with a stream in it that never dries up...

Dvarim 21.1-7 and they are to break the cow's neck there in the *vadi*...All the leaders of the town nearest the murder victim are to **wash their hands over the cow** whose neck was broken in the *vadi*. Then they are to speak up and say, 'This blood was not shed by our hands, nor have we seen who did it.'

Philo says, [Pilate was] notoriously guilty of receiving bribes, of injuries, rape, and frequent murders of persons uncondemned. According to Josephus, Pilate's removal from office occurred because he violently suppressed an armed Samaritan movement at Mount Gerizim.

Jewish historian Josephus and philosopher Philo of Alexandria both mention incidents of **tension and violence** between the Jewish population and Pilate's administration.

Mattityahu (Matthew) 27:25

עָנוּ וְאָמְרוּ כָּל הָעָם: "דָּמוֹ עָלֵינוּ וְעַל בְּנֵינוּ."

All the people answered, "His blood is on us and on our children!"

**The negative implication of
“His blood be upon us”**

Ber/Gen 4.9-11 Then ADONI said to Cain, “Where is Abel, your brother?” “I don’t know,” he said. “Am I my brother’s keeper?” Then He said, “What have you done? The voice of **your brother’s blood is crying out to Me from the ground. So now, cursed are you from the ground.**

Yer. 23.15 Only know for certain that, if you put me to death, you will bring **innocent blood on yourselves**, on this city, and on its inhabitants.

David Stern: This verse has been used to justify persecution of Jews through the centuries by Christians who presumed that the Jewish people had invoked a curse on themselves and on their posterity, and willingly accepted responsibility for "deicide."

Even were the curse effectual,
Yeshua prayed, "Father, forgive
them, for they do not know what
they are doing" (Luke 23:34).

Besides, if the Jews were the only ones who killed him, then He didn't die for anyone else. But he died for all, not just for Jews: the righteous Messiah died for everyone who is unrighteous, which is to say, for everyone.

**Everyone, Jew and Gentile alike,
is a sinner. By sinning, everyone,
Jew and Gentile alike, killed him.
Therefore everyone, Jew and
Gentile alike, is guilty of Yeshua's
death**

- Guilt does not pass from one generation to the next.
- Iniquity [tendency to sin] can be passed from one generation to the next. [epigenetics]

Yekhez/Ezek 18.20 The person who sins is the one that will die — a son is not to bear his father's guilt with him, nor is the father to bear his son's guilt with him; but the righteousness of the righteous will be his own, and the wickedness of the wicked will be his own.

Bamidbar/Nu 14.18 'ADONI is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression. Still, He does not leave the guilty unpunished, bringing the iniquity of the fathers upon the children to the third and fourth generations.'

Mattityahu (Matthew) 27:25

עָנוּ וְאָמְרוּ כָּל הָעָם: "דָּמוֹ עָלֵינוּ וְעַל בְּנֵינוּ."

All the people answered, "His blood is on us and on our children!"

Usually taken as a curse on the Jewish people.

**The positive implication of
“His blood upon us”**

Mes Jew/Heb 12.22-24 You have come to Mount Zion—to the city of the living God, the heavenly Jerusalem...and to *Yeshua*, the Mediator of a new covenant, and to **the sprinkled blood** that speaks of something better than the blood of Abel.

1 Yn 1.7 But if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of His Son Yeshua purifies us from all sin.

Pilate is a bit like King Zedekiah, in the 500's BCE. King of Yehuda. The Bible describes him as irresolute, vacillating, Zedekiah was a weak ruler, unsuited for the difficult conditions of the time.

Disposed to listen to the advice of Jeremiah the prophet and not rebel against Babylonia, nevertheless, fearing the princes, he followed their wishes and renounced his allegiance.

Yermiyahu/Jer 38.3-5 The words that Jeremiah spoke...Thus says ADONI: “This city will surely be given into the hand of the army of the king of Babylon, and he will capture it.” Then the officials said to the king: “This man should now be put to death,

Yermiyahu/Jer 38.3-5 since he demoralizes the men of war remaining in this city as well as all the people, by speaking such words to them. For this man is not seeking the *shalom* of this people, but calamity.”

Yermiyahu/Jer 38.3-5 Then King
Zedekiah said: “Here he is in
your hand. For the king cannot
do anything against you.”

Mattityahu (Matthew) 27:226

Conclusion: Then he [Pilate] released to them Bar-Abba; but Yeshua, after having him whipped, he handed over to be executed on a stake.

Summary: The sentencing of Yeshua by Pilate.

- 1.Redemptive implications:
receive courage!**
- 2.Governmental illustration: G-d
has it in control!**

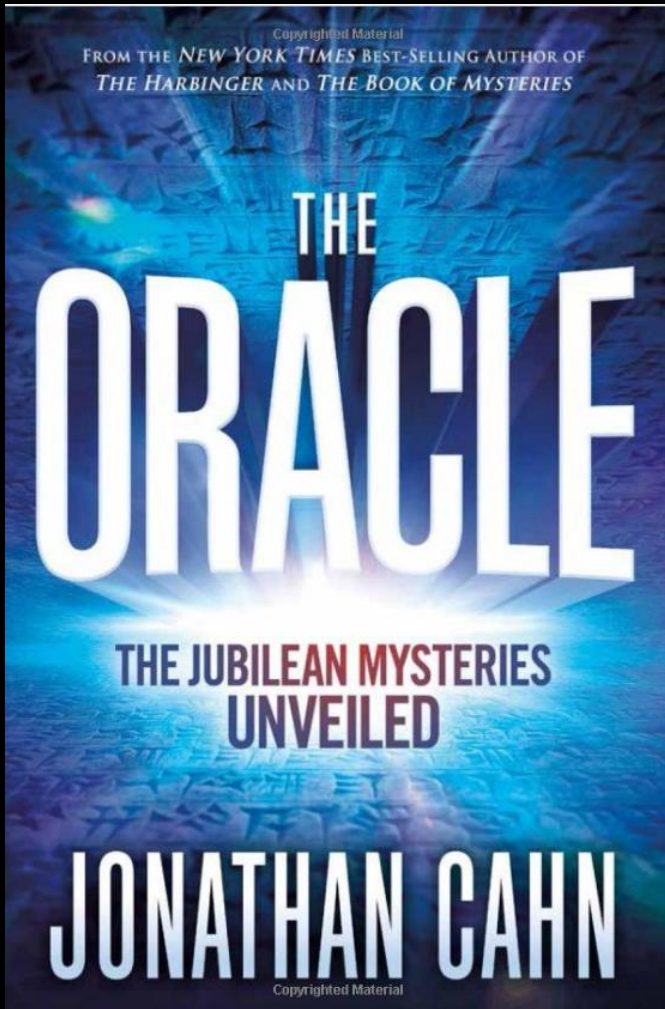
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**G-d has government
under His control and timing!**



The Law of Jubilees. Yovel יובל

Vayikra/Lev 25.9-11 On the tenth day of the seventh month, on *Yom Kippur*, you are to sound a *shofar* blast—you are to sound the *shofar* all throughout your land. You are to make the fiftieth year holy,

Vayikra/Lev 25.9-11 and proclaim liberty throughout the land to all its inhabitants. It is to be a Yovel /Jubilee to you, when each of you is to return to his own property and each of you is to return to his family. That fiftieth year will be your Yovel.

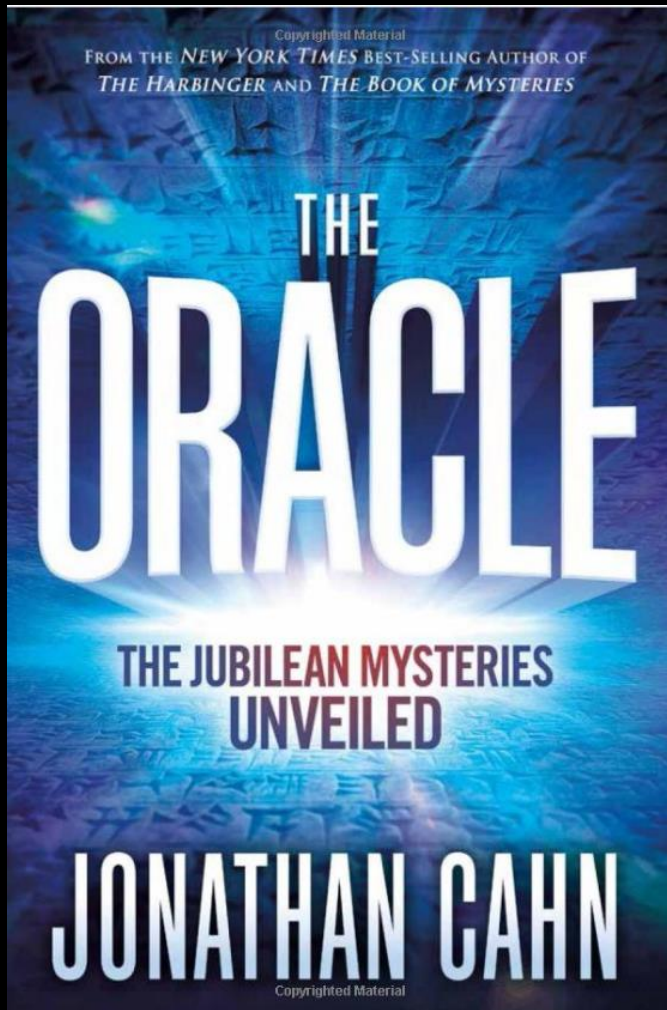
The biblical requirement is that the Yovel year was to be treated like a Sabbatical year, with the land lying fallow, but also

- Was every 50th year
- required the compulsory return of all property to its original owners or their heirs, except the houses of laymen within walled cities,

- in addition to the freeing of all Israelite slaves.
- Was never observed in Biblical or post-Biblical history.
- 7th year Sabbatical is Hebrew year $\div 7$ if whole number. This year 5780 but $5782 \div 7 = 826$

- Yovel / Jubilee has NEVER been kept in Biblical or post-Biblical Jewish history.
- It is a **concept** of liberty and restoration, in **50 year increments**.

**G-d has government
under His control and timing!**



1867 While in Jerusalem, Palestine, Twain took a piece of stationery at the “Mediterranean Hotel”, **September 24, 1867**, and wrote a letter.

[So, Twain was in Israel that date.]

Parasha for **September 24, 1867**

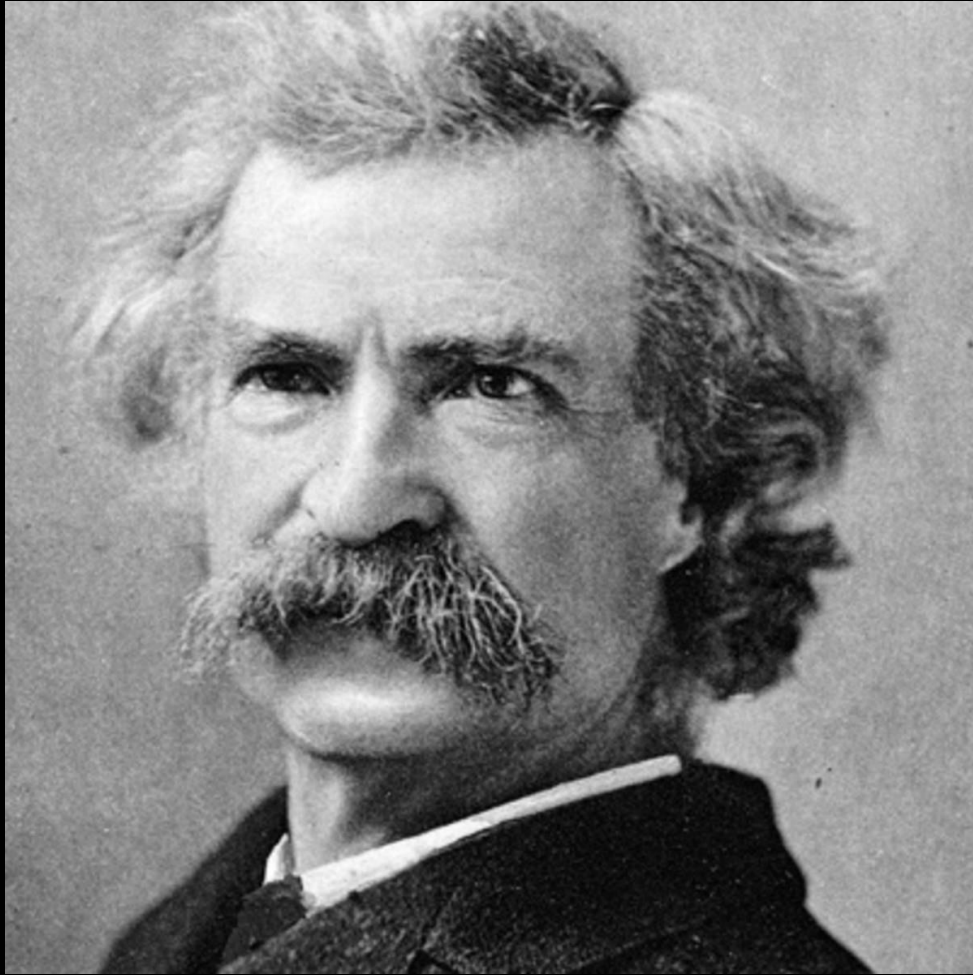
Parashat Nitzavim / פרשת נצבים

Torah Portion: Deuteronomy 29:9
- 30:20

Today's portion

D'varim 29.21-23 The foreigner **הַנֹּכְרִי**
hanokri [singular] who comes
from a distant land will say, when
they see the plagues of that land
and the sicknesses ADONI
afflicted on it: 'Sulfur and salt,
the whole land burnt!

D'varim 29.21-23 It cannot be planted, it cannot sprout, no grass can grow up on it—like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which ADONI overturned in His anger and in His wrath!’ ‘All the nations will say, ‘Why has ADONI done this to this land? Why this great burning anger?’



Mark Twain
aka
Samuel
Clemens

Riding on horseback through the Jezreel Valley, Twain observed, “There is not a solitary village throughout its whole extent – not for 30 miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride 10 miles, hereabouts, and not see 10 human beings.”

He continues, “Of all the lands there are for dismal scenery, I think Palestine must be the prince... Can the curse of the Deity beautify a land? “Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies.”

Twain's book, *Innocents Abroad*, brought global attention to the sorry state of Palestine and proved that Palestine was a land without a people for a people without a land just 15 years before the First Aliyah and waves of Jewish immigration.



**Charles
Warren
1840-1927**

Also in 1867, Warren was recruited by the Palestine Exploration Fund to conduct Biblical archaeology "reconnaissance." He conducted one of the first major excavations at the Temple Mount in Jerusalem. His most significant discovery was a water shaft, now known as Warren's Shaft, and a series of tunnels underneath the Temple Mount



**Underground city
from Biblical
times**

Zekh 2.5-6 [2.1-2] I looked up and saw a man with a measuring line in his hand. I asked, “Where are you going?” He said to me, “To measure Yerushalayim, to determine its width and length.”

**Charles Warren and Mark Twain
stayed at the same hotel in
Jerusalem.**

Also, in 1867, the results of the Crimean War... a military conflict fought from October 1853 to February 1856 in which the Russian Empire lost to an alliance of the Ottoman [Turkish] Empire, France, Britain and Sardinia.



Ottoman Empire 1683-1914

Territory lost by 1718

Territory lost by 1812

Territory lost by 1881

Territory lost by 1914

Ottoman Empire, 1914

1811 Date granted autonomy

1830 Date of territory lost

Ottoman Empire



Photo of the silver star surrounding the viewing hole over the cave floor where Yeshua was likely born.

At the Church of the Nativity in Bethlehem, Catholics had placed a silver star to commemorate the place of Yeshua's birth. In 1847 it was pried out and stolen, and Catholics described Orthodox monks as the thieves.

The Russian Tsar sided with the Russian/Greek Orthodox church, the Ottoman Empire, France, and Britain sided with the Catholics. This star was one of the causes of the Crimean War.

Also, in 1867, the results of the Crimean War... a military conflict fought from October 1853 to February 1856 in which the Russian Empire lost to an alliance of the Ottoman [Turkish] Empire, France, Britain and Sardinia.

One result of the Crimean war was that the Ottoman Empire got so deep in dept that it changed its Land Code.

The Ottoman Land Code of 1858 was the beginning of a systematic land reform of the Ottoman Empire for tax and control. Revised 9 years later, in 1867. Revised so foreigners, non-Muslims, could buy land!

Star controversy 1847 →

Crimean War 1853 to 1856 →

Ottoman war debt →

**Land Code revision just at the
start of the First Aliyah and Jews
could buy Palestinian land!!**

1867

Yermiyahu Jer 32.43-44 So fields will be bought in this land, about which you are saying: 'It will be a desolation, without man or beast; it is handed over to the Chaldeans.' Men will buy fields for money and sign and seal the deeds and call witnesses in the

Yermiyahu Jer 32.43-44 land of Benjamin and in the areas around Jerusalem, and in the towns of Judah, in the towns of the hill-country, in the towns of the foothills, and in the cities of the South—because I will bring them back from exile.” It is a declaration of ADONI.

1867

- **Mark Twain recognized desolations according to parasha of the week Dt 29.22**
- **Charles Warren rediscovered ancient Jerusalem Zech 2.5-8**
- **Ottoman Turks change land law**

1867 + 50 = 1917

- **David Lloyd George Prime Minister 6 December 1916**
Preceded by H. H. Asquith, who was not favorable to Jewish resettlement.

1867 + 50 = 1917

- **The Balfour Declaration was a public statement issued by the British government in 2 November 1917 announcing support for the establishment of a "national home for the Jewish people" in Palestine, then an Ottoman region with a small minority Jewish population.**

It read: His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done

which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

On December 9, 1917, as Hanukkah approached, Turkish forces surrendered. In the battles for Jerusalem some 20,000 Turkish soldiers and 3,600 British and allied troops lost their lives.

Yeshayahu/Is 31.5 Like hovering birds,
so ADONI-Tzva'ot will protect
Jerusalem. By protecting, He will
deliver. By passing over, He will
save.”

Two days later, on December 11, the second day of Hanukkah, British troops marched into Jerusalem. Allenby humbly entered its walls by foot through Jaffa Gate as the city's 34th conqueror.



**General Sir
Edmund Allenby
entering the Holy
City of Jerusalem
on foot 11 Dec.,
1917 to show
respect for the
holy place**

Summarize 1917

- British government changed to favor Israel and Balfour Declaration made.
- General Allenby conquered Jerusalem so British could follow their policy.

Another Yovel cycle: 1897

Theodore Herzl had a dream that he saw Messiah. You will prepare for my coming.

First Zionist Congress 1897
Basel, Switzerland.

“At Basel, I founded the Jewish State. If I said this out loud, today, I would be answered by universal laughter. Perhaps in five years, certainly in fifty, everyone will know. Sept. 3, 1897.

Sept. 3, 1947 plan presented to UN General Assembly.

On 29 November 1947, the UN General Assembly adopted the Plan as Resolution 181. Day of parasha to Jacob: “Return to your native land.” “You shall be called Israel.”

Nov. 29, 1947 Israeli professor
Eliezer Sukenik was **first to read
the Scroll**, gotten from a
merchant in Bethlehem. His son
ran in to tell him about UN vote!
Word and Land restored the
same day!!

1967 Six day war 1867, 1917,
1967

Jews regained Jerusalem.

Yeshua coming back as Lion.

Prophecy God restoring Israel as
Lion.


**Soviet Union sent bogus word to
Egypt and Syria that Israel about
to attack. So Arabs mobilized.**

Lt. Gen. Mordechai "Motta" Gur
גור מרדכי "מוטה" גור was the 10th Chief
of Staff of the IDF. During the Six-
Day War (1967), he commanded
the brigade that penetrated the
Old City of Jerusalem Lion's Gate

lion cub גור

and broadcast the famous words,
"The Temple Mount is in our
hands!" (Hebrew: **הר הבית בידינו** ,
Har HaBayit BeYadeinu)

1867, 1917, 1967



We will be the first to enter it.

Jubilee initiated by shofar.

Shlomo Goren שלמה גורן February 3, 1917 – October 29, 1994), was an Orthodox Religious Zionist rabbi in Israel, a Talmudic scholar and foremost authority on Jewish law.

granary, threshing floor גֹּזֵן

Jerusalem was a threshing floor

He used a borrowed shofar from
his father in law, David Cohen, a
cohen/priest, who had a Nazarite
vow not to leave his house till
Jerusalem restored

Goren was at the recapture of East Jerusalem on 7 June 1967, where he gave the prayer of thanksgiving broadcast live to the entire country. Shortly afterwards Goren, blowing a shofar and carrying a Torah scroll, held the first Jewish prayer session at the Western Wall since 1948.



**Rabbi
Goren at
the
Temple
Mount**

2017 Get legal right and
recognition of restoration.

Conclusion

Summary: The sentencing of Yeshua by Pilate.

- 1. Redemptive implications: by faith receive courage to resist, overcome the world!**
- 2. Governmental illustration: G-d has it in control!**

Yehoshua 24.15 As for me and my household, we will serve ADONI!”

