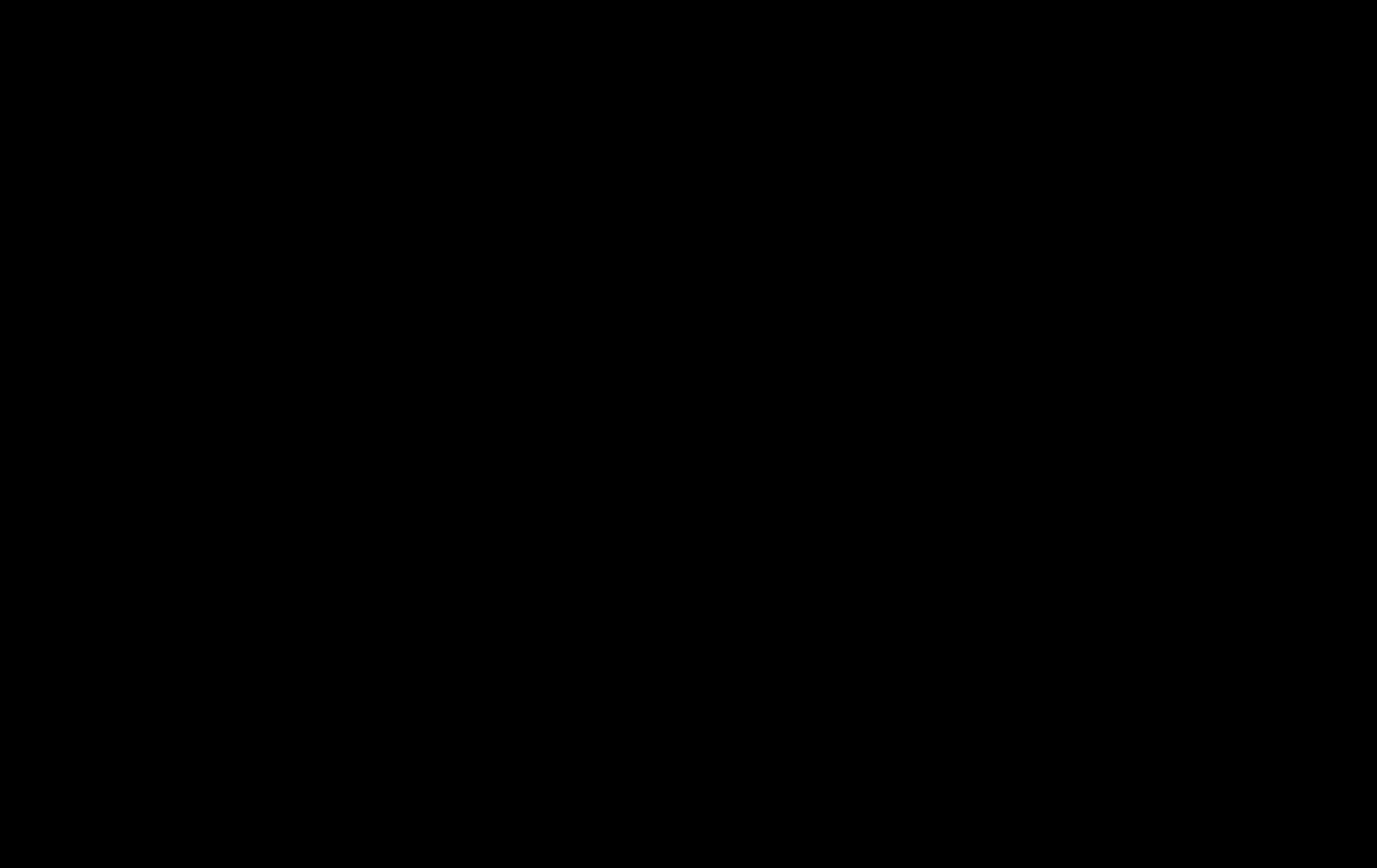
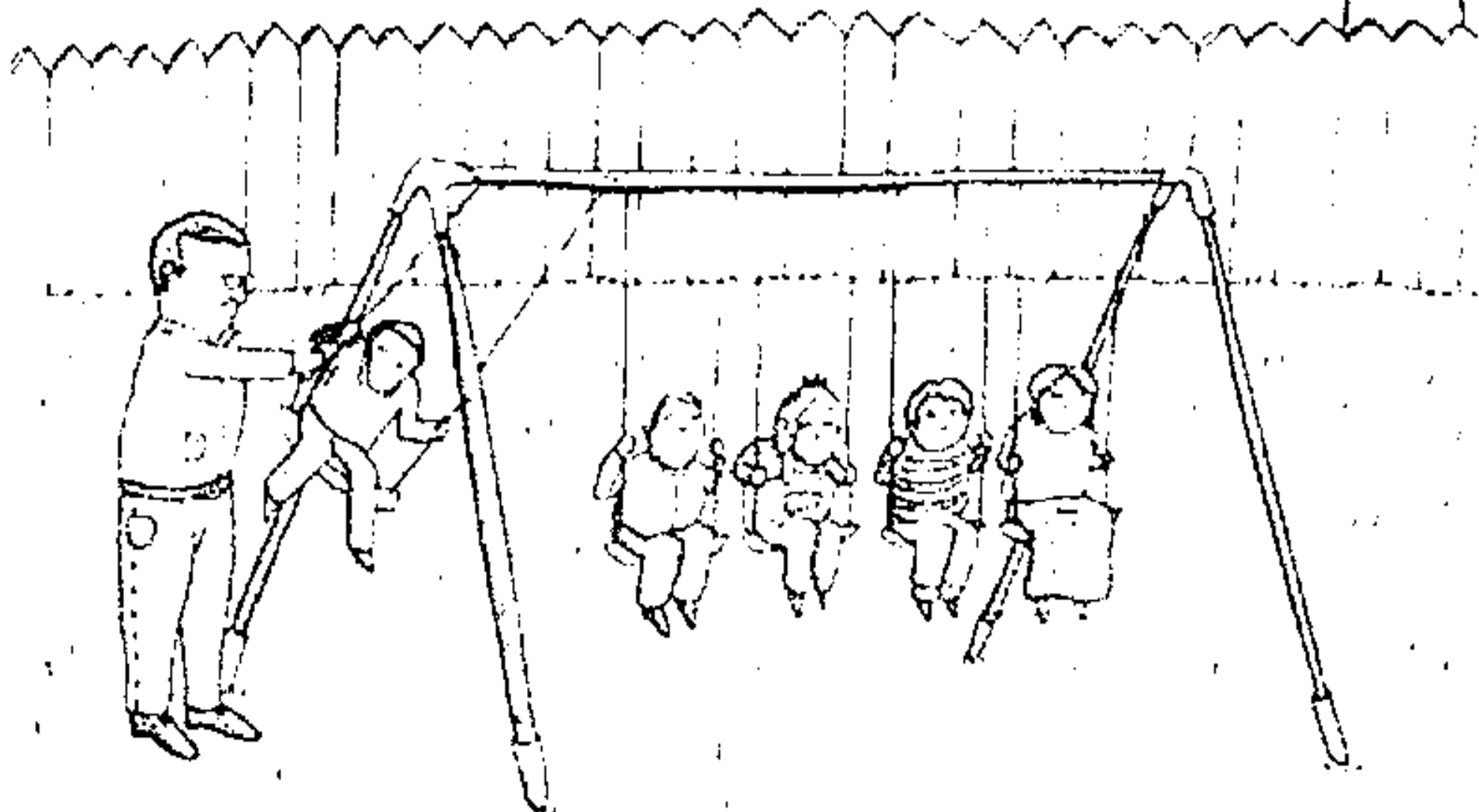


Newton's Cradle

Newton's Cradle





Why science teachers are not asked to monitor recess.

The Palestine Hoax

By Daniel Greenfield, SULTAN KNISH

150 years ago, Mark Twain visited Muslim-occupied Israel and wrote of “unpeopled deserts” and “mounds of barrenness”, of “forlorn” and “untenanted” cities.

Palestine is “desolate”, he concluded. “One may ride ten miles hereabouts and not see ten human beings.” The same is true of the Palestinian Museum which opened with much fanfare and one slight problem. While admission is free, there’s nothing inside for any of the visitors to see except the bare walls.

The Palestine Hoax

By Daniel Greenfield, SULTAN KNISH

The Palestinian Museum had been in the works since 1998, but has no exhibits. The museum cost \$24 million. All it has to show for it are a few low sloping sandy buildings indistinguishable from the dirt and a “garden” of scraggly bushes and shrubs. The Palestinian Museum is open, **but there’s nothing inside.**

The Palestine Hoax [By Daniel Greenfield](#)

It's hard to think of a better metaphor for Palestine than a bunch of empty buildings designed by Irish and Chinese architects whose non-existent exhibits were the brainchild of its former Armenian-American director. It's as Palestinian as bagels and cream cheese. Or skiing, hot cocoa and fjords.


The Muslim settlers claim that King David was a Muslim, that Yeshua was a Palestinian and that the Star of David, which long predated Islam, is an Islamic symbol. The only Palestinian culture is appropriation.



The Palestinian Museum of Art and Culture



**The Palestinian Museum
of Art and Culture**



מַתִּיתָהוּ Mattityahu

(Matthew) 12:1-2

Study on Shabbat

Mattityahu (Matthew) 12:1

בְּאוֹתָהּ הָעֵת עָבַר יֵשׁוּעַ בַּשַּׁבָּת
בְּשָׂדֵה קֹמָה; תִּלְמִידָיו הָיוּ רָעֵבִים
וַהֲחִלוּ לִקְטֹף שְׂבָלִים וּלְאֹכַל.

At that time Yeshua went through the grain fields **on Shabbat**. His disciples became hungry and began to pluck heads of grain and eat them.

Mattityahu (Matthew) 12:2

רָאוּ זֶאת הַפְּרוֹשִׁים וְאָמְרוּ לוֹ: "הֲנִיָּה
תִּלְמִידֶיךָ עוֹשִׂים מַה שְּׁאֵסוּר
לַעֲשׂוֹת בַּשַּׁבָּת."

But when the Pharisees saw this,
they said to Him, "Look, Your
disciples are doing what is not
permitted **on Shabbat**."

Acts 1.11-12 “You Galileans! Why are you standing, staring into space? This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.” Then they returned the **Shabbat-walk distance** from the Mount of Olives to Yerushalayim. Where that from?

Shmot/Ex 16. 29-30 Look, *ADONAI* has given you the *Shabbat*. This is why he is providing bread for two days on the sixth day. Each of you, **stay where you are; no one is to leave his place on the seventh day.**” So the people rested on the seventh day.

Yermiyahu/Jer 17.19 Then *ADONAI* said this to me: “Go, and...and say to them: ‘Kings of Y’hudah, all Y’hudah and all living in Yerushalayim who enter through these gates, hear the word of *ADONAI*! Here is what *ADONAI* says: “If you value your lives, don’t carry anything on *Shabbat*

Yermiyahu/Jer 17.19 or bring it in through
the gates of Yerushalayim; don't
carry anything out of your houses
on *Shabbat*, and don't do any work.
Instead, make *Shabbat* a holy day.

The limit set by the rabbis to the Sabbath day's journey was 2,000 cubits from one's house or domicile, which was derived from the statement found in Joshua 3:4 that this was the distance between the ark and the people on their march, this being assumed to be the distance between the tents of the people and the tabernacle during the sojourn in the wilderness.

The *Mishnah* is a compilation of legal opinions and debates. Statements in the Mishnah are typically terse, recording brief opinions of the rabbis debating a subject; or recording only an unattributed ruling, apparently representing a consensus view. The rabbis recorded in the Mishnah are known as the *Tannaim*

The Six Orders of the Mishnah (ששה סדרי משנה)					
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) (נזיקין)		Kodashim (Holies) (קדשים)		Tohorot (Purities) (טהרות)	
Bava Kamma • Bava Metzia • Bava Batra • Sanhedrin • Makkot • Shevu'ot • Eduyot • Avodah Zarah • Avot • Horayot		Zevachim • Menahot • 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	

The Six Orders of the Mishnah (ששה סדרי משנה)

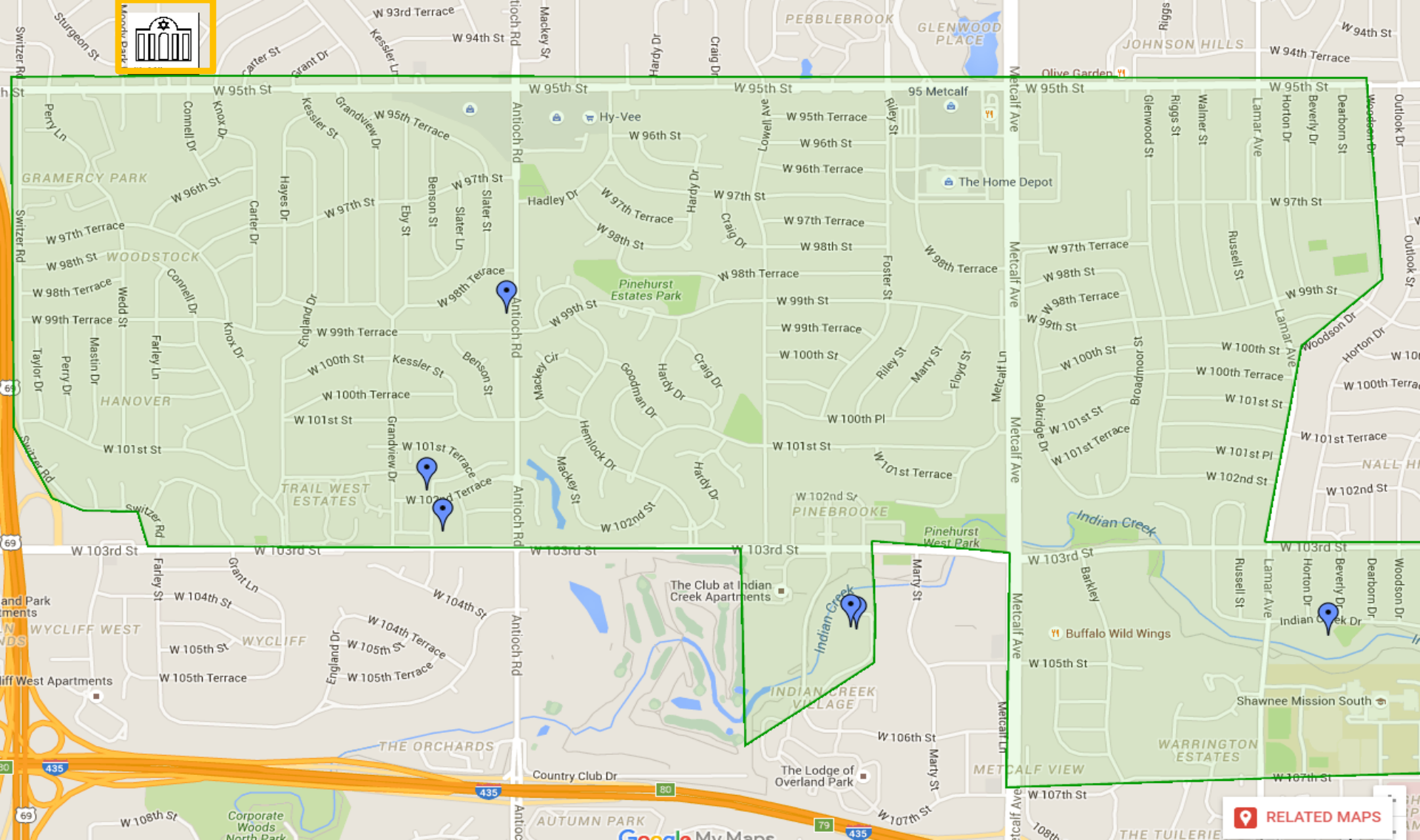
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Shabbat (Hebrew: שבת) (is the first tractate (book) in the Order (Mishnaic section) of Moed, of the Mishnah and Talmud. The tractate consists of **24 chapters**.

The tractate primarily deals with laws relating to Shabbat (the weekly day of rest), and the activities prohibited on Shabbat (**the 39 prohibitions**) and distinguishes between Biblical prohibitions and Rabbinic prohibitions

A large portion of this tractate deals with the *melachah* מְלָאכָה of transferring from one domain to another, commonly called "carrying" (chapters 1 and 11). The tractate distinguishes four domains: private, public, semi-public and an exempt area. Carrying inside a private domain or between private domains may be permissible (see [Eruv](#))

An **eruv** Hebrew: עירוב is a ritual enclosure that Orthodox Jewish communities construct in their neighborhoods as a way to permit Jewish residents to carry certain objects outside their own homes on Sabbath and Yom Kippur. An eruv accomplishes this by integrating a number of private and public properties into one larger private domain.



Eruv of Kansas City



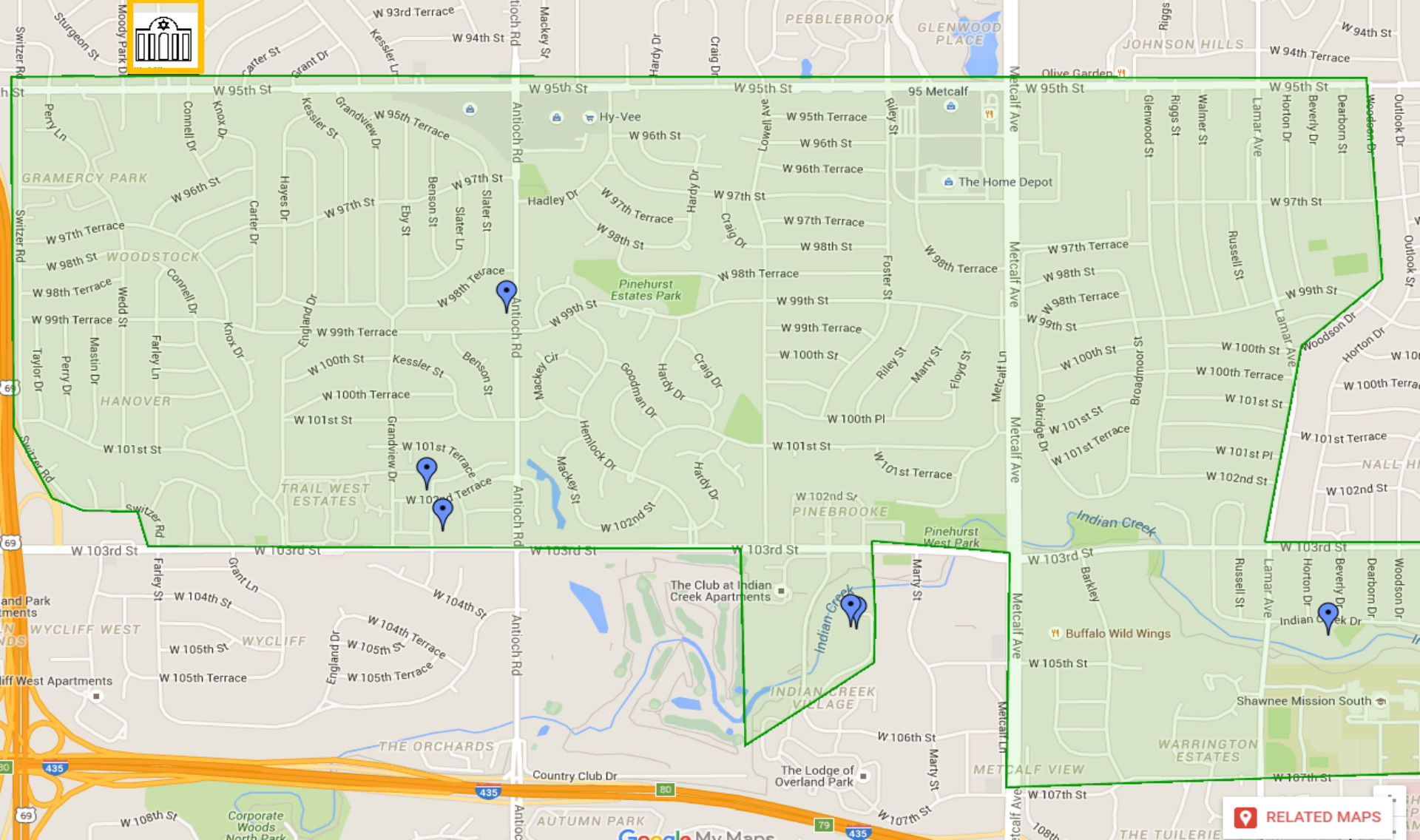
Appearance before 2013



OR HAOLAM
MESSIANIC
CONGREGATION



95th St. just west of Antioch



Eruv of Kansas City

24 chapters: with laws relating to Shabbat

Shulkhan Arukh [there is a beauty and flow to this, but...]

- Monday, July 5, 2010 Shabbat
Nose Picking
- Tearing toilet paper
- Light switches

Mtt.12.3-8 He answered, [#1] “Haven’t you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests.

David's example, and *Halakha* [Rabbinic law of the 'way to walk']

- Spoke about laborious prep
- didn't forbid eating
- Shabbat supposed to be celebratory
- Rabbinically: forbidden to fast on Shabbat.

Mtt.12.3-8 Or [#2] haven't you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent?

[#3] I tell you that something greater than the temple is here.

Mtt.12.3-8 [#2]

Bamidbar/Nu 28.9-10 “On *Shabbat* offer two male lambs in their first year and without defect, with one gallon of fine flour as a grain offering, mixed with olive oil, and its drink offering. This is the burnt offering for every *Shabbat*, in addition to the regular burnt offering and its drink offering.

Mtt.12.3-8 **[#4]** If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. **[#3] For the Son of Man is Lord of the Sabbath."**

Hosh 6.6-7 For what I desire is mercy, not sacrifices, knowledge of God more than burnt offerings. "But they, just like men, have broken the covenant, they have been faithless in dealing with me.

Mtt.12.3-8 [#3] For the Son of Man is Lord of the Sabbath.”

Daniel 7. “I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence.

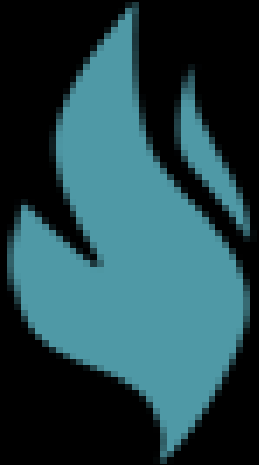
Mtt.12.3-8 [#3] For the Son of Man is Lord of the Sabbath.”

Daniel 7.13-14 To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

Ro 10.1-4 Brothers, my heart's deepest desire and my prayer to God for Isra'el is for their salvation; for I can testify to their zeal for God. But it is not based on correct understanding; for, since they are unaware of God's way of making people righteous and instead seek to set up their own,

Ro 10.1-4 they have not submitted themselves to God's way of making people righteous. For the goal at which the *Torah* aims is the Messiah, who offers righteousness to everyone who trusts.

Gal. 5.13-15 **Serve one another in love.**
For the whole of the *Torah* is
summed up in this one sentence:
“Love your neighbor as yourself”;
but if you go on snapping at each
other and tearing each other to
pieces, watch out, or you will be
destroyed by each other!



givingfire

A smartphone and a tablet are shown on a wooden surface. The smartphone screen displays the GivingFire donation interface, showing a 'STEP 1: YOUR DONATION' form with fields for name, email, and amount, and a 'STEP 2: PAYMENT METHOD' section. The tablet screen displays a dashboard with various charts and graphs, including a pie chart and a line graph, representing donation data.

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- Go to

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Or HaOlam Messianic Congregation

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[View Account](#) | [Log Out](#)

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☐ Recurring

Fund	Amount	
Tithes/General Offering Or HaOlam Messianic		
+ Add a fund		
I'd like to include the tax-deductible processing fee:		<input type="checkbox"/>
Your one-time donation today: \$0.00		

STEP 2: PAYMENT METHOD

- ☒ New Check/ACH
☐ New Credit/Debit Card

New Check/ACH

Routing number

Usually a 9 digit number.

Account number

Usually a 12 digit number.

Account type

Billing first name

Billing last name

STEP 3: CONTACT INFORMATION

Address

City

State

Zip

OPTIONAL COMMENTS:

[Donate](#)

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STEP 1: YOUR DONATION

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Fund	Amount	✕
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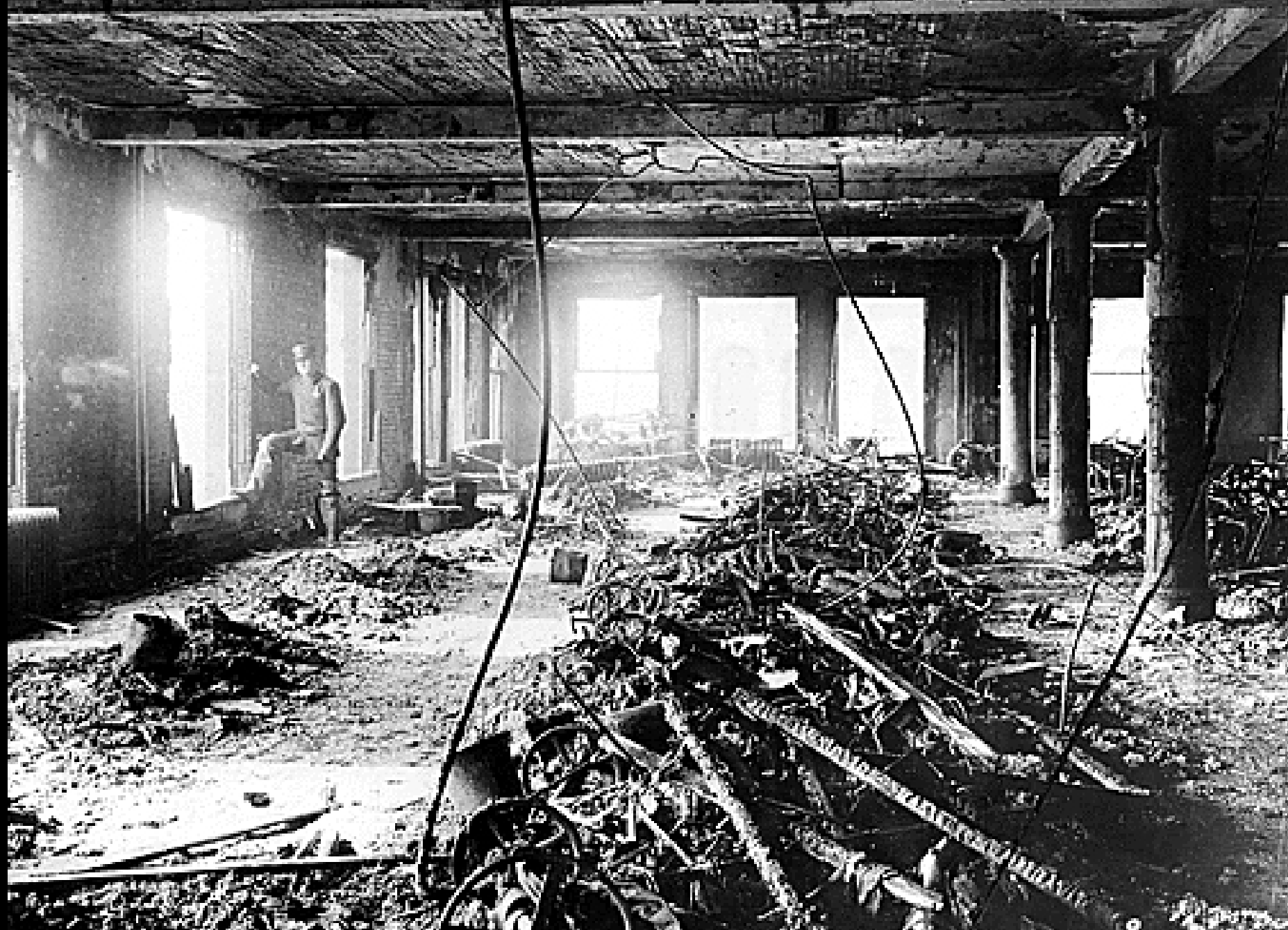
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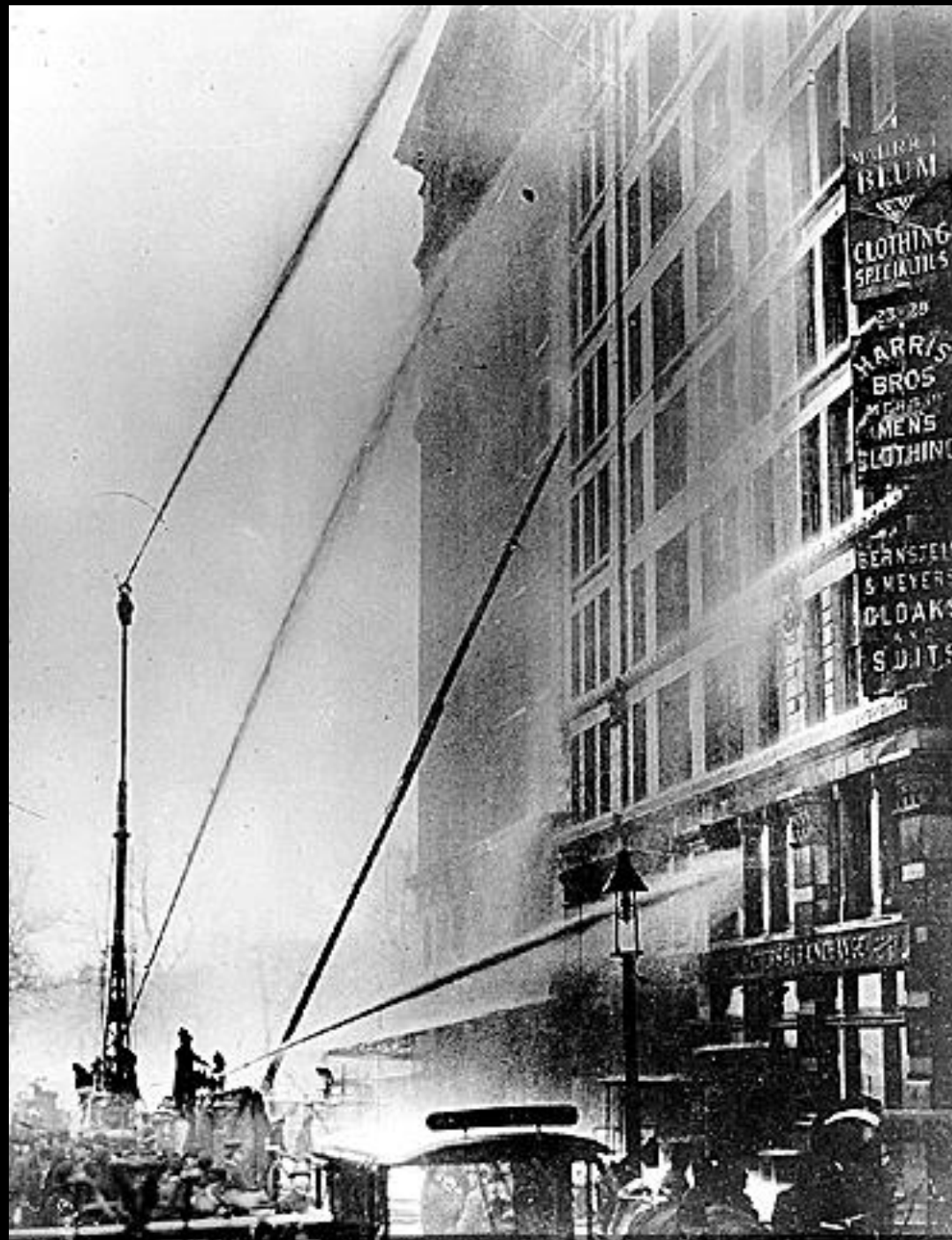
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Triangle Shirtwaist Factory fire on Saturday, March 25, 1911, claimed the lives of 146 immigrant workers.



Shown on CHARONBOAT.COM



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From Chuck Pierce

Some of you might have deferred your ability to prosper because your hope of the future has been wounded. If you are one of these people, here is a good prayer to pray:

I expect You, God, to meet me at every corner. I expect Your presence to overtake me when I least expect You to help me. I expect and desire the best that You have for me. I expect You to open my eyes to that which I have not been able to see or attain.

**I MEAN TO PRAY BIG! I know that
You delight in me and long to make
my desires the same as Your best
for me. Restore me and redeem the
wasted time linked with past
failings.**