



Removed the cross in the back



Asking price \$425,000

- \$200,000 by May 5, 2015
- Balance 5% interest May 5, 2016
- Repairs: inspections in process

Building fund

- 2/28/15 \$106,660
- 3/31/15 \$115,245
- 4/05/15 \$122,245
- 4/10/15 \$133,561 [pledged: \$8100]

[Price might go down after inspections. We may walk away.

I want to express a personal pledge. I've never been a money manipulator. This building acquisition, I pledge, will NOT change that. Never have, never will.

G-d called me to start OH, and I have a great peace about it. Prosper or perish, it's His work. Also a great passion, but not driving. It's in deep shalom [most of the time]

This building acquisition, I repeat, will NOT change that approach. I'd rather disband the cong., than be a money manipulator. Never have, never will.

But I'll make needs known.

Passion: Pray 2x/day Ps 90]

T'hilim/Ps 90.16-17 Let Your work appear to Your servants, and Your glory to their children. And let the beauty of Adoni our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands. Prayer of Moshe.

- His work
- His Glory
- His Beauty

Don't appear too well in current loc.

Pending inspections and prayer, price reduction.

I believe G-d will help us raise CASH ~\$600,000 for purchase and repairs

Or HaOlam has accumulated ~\$1000 surplus / month average 20 years. Not enough surplus for a mortgage.

[But I'll make needs known. Passion: Pray 2x/day Ps 90

Not for me, not for Z'm, for His glory!!

Price might go down after inspections. We may walk away.

Pray with me for His will, and our part in it!!]

Sh'mot (Exodus) 3.4a

כִּי יְיָ וַיֵּרָא 4
that ADONI when saw

לִרְאוֹת סָר
to see, he turned aside

אֱלֹהִים אֵלָיו וַיִּקְרָא
G-d unto him And called

*[He turned
Our response. G-d seems to be awaiting our response to His voice.]*

Sh'mot (Exodus) 3.4b

הַסִּנֵּה מִתּוֹךְ
the bush, out of the midst of

מֹשֶׁה מֹשֶׁה וַיֹּאמֶר
Moses. Moses, and said,

הִנְנִי וַיֹּאמֶר
Here am I. And he said,

[Called from an unlikely place. However

- *Military commands: Better to get commands from a Bush than a Barrack, Barack*
- *Shaul/Saul led to Shmuel/Samuel by lost farm animals*
- *Balaam called by word from a donkey*
- *Mostly, called by reading Word with your heart and mind open, and praying*
- *2nd response: Heneni הִנְנִי great word to say to G-d, try it*
- *Avraham, Yishayahu/Isaiah said it.]*

Sh'mot (Exodus) 3.5

5 נִיאָמַר אֶל-תִּקְרַב
 And he said, Draw nigh not
 הֵלִם שָׁל-נַעֲלֶיךָ מֵעַל
 hither: put off thy shoes from off
 כִּי רַגְלֶיךָ
 for thy feet,
 הַמָּקוֹם אֲשֶׁר אָתָּה עוֹמֵד
 the place whereon thou standest
 עָלָיו אֲדָמַת-קֹדֶשׁ הוּא:
 whereon ground. is holy

*[Why take off shoes? Maybe hat. Jews put on.
 Humbling and vulnerable if barefooted. Sort of out of control of good army boots.
 Vietnam war, punji sticks. Defensive boots
 ~No figuring out the holiness. Just surrender to it. Who can understand
 holiness?]*



[Yom Kippur Day of Atonement whites]

[In the Temple and Mishkan/Tabernacle, ornate robes except all cohanim/priests barefoot.]

[Rabbi trail

I have had cold feet all my life. Above pictures look painful. Until...]



[I had cold feet, literally, and couldn't ever wear sandals in the heat of July, until I started doing an exercise. Pulse ups. This is the exercise. No guarantees that it will help your cold feet, but it should help your abs.

Seemed to help fungus toenails also!!

Back to scripture... take of your shoes, vulnerability before the Holy One.]

Sh'mot (Exodus) 3.6a

אֲנִי	וַיֹּאמֶר	6
I	Moreover he said,	
אֱלֹהֵי	אֲבִיךָ	אֱלֹהֵי
the G-d of	thy father,	the G-d of
יִצְחָק	אֱלֹהֵי	אַבְרָהָם
Isaac,	the G-d of	Abraham,

*[G-d of your father = Amram,
then of Patriarchs.*

*G-d of the Covenants. This is what it was all about, the Holy mysterious,
dreadful One keeps covenant promise!! The Holy One is a Promise Keeper!
This is what Messianic Judaism about, attention to covenants, we are keeping.]*

Sh'mot (Exodus) 3.6b

וַיִּסְתֵּר יַעֲקֹב וְאֱלֹהֵי
And hid Jacob. and the G-d of

מֹשֶׁה פָּנָיו כִּי
for his face; Moses

[3^d good response. Hid his face... closed eyes in worship.]

Sh'mot (Exodus) 3.6c

יָרָא מִהִבֵּית אֶל-
upon to look he was afraid

הָאֱלֹהִים:
G-d.

[G-d's response]

Sh'mot (Exodus) 3.7a

וַיֹּאמֶר ⁷ יְיָ כִּי
And said, ADONI I have surely

רָאִיתִי אֶת- עֲנִי
seen the affliction of

עַמִּי אֲשֶׁר בְּמִצְרַיִם
my people which in Egypt,

[Seen the affliction.

Saw your affliction... abuse, trial, deprivation, sickness,

And Yeshua יֵשׁוּעַ said, "Come to the water, stand by My side, I know you are thirsty, you won't be denied; I felt ev'ry teardrop when in darkness you cried, And I strove to remind you that for those tears I died."

Thought He died for sin? All suffering caused by someone's sin, ultimately.

Choice, G-d allowed. Saw?...Glorious plan. He allowed free will so there could be love, by choice. But to cover for the bad choices... He did.]

Sh'mot (Exodus) 3.7b

וַאֲחֶ־צַעֲקָתָם שָׁמַעְתִּי
and their cry have heard

מִפְּנֵי נִגְשֵׁיר
by reason of their taskmasters;

[Their cry = act of faith. Maybe minimal.]

Sh'mot (Exodus) 3.7c

כִּי יָדַעְתִּי אֶחֶ־
for I know

מִכְאָבֵיָם:
their sorrows;

[I know.

G-d calls, we respond to the Holy.

He reveals He's a promise/covenant keeper, and He knows our distresses. He will keep his covenant in our distresses.]

Sh'mot (Exodus) 3.8a

וְאֵרָד 8
And I am come down

לְהַצִּילָם מִיָּד
to deliver them out of the hand of

מִצְרַיִם וְלִהְעֲלֵחָם
the Egyptians, and to bring them up

Sh'mot (Exodus) 3.8b

מִן־הָאָרֶץ הַהִוא אֶל־
out of a land that unto

אֶרֶץ טוֹבָה וְרַחְבָּה
land good and a large,

אֶל־אֶרֶץ זָבַח
unto a land flowing with

Sh'mot (Exodus) 3.8c

חֶלֶב וְדָבָשׁ אֶל־
unto and honey; milk

מְקוֹם הַכְּנַעֲנִי
the Canaanites, the place of

וְהַחִתִּי וְהָאֱמֹרִי
and the Amorites, and the Hittites,

[As He promised to Avraham ~400 years previously.

Ber / Gen 15.13-14, 16 ADONI said to Avram, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years. But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions... Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment."]

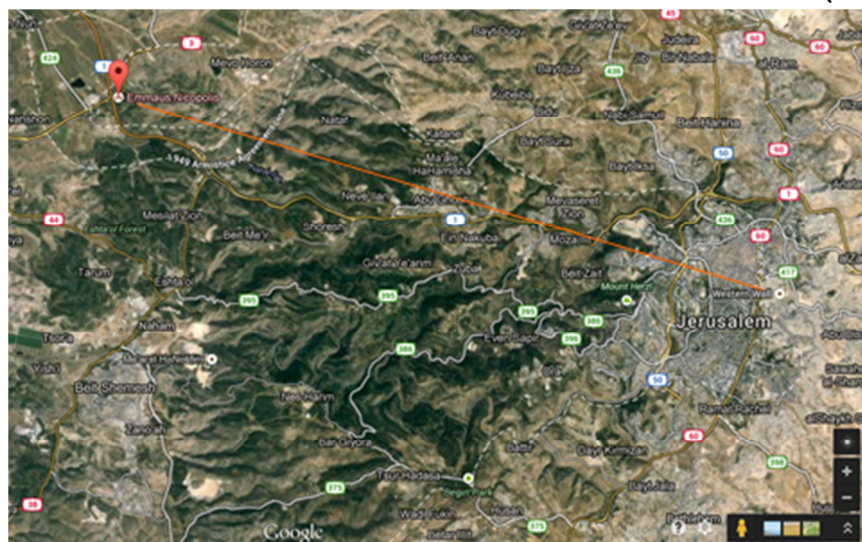
Sh'mot (Exodus) 3.8d

וְהַפְּרִזִּי וְהַחִתִּי
and the Hivites, and the Perizzites,

וְהַיְבוּסִי:
and the Jebusites.

[Theme here: G-d keeps covenantal promises to redeem. Bring out, lift up, restore... resurrect]

לוקס Lukas
(Luke) 24.25-27



[Emaus edge of coastal plain.

Place of a decisive battle in 166 BC between the Hasmonean forces of Judea, led by Judas Maccabeus, and the Greek forces. The generals for the Greeks were Gorgias, Ptolemy the son of Dorymenes and Nicanor. Decisive victory. 5000 Greek Syrians, 3000 killed. 3000 Jews. Maybe thinking of this history. So Yeshua יֵשׁוּעַ entered their conversation,]

Lk 24.14-21 That same day, two of them were going toward a village about seven miles from Yerushalayim called Emma'us, and they were talking with each other about all the things that had happened. As they talked and discussed, Yeshua himself came up and walked along with them, but something kept them from recognizing him. He asked them, "What are you talking about with each other as you walk along?"

They stopped short, their faces downcast; and one of them, named Cleopas, answered him, "Are you the only person staying in Yerushalayim that doesn't know the things that have been going on there the last few days?" "What things?" he asked them.

They said to him, "The things about Yeshua from Natzeret. He was a prophet and proved it by the things he did and said before God and all the people. Our head cohanim and our leaders handed him over, so that he could be sentenced to death and executed on a stake as a criminal. And we had hoped that he would be the one to liberate Isra'el! Besides all that, today is the third day since these things happened;"

[No man spoke like He did. Spirit without measure. That is a test of prophetic utterance, my prophetic utterance

For us mortals if there is a measure of the Spirit, we are delighted and empowered. He had the Ruakh, Spirit without measure.

Miracles

Third day. Why is that a big deal??

Trepp 335.]

Lukas (Luke) 24.25

הַשִּׁיב וְאָמַר לָהֶם: "הוּא חֲסָרֵי דַעַת וְכִבְדֵּי לֵב מִהֶאֱמִין בְּכֹל אֲשֶׁר דִּבְּרוּ הַנְּבִיאִים!

Yeshua said to them, "Oh foolish ones, so slow of heart to put your trust in all that the prophets spoke!

Lukas (Luke) 24.26

הָרִי עַל הַמַּשִּׁיחַ הַזֶּה לְסַבֵּל אֶת כָּל זֹאת וּלְהִכָּנֵס אֶל תַּפְאֶרֶת כְּבוֹדוֹ!"

Was it not necessary for Messiah to suffer these things and to enter into His glory?"

Lukas (Luke) 24.27

הוּא הֵחֵל מִמֹּשֶׁה וּמִכָּל הַנְּבִיאִים וַיֹּאמֶר לָהֶם אֶת הַדְּבָרִים הַמְּכֻנִּים אֵלָיו בְּכֹל הַכְּתוּבִים.

Then beginning with Moses and all the Prophets, He explained to them the things written about Himself in all the Scriptures.

Lk 24.21 Besides all that, today is the third day since these things happened."

Third day expectation

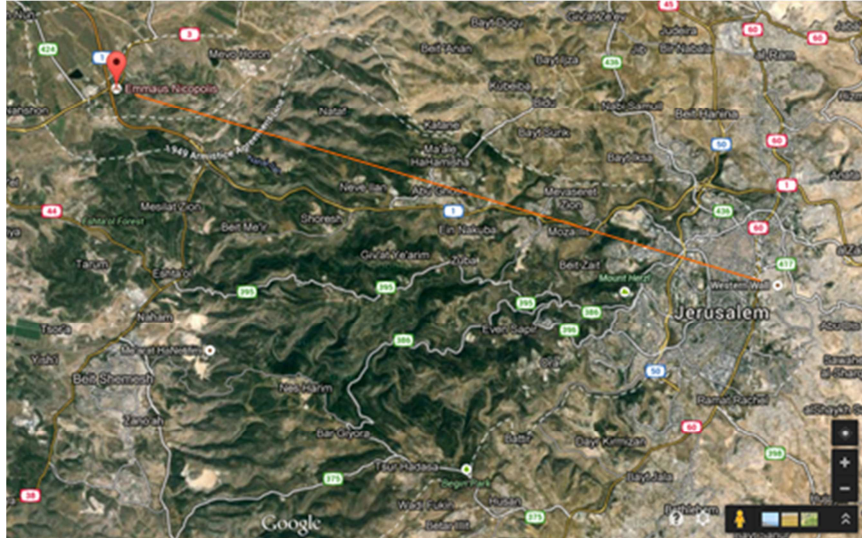
[After a while of talking, Yeshua יֵשׁוּעַ disappeared, they realized!]

Lk 24.33-47 They got up at once, returned to Yerushalayim and found the Eleven...

[7 miles over mountainous roads, in the dark. Passover, so full moon.

Wikipedia: the average human walking speed is about 5.0 kilometres per hour (km/h), or about 3.1 miles per hour (mph).

7 mi ÷ 4 mph = 1.75 hours!]



Lk 24-47 They were still talking about it when -- there he was, standing among them! Yeshua said to them, “This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled.” Then he opened their minds, so that they could understand the Tanakh, telling them, “Here is what it says: the Messiah is to suffer and to rise from the dead on the third day; and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.”

Why is three days so important?

Yn 2.18-22 The Judeans confronted him by asking him, “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.” 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.

Yeshua said it in veiled terms, and where in the Tanakh?

Mtt 12.1,9, 39-41 One Shabbat during that time, Yeshua was walking through some wheat fields...Going on from that place, he went into their synagogue...

Mtt 12.39-41 No [sign] will be given to [this generation] but the sign of the prophet Yonah. For just as Yonah was three days and three nights in the belly of the sea-

monster, so will the Son of Man be three days and three nights in the depths of the earth.

[Year 27 CE Adam Clarke chronology, going through grain field...synagogue, hints at Galil, N of Israel.]

Mtt 12.1,9, 39-41 The people of Ninveh will stand up at the Judgment with this generation and condemn it, for they turned from their sins to God when Yonah preached, but what is here now is greater than Yonah.

Mk 8.27, 31 Yeshua and his talmidim went on to the towns of Caesarea Philippi...He began teaching them that the Son of Man had to endure much suffering and be rejected by the elders, the head cohanim and the Torah-teachers; and that he had to be put to death; but that after three days, he had to rise again.
[28 CE Clarke Way up North.]

Mark 9.30-32 After leaving that place, they went on through the Galil. Yeshua didn't want anyone to know, because he was teaching his talmidim. He told them, "The Son of Man will be betrayed into the hands of men who will put him to death; but after he has been killed, three days later he will rise." But they didn't understand what he meant, and they were afraid to ask him.



Baniyas = Place of Pan = Caesarea Philippi

Abundant maps ㄣ

1. Sense of varied repetition of this theme.
2. Sense of ownership of this history: NOT a spiritual story happened on some heavenly place like Jupiter and Mars. This is OUR land, our people, our King, our real story!!

Mark 10.1, 33-34 Then Yeshua left that place and went into the regions of Y'hudah and the territory beyond the Yarden..."We are now going up to Yerushalayim, where the Son of Man will be handed over to the head cohanim and the Torah-teachers.

They will sentence him to death and turn him over to the Goyim, who will jeer at him, spit on him, beat him and kill him; but after three days, he will rise.”

Mtt 27.63-64 Next day, after the preparation, the head cohanim and the P'rushim went together to Pilate and said, “Sir, we remember that that deceiver said while he was still alive, ‘After three days I will be raised.’ Therefore, order that the grave be made secure till the third day; otherwise the talmidim may come, steal him away and say to the people, ‘He was raised from the dead’; and the last deception will be worse than the first.”

[29 CE according to Clarke

Even His opponents and dissenters got the message.]

Why is three days so important?

There was an ancient notice of the third day as a deliverance/ resurrection day

Beresheet Rabba, sect. 56. fol. 49. 3.

1. of the third day Abraham lift up his eyes,
2. of the third day of the tribes,
3. of the third day of the giving of the law,
4. of the third day of the spies,
5. of the third day of Jonah,
6. of the third day of them that came out of the captivity,
7. of the third day of the resurrection of the dead, as it is written, “after two days will he revive us, in the third day he will raise us up, and we shall live in his sight”.”

First Ber/Gen22.1-5 After these things, God tested Avraham. He said to him, “Avraham!” and he answered, “Here I am.” He said, “Take your son, your only son, whom you love, Yitz’chak; and go to the land of Moriyah. There you are to offer him as a burnt offering on a mountain that I will point out to you.” Avraham got up early in the morning, saddled his donkey, and took two of his young men with him, together with Yitz’chak his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about. On the third day, Avraham raised his eyes and saw the place in the distance. Avraham said to his young men, “Stay here with the donkey. I and the boy will go there, worship and return to you.”

וְאֵנִי וְהַנֶּעַר, יֵלְכָה עַד-כֹּה; וְנִשְׁתַּחֲוֶה, וְנָשׁוּבָה אֵלֵיכֶם.

Letter nun is first person plural:

We will go

We will worship

We will return

[MJ/Heb 11.19 He reasoned that God was able to raise him up even from the dead—and in a sense, he did receive him back from there.]

Second

Ber/Gen 42.17 Then he put all of them together in prison for three days. On the third day, Yosef said to them, “Do what I say, and stay alive, for I fear God. If you are upright men, let one of your brothers remain incarcerated in the prison you’re

being kept in, while you go and carry grain back to relieve the famine in your homes.

Third ^{Shmot/Ex 19.14-16} Moshe went down from the mountain to the people and separated the people for God, and they washed their clothing. He said to the people, “Prepare for the third day; don’t approach a woman.” On the morning of the third day, there was thunder, lightning and a thick cloud on the mountain. Then a shofar blast sounded so loudly that all the people in the camp trembled.

Fourth ^{Josh 2.14-16} The men replied to her, “Our lives are certainly worth yours, provided you don’t betray our mission. So when ADONI gives us the land, we will treat you kindly and in good faith.” Then she lowered them by a rope through the window; since her house abutted the city wall, indeed was actually built into it. She told them, “Head for the hills, so that the pursuit party won’t get their hands on you; and hide yourselves there for three days, until the pursuers have returned. After that, you can go on your way.”

Fifth ^{Yonah 1.13-17} The men rowed hard, trying to reach the shore. But they couldn’t, because the sea kept growing wilder against them. Finally they cried to ADONI, “Please, ADONI, please! Don’t let us perish for causing the death of this man, and don’t hold us to account for shedding innocent blood... Then they picked up Yonah and threw him into the sea, and the sea stopped raging. Seized with great fear of ADONI, they offered a sacrifice to ADONI and made vows. ADONI prepared a huge fish to swallow Yonah; and Yonah was in the belly of the fish for three days and three nights.

[Yonah’s first converts. OK to say convert in the right sense. We who are Jewish and come to faith are completed Jews in our concepts, but Jews and all people equally need to be converted sinners. Rachmiel Fredland, the greatest Talmud scholar of the last generation, then WW II / great generation, noted that. Leo Trepp p. 335 from my Aunt Betty, Bat Mitzvahed at age 80 in NYC.]

Sixth ^{Ezra 8.15, 21-23} I assembled them by the river that runs to Ahava, and we camped there three days... Then, there at the Ahava River, I proclaimed a fast; so that we could humble ourselves before our God and ask a safe journey of him for ourselves, our little ones and all our possessions. For I would have been ashamed to ask the king for a detachment of soldiers and horsemen to protect us from enemies along the road, since we had said to the king, “The hand of our God is on all who seek him, for good; but his power and fury is against all who abandon him.” So we fasted and asked our God for this, and he answered our prayer.

Seventh ^{Hoshea 6.1-3} Come, let us return to ADONI; for he has torn, and he will heal us; he has struck, and he will bind our wounds. After two days, he will revive us; on the third day, he will raise us up; and we will live in his presence. Let us know, let us strive to know ADONI. That he will come is as certain as morning; he will come to us like the rain, like the spring rains that water the earth.

[The Targum paraphrases the words thus, “he will quicken us in the days of consolation which are to come, and in the day of the resurrection of the dead he

will raise us up;’ ‘where by days of consolation are meant the days of the Messiah.’]

There was an ancient notice of the third day as a deliverance/ resurrection day

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7. of the third day of the resurrection of the dead, as it is written, “after two days will he revive us, in the third day he will raise us up, and we shall live in his sight”.”

[It is clear, that they under stood the prophecy in Hosea of the resurrection of the dead; and it is observable, that among the remarkable third days they take notice of, are the two instances of Isaac’s and Jonah’s deliverances, which were Scripture types of Christ’s resurrection. From which observations they establish this as a maxim F6, that “God does not leave the righteous in distress more than three days.”]

1 Cor 15.3-4 **For among the first things I passed on to you was what I also received, namely this: the Messiah died for our sins, in accordance with what the Tanakh says; and he was buried; and he was raised on the third day, in accordance with what the Tanakh says.**

1 Cor 15.20-25 **But the fact is that the Messiah has been raised from the dead, the firstfruits of those who have died. For since death came through a man, also the resurrection of the dead has come through a man. For just as in connection with Adam all die, so in connection with the Messiah all will be made alive. But each in his own order: the Messiah is the firstfruits; then those who belong to the Messiah, at the time of his coming; then the culmination, when he hands over the Kingdom to God the Father, after having put an end to every rulership, yes, to every authority and power. For he has to rule until he puts all his enemies under his feet. The last enemy to be done away with will be death.**