

$$\frac{12 + 144 + 20 + 3\sqrt{4}}{7} + (5 \times 11) = 9^2 + 0$$

Doesn't look like a limerick to you? Try this:

A dozen, a gross, and a score  
 Plus three times the square root of four  
 Divided by seven  
 Plus five times eleven  
 Is nine squared and not a bit more.

*[Sent by Yvonda Groff]*

Mattityahu מַתִּיתָיו  
 (Matthew) 10:34-36

*[Context of outreach...some of the strangest verses in the Bible. Y was the Prince of Peace....yes?]*

Yeshayahu/Is. 9.5-6 For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace, in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of Adoni-Tzva'ot will accomplish this.

Mtt 5.9. How blessed are those who make peace! for they will be called sons of God.

Shalom שְׁלוֹמִים

Peace, quiet, tranquility, safety, well-being, welfare, health, contentment, good conditions, success, comfort, greeting

*[Alcalay Complete Hebrew English Dictionary, p. 2626]*

T'hilim/Ps 122.6-8 Pray for shalom in Yerushalayim; may those who love you prosper. May shalom be within your ramparts, prosperity in your palaces. For the sake of my family and friends, I say, "shalom be within you!"

*[Prosperity is a form of the word «shalom»]*

יְבָרֶכְךָ יי וַיִּשְׁמְרֶךָ

Y'va-rekh'kha Ah-do-ni v'yeesh-m'reh-kha  
 [ADONI bless you and guard you]

יְאֵר יי פְּנֵיו אֵלֶיךָ וַיַּחַנְּךָ

Ya-ayr Ah-do-ni pa-nav ay-lehy-kha vee-khu-neh-ka  
 [ADONI make His face shine upon you and be gracious unto you]

יִשָּׂא יי פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

[Yee-sah Ah-do-ni pa-nav ay-lehy-khah v'yah-saym l'khah shah-lom]  
 [ADONI turn His face to you and give you Shalom]

Yn :27 “What I am leaving with you is shalom — I am giving you my shalom. I don’t give the way the world gives. Don’t let yourselves be upset or frightened.

Yn16:33 “I have said these things to you so that, united with me, you may have shalom. In the world, you have *tsuris*. But be brave! I have conquered the world!”

Yn :19 In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, “Shalom aleikhem!”

Gal. 5.22-23 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, humility, self-control. Nothing in the Torah stands against such things.

Mattityahu (Matthew) 10:34

אל תחשבו שבאתי להטיל שלום על הארץ. לא באתי להטיל שלום אלא חרב,  
Do not think that I came to bring shalom on the earth; I did not come to bring shalom, but a sword.

*[What?? Did I miss something?]*

Mattityahu (Matthew) 10:35

שְׁהָרִי בְּאֵתִי לְגֵרָם פְּלוּג בֵּין אִישׁ לְאָבִיו, בֵּין בֵּת לְאִמָּה וּבֵין כְּלָה לְחַמוּתָהּ,  
For I have come to set ‘a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;

*[Note: doesn’t say husband against wife, wife against husband.]*

Mattityahu (Matthew) 10:36

וְיִהְיוּ אֵיבֵי אִישׁ אֲנָשֵׁי בֵיתוֹ.

and a man’s enemies will be the members of his household.’

*[Y is quoting and modifying the words of Mikha the prophet.]*

Mikhah/Micah 7.6 Don’t trust in your neighbor; don’t put confidence in a close friend; shut the gates of your mouth even from [your wife], lying there with you in bed. For a son insults his father, a daughter rises against her mother, daughter-in-law against her mother-in-law, a person’s enemies are the members of his own household.

Mtt. 11.12

AMP From the days of John the Immerser until now the kingdom of heaven suffers violent assault, and violent men seize it by force [as a precious prize].

ESV From the days of John the Immerser until now the kingdom of heaven has suffered violence, and the violent take it by force.

TLV From the days of John the Immerser until now, the kingdom of heaven is treated with violence, and the violent grasp hold of it.

Fractures occur in the Kingdom

Acts 15.36-41 After some time, Sha’ul said to Bar-Nabba, “Let’s go back and visit the brothers in all the towns where we proclaimed the message about the Lord, and see how they’re doing.” Now Bar-Nabba wanted to take with them Yochanan, the one called Mark. But Sha’ul thought it would be unwise to take this man with

them, since he had gone off and left them in Pamphylia to do the work by themselves. There was such sharp disagreement over this that they separated from each other, with Bar-Nabba taking Mark and sailing off to Cyprus. However, Sha'ul chose Sila and left, after the brothers had committed him to the love and kindness of the Lord. He went through Syria and Cilicia, strengthening the congregations.

Do not think that I came to bring shalom on the earth; I did not come to bring shalom, but a sword.

*[Later reconciliation Shaul and Yokhanan Mark.*

*Kingdom doesn't always work perfectly, since we are not so perfect.*

*Cong splits]*

Centerville, Ga - The small community of Centerville has a population of just over 5000 people. But with a total of 48 ?? Congregations of a certain denom, they also hold the record for the most number of ?? Congregations of a certain denom in a small town. The high number of congregations of a certain denom has to do with multiple splits that have taken place over the years because of one issue or another. Originally, in 1899, only one ?? congregation of a certain denom existed, simply known as "Centerville ?? Congregation of a certain denom." With about 20 families, the congregation of a certain denom was, at that time, the largest in the Centerville area.

By 1911 the congregation of a certain denom had grown to almost 150 members, a considerably large congregation of a certain denom at that time. But a dispute had arisen within the congregation over whether or not the offering should be taken before or after the sermon. Thus the first split took place, with the dissenting congregation forming "Centerville Reformed ?? Congregation of a certain denom."

In 1915 a dispute arose amongst the members of Centerville Reformed ?? Congregation of a certain denom over the issue of the regulative principle of worship. It seems that some members of CRPC liked the idea of having flowers in the sanctuary, while others objected. As a result CRPC split and Trinity Reformed ?? Congregation of a certain denom of Centerville was organized with 25 members.

Several more splits took place over various issues between the years 1915 and 1929. It was in 1931 that another dispute arose amongst the members of Seventh ?? Reformed Covenantal Congregation of a certain denom of Centerville over an issue that no one can seem to remember, nor do any records indicate. Suffice it to say, that approximately half the congregation split away, and 9 people formed Third Westminster Trinity Covenant ?? Reformed Congregation of a certain denom of Centerville.

Again, more splits took place between 1931 and 1975 when a major split took place within the PCUS denomination over the issue of merging with the more liberal PCUSA. At that time Eleventh Westminster Covenant ?? Congregation of a certain denom of Centerville voted to remain in the PCUS with the merger. Fifteen members broke off and formed St. John's ?? Congregation of a certain denom. One week later, St. John's ?? Congregation of a certain

denom split over the choice of name for the congregation of a certain denom as several members objected to using the word "Saint" in the name of a Reformed Congregation of a certain denom.

Since 1975 several more splits have happened with the most recent occurring this past weekend, when a dispute arose amongst the members of Second Street First Ninth Westminster Covenant Reformed ?? Congregation of a certain denom over the issue of the observance of the Lord's Day. The issue in question was whether or not it was acceptable for someone to check their email on the Sabbath. Those who objected have now split off and have formed "The ?? Totally Reformed Covenantal Westminsterian Sabbatarian Regulative Credo-Communionist A Millennial Presuppositional Congregation of a certain denom of Centerville.

"I think we've finally got it right now" said Paul Davis, teaching Elder at PTRCWSRCCAPCC. "We now have a congregation of a certain denom with 100% doctrinal purity."

PTRCWSRCCAPCC is hoping to grow and help reach out to the community. "We're up to 6 people on Sundays now" said Davis. "I know that numbers are not important, but we're hoping to grow a little more."  
*[Beginning of all breakdowns. Dishonor. Catastrophe]*

### Finalized Trouble

Beresheet/Genesis 21.8-9 Yitz'chak...grew and was weaned, and Avraham gave a great banquet on the day that Yitz'chak was weaned. But Sarah saw the son of Hagar the Egyptian, whom Hagar had borne to Avraham, making fun of Yitz'chak.  
*[Making fun means??  
Bad relations]*

### Finalized Reaction

Beresheet/Genesis 21.10 Sarah said to Avraham, "Throw this slave-girl out! And her son! I will not have this slave-girl's son as your heir along with my son Yitz'chak!"

- Expected to have the double blessing of the firstborn

*[NO inheritance*

- *Not correct, instruct, discipline*
- *My Dad threatened repeatedly w me*
- *All to mom anyway]*

### Finalized Status

Beresheet/Genesis 21.10 God said to Avraham, "Don't be distressed because of the boy and your slave-girl. Listen to everything Sarah says to you, because it is your descendants through Yitz'chak who will be counted.

*[Sarah didn't say starve them.*

*Abe took further, maybe in bitterness "This woman, schemes, complains, rages"]*

## Finalized Rejection: The real Naqba, the real wound

Beresheet/Genesis 21.10

Avraham got up early in the morning, took bread and a skin of water and gave it to Hagar, putting it on her shoulder, and the child; then he sent her away.

1. Cp 25.5-6 “Avraham gave everything he owned to Yitz'chak. But to the sons of the concubines he made grants while he was still living and sent them off to the east.” No camel or tent for this now single mom?

[211-12 Taysir]

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FOR THE MIDDLE EAST

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could “set . . . on her shoulders.” He didn’t even provide a donkey or a tent! They began wandering in the desert and were soon on the verge of dehydration.

What a cheapskate Abraham was! Maybe he was afraid of what Sarah would say if he loaded them up with a caravan of supplies. At any rate, Ishmael—who as the firstborn son deserved to inherit a *double portion* of his father’s estate, twice as much as Isaac would receive—was pushed off the ranch with virtually nothing.

There is a deeply significant word for what happened that day. It is *rejection*.

The problem that keeps Jews and Arabs on edge to this very time nearly four thousand years later is the same. It is the attitude that says, *You don’t belong. I don’t want you around. Just get out of here, will you? I don’t take you seriously. If you starve to death or die of thirst, I don’t really care. Get lost.*

Even Christians are in the habit of speaking about “the God of Abraham, Isaac, and Jacob”—which I fully recognize is a frequent phrase in the Old Testament. Certainly there’s nothing wrong with that description per se. But the minute it is uttered, it inadvertently takes one side in this ancient family feud (the Isaac side) and ignores the other. Though the blessing for Abraham’s son Isaac was obviously different, his son Ishmael also received a blessing.

There is a deeply significant word for what happened that day: *rejection*.

2. Rejection: You may live or die, it’s of no consequence. You’re dishonorable.
  - a. Kicked out of the house, 4000 years trying to get back in. Koran, Land
  - b. Doesn’t justify terror. Explains?

## Hope

Some Jewish leader, Israeli leader, some Begin or Sadat

- Bless the Arabs

*[211 Abu Saada*

*Farah Abu Saada Marvil has a speaking engagement, March 2016, and wanted my take on Arab-Jewish relations. Some are pro-Palestinian, some or pro-Israel. After I explained the above she said, 'This is more important than the issue of Land. This is affirmation of identity, of value.»*

*Who of us cares about Arabs?*

*First time I heard Tass, hesitant till he apologized.*

*Our wound, our need,*

*Presented to Tass, take me to Europe.*

*Start w me and you → MBB 6 million/yr]*

Some statements that are unacceptable:

1. I don't like so and so.
2. I just can't forgive x and y.
3. I am mad at G-d for letting this happen.
4. I can never bless that person.



*[https://www.facebook.com/kikarashabat/videos/1130539573637137/]*

**Mtt. 11.12**

**AMP** From the days of John the Immerser until now the kingdom of heaven suffers violent assault, and violent men seize it by force [as a precious prize].

Even when there is fracture, opposition, bad attitudes, sin, adultery, and failure, you and I have to SEIZE THE KINGDOM.

The real answer: Mes Jews/Hebrew 4.14-16

Therefore, since we have a great *cohen gadol* [high priest] who has passed through to the highest heaven, Yeshua, the Son of God, let us hold firmly to what we acknowledge as true. For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect he was tempted just as we are, the only difference being that he did not sin. Therefore, let us confidently approach the throne from which God gives grace, so that we may receive mercy and find grace in our time of need.

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