

From Jonathan Bernis:

“I am VERY pleased with the outcome of the Miracle of Israel airings in KC so far. We were **#1 in the market in our time slot on KCTV Saturday at 7pm!** I do hope there is some good follow-up candidates generated. Thanks for working with us on this project!”

[So, those who took the training, please raise your hands; I didn't collect a name list that night.

Who else is interested? You will have to take training before getting the follow up names. Peter van der Steur will be coordinating the follow up.]

Following is from Mordekhi and Yisraela:

“We have listened to the recording of the many words and blessings spoken to and over us during our final Shabbat service as Worship Leaders at Or HaOlam, and have received somewhat of a double blessing by doing so. Rabbi Shmuel, we cannot thank you enough for your beautiful message which segued into the surprise gifting of time to bless us so greatly to allow time for others to share and many thanks to **everyone** who gave abundantly from their hearts to share and honor and bless: the gifts, donations, cards, prayers, hugs.

As per our precious elders' instructions, “treat yourself to a little vacation or whatever you deem best, etc.” - we took a little Branson trip and are thankful for gifts of time to refresh, refuel, refire, and we are just so grateful for the wise, nurturing, caring, insightful leadership at Or HaOlam, so full of HaRuakh, the Holy Spirit...we could go on and on.

Serving as Worship Director/Ministers these past 10 years has been a great joy. Practicing the presence of the L-rd will never end, the fire on the altar will never go out. Only the season as Director has come to a close. We look forward to the next chapter and what doors are opening. Or HaOlam, you are our family and our home base, and we love you deeply.

Mordekhi v'Yisraela (Marc & Teresa) Hiatt

[Now some Israel news for Passover.]

Egypt Calls for Reparations - from Biblical Times by Tova Dvorin

Middle-Eastern countries have a tendency to hold a grudge against Israel, whether over Israel winning the 1967 war or daring to establish independence in 1948.

But, as of earlier this month, an Egyptian columnist has called for Israel to pay Cairo reparations - and this time, it's Biblical.

[<http://www.israelnationalnews.com/News/News.aspx/179116#.Uodz1ahdXBg>]

“We want compensation for the [Ten] Plagues that were inflicted upon [us] as a result of the curses that the Jews' ancient forefathers [cast] upon our ancient forefathers, who did not deserve to pay for the mistake that Egypt's ruler at the time, Pharaoh as the Torah calls him, committed, “Ahmad Al-Gamal, a writer for the Al-Yawm Al-Sabi' daily.

Translations of the article were provided by The Middle East Media Research Institute (MEMRI).

[I received this from two independent sources. It really happened.]

“We want compensation for the gold, silver, copper, precious stones, fabrics, hides and lumber, and for [all] animal meat, hair, hides and wool, and for other materials that I will mention [below], when quoting the language of the Torah,” he continued. “All these are materials that the Jews used in their rituals.

These are resources that cannot be found among desert wanderers unless they took them before their departure...”

However, Al-Gamal is not the first Egyptian to demand compensation. The Jews were asked to return those spoils at a much earlier period in history.

In fact, the Talmud in Tractate Sanhedrin tells that the Egyptians came before Alexander the Great (approximately 330 B.C.E.) when he conquered Asia Minor and demanded that the Jews repay them for the gold and silver that the Torah says they took from Egypt during the Exodus.

It recounts how Talmudic scholar

גביה בן פסיסיה *Gviha ben Psisiah* said to them that the same Torah that recounts how the Jews took spoils from Egypt also recounts how they worked as **unpaid slaves for 210 years**. Therefore, he claimed, they are owed an enormous sum of wages for that period. The Egyptian representatives asked for a three day hiatus to come up with an answer, but not finding one, they fled.

Vayikra **וַיִּקְרָא**

(Leviticus) 18.16, 20.21-22

(from) *Acharei Mot* **אַחֲרֵי מוֹת**

(After the death)

[Parasha reading about conditions of expulsion from the Land. Israel the only land with an ejection seat. James Bond Aston Martin DB5 ?

Lev 18.24-25 Do not make yourselves unclean by any of these things, because all the nations which I am expelling ahead of you are defiled with them. The land has become unclean, and this is why I am punishing it - the land itself will vomit out its inhabitants.

About the expulsion of Canaanites and maybe Yisraelim in the future if same lifestyle issues.]

Vayikra (Leviticus) 18.16

לֹא	אֶחִיךָ	אִשְׁתּוֹ	עֲרוֹתָ	16
not	thy brother's	wife:	the nakedness of	
הוא:	אֶחִיךָ	עֲרוֹתָ	תִּגְלֶהּ	
it	thy brother's	nakedness.	Thou shalt uncover	

Vayikra (Leviticus) 20.21

וְאִישׁ 21 אֲשֶׁר יִקַּח אֶת-אִשְׁתּוֹ
And a man shall take wife,
אֶת-אִשׁוֹ אֶחָיו אֲחֵיו
if an unclean thing: his brother's
נָדָה הוּא עֶרְוַת
an unclean thing: it nakedness;
אֶת-אִשׁוֹ אֶחָיו גִּלָּה עֶרְוֵי
his brother's he hath uncovered childless.
יְהִיוּ:
they shall be

Vayikra (Leviticus) 20.22

וְשָׁמַרְתֶּם 22 אֶת-כָּל-
Ye shall therefore keep all
חֻקֹּתַי וְאֶת-כָּל-מִשְׁפָּטַי
and them: my statutes,
וַעֲשִׂיתֶם אֹתָם וְלֹא-תִקְיֵאוּ אֹתְכֶם
and do you that not spue out.
הָאָרֶץ אֲשֶׁר אָנֹכִי מְבִיא אֹתְכֶם שָׁמָּה
whither the land, whither I bring you
לְשֹׁבַת בָּהּ:
to dwell therein,

[This doesn't seem like polite conversation. Scripture full of such. If you are an expositor, can get you into big trouble.]

² Tim 3.16 All **Scripture** is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living.

DB5

When written, “scripture” meant?

[Tanakh, Hebrew scriptures. No Mes Scriptures/New Testament written.]

Forbidden [incestuous] marriages Vayikra/Lev 18

v. 7 with your parent

v. 8 step mother

v. 9 sister or half sister

v. 10 grandchild

v. 11 half sister

v. 12 paternal aunt by blood

v. 13 maternal aunt by blood

v. 14 aunt by marriage

v. 15 daughter in law

v. 16 sister in law

v. 17 [two wives] a woman and also her daughter or granddaughter

v. 18 [two wives] a woman and also her sister

Omitted: cousins, man and niece

So, is this really important?

[~1984 I was in Winnepeg Manitoba. News story from my home town: Hasidic rebbe's son's son marrying first cousin: daughter's daughter. Kasherred the whole Nassau Coliseum where the Islanders Hockey team plays, about 2 miles from where I lived in my HS days. Westbury, Long Island, NY

Marriage with brother's wife forbidden. So? Actually, if brother dies childless, marriage to his wife commanded. So, why big deal.]

Mtt 14.1-4 Herod had arrested Yochanan, put him in chains and thrown him in prison because of Herodias, **the wife of his brother Philip**; since **Yochanan had told Herod, "It violates the Torah for you to have her as your wife."**

Where is that in Torah?

Our parasha.

[It seems Yokhanan the Immerser considered this scripture, on forbidden marriages, to be very important. From the parasha, I feel the Ruakh wants me to discuss marriages as covenant. Covenant is key to understanding Passover as well. Also key to an event to follow the service immediately after. Covenant of circumcision to follow message. In Hebrew, Brit Milah, Ashkenaz Hebrew, "a bris."

How does all this apply to us? Have to unwrap the history a bit.]

Covenant is central to understanding scripture

- 8 covenants in scripture history: G-d with all humanity, G-d with Israel
- Covenant is the charter of Jewish identity.
 - Avraham, expressed in circucision
 - Passover → Sinai
- Covenant is the heart of marriage.
- Covenant is the heart of America

[For all the faults of the colonists re the Native Americans, one good point.]

King James shared the vision for a colony that would carry British civilization and faith to the New World. In the Virginia Charter he declared:

"We greatly commend and graciously accept their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God and may in time bring the infidels and savages living in those parts to human civility and a settled, quiet government."

[Not exactly flattering to the indigenous people, but if you can edit the wording, the purpose was noble.]

The settlers landed on the shores of Virginia on April 26, 1607. Before permitting the colonists to continue inland, Rev. Robert Hunt required that every person wait before God in a time of personal examination and cleansing. **Three days later**, on April 29, 1607, the expedition, led by Parson Hunt, went ashore to dedicate the continent to the glory of God.

Raising his hands to heaven, Rev. Robert Hunt claimed the land for country and king and consecrated the continent to the glory of God. **In covenantal language** he declared, "...from these very shores the Gospel shall go forth to not only this New World, but the entire world.

Covenant is central to understanding scripture

What does Yeshua ישוע say about the covenantal meaning of marriage?

[Does this relate to the parasha?]

Mt 19:3-6 Some P'rushim came and tried to trap him by asking, "Is it permitted for a man to divorce his wife on any ground whatever?" He replied, "Haven't you read that at the beginning the Creator made them male and female, and that he said, 'For this reason a man should leave his father and mother and be united with his wife, and **the two are to become one flesh**'? Thus they are no longer two, but one. So then, no one should split apart what God has joined together."

Covenant, till death.

What about divorce?

[I realized I'm on sensitive ground here. Bear with me.]

Luke 16:18 Every man who divorces his wife and marries another woman commits adultery, and a man who marries a woman divorced by her husband commits adultery.

Superficial, non Hebraic reading,

- Divorce and remarriage = adultery
- Yeshua ישוע appears **more stringent** than any of the rabbis.

[Lk 16.8 כל המגרש את אשתו ונושא אחרת נואף הוא]

Lets examine the context of the times. Torah teaching.]

Dvarim/Dt.24.1 "Suppose a man marries a woman and consummates the marriage but later finds her **displeasing**, because he has found her **offensive in some respect**. He writes her a divorce document, gives it to her and sends her away from his house.

אם-לא תמצא-הן בעיניו, כי-מצא בה ערות דבר
lewdness, nakedness, incest

[Two conditions:

Displeasing. Modern Hebrew for "I like"

Offensive.]

Jewish thinking: Mishna Gittin 9.10 Talmud

1. The school of Shammai says, "A man may not divorce his wife unless he has found a thing of indecency in her... ערות דבר *evrat davar*

lewdness, nakedness, incest
That is, only marital infidelity

2. The school of Hillel says, “even if she ruined a dish of food...” that is, for any imperfection, burning his toast.

3. Rabbi Akiva says, “Even if he found **another** more beautiful than she, for it is written, if she ceases to please him. [Akiva lived after Yeshua, but his thinking was in the environment.]

Yeshua seems to be addressing this concept of attraction to “another”

Luke 16.18 Every man who divorces his wife and marries **another** woman

Introduce a radical Hebraic re-interpretation.

The conjunction is causative. The vav ו usually translated “and” can mean “in order to”

Causative conjunction

“and” of causation

Examples:

Ber./Gen.14.23 I will not take so much as a thread or a sandal thong of anything that is yours; **so that you** won't be able to say, 'I made Avram rich.'

אם-מחוט ועד שרוך-נעל, ואם-אקח מכל-אשר-לך; ולא תאמר, אני העשיתי את-אברם
Just a “vav” conjunction in the Hebrew.

Causative conjunction vav ו

“and” of causation

Shmot/Ex 7.16 “Let my people go, **so that** they can worship me in the desert.”

שְׁלַח אֶת-עַמִּי וְיַעֲבֹדוּנִי בַמִּדְבָּר

Just a “vav” conjunction in the Hebrew.

Middle Hebrew, the Hebrew that many believe Yeshua spoke, is the language of the Mishnah. The Mishnah says,

“He who begins to wish that his wife will die **and** [i.e., in order that] he will inherit her property...”

Tosefta, Sotah 5.10

Luke 18.22 On hearing this Yeshua said to him, “There is one thing you still lack. Sell whatever you have, distribute the proceeds to the poor, **and** [so that] you will have riches in heaven. Then come, follow me!”

Hebraic view, the conjunction is causative. The vav ו usually translated “and” can mean “in order to”

Luke 16.18 Every man who divorces his wife **and [in order to]** marry another woman commits adultery, and a man who marries a woman divorced by her husband commits adultery.

Is there a reason for this wording?

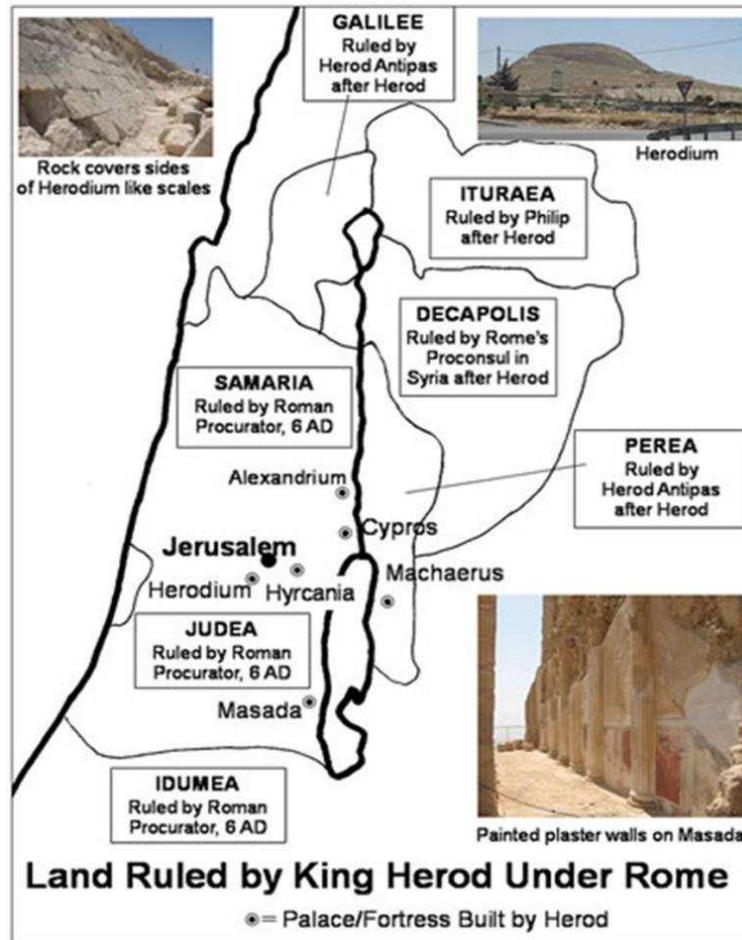
[Lk 16.8 כל המגרש את אשתו ונושא אחרת נואף הוא]

Revisit the verse

Need to get the history.]

[Herod Philip was married to Herodias, his niece. Antipas brazenly broached to her the subject of marriage, and she pledged herself to divorce Philip for the purpose of marrying Antipas. Antipas purposed to divorce the daughter of King Aretas [Ant 18.109-110]

They both divorced in order to marry someone else.]



Mark 10.1, 11-12 Then Yeshua left that place and went into the regions of Y'hudah and the territory beyond the Yarden...He said to them, "Whoever divorces his wife **and** marries another woman commits adultery against his wife [**Herod Antipas**]; and if a wife divorces her husband and marries another man, she too commits adultery."

[Herodias] Politically incorrect!

[Beyond Yarden, go up to map, is territory of Philip, where adulterous divorce took place.

I pass around petitions, ie statue in the Arboretum, speak about the sin in my culture.]

Luke 9.7-9 Herod the governor heard about all that was going on and was perplexed, because it was said by some that Yochanan had been raised from the dead, by others that Eliyahu had appeared, and by others that one of the prophets of long ago had come back to life. Herod said, "I had Yochanan beheaded, so who is this about whom I keep hearing such things?" And he began trying to see him.

Luke 13.31 Some P'rushim came up and said to Yeshua, "Get out and go away from here, because Herod wants to kill you!"

[David Flusser: Herod Antipas killed Yokhanan once; he was willing to do it again.]

Yokhanan the Immerser spoke against the sins of the governor, incestuous marriage. Yeshua did the same.

Re-examine the verse with the grammar and the history:

Luke 16.18 Every man who divorces his wife and [in order to] marry another woman commits adultery [Antipas], and a man who marries a woman divorced by her husband commits adultery [Herodias].

Covenant is key to scripture

- Covenant is the charter of Jewish identity. Expressed in circumcision, Brit Milah. For Jews and Nations affiliating with us.
- Covenant is the heart of marriage.
- Covenant is the heart of America
- Congregational affiliation is a covenant: bonded to each other in "Covenant relationships."

We need to stand for covenants.

Salvation is a covenant, the New Covenant.

Yermiyahu/Jer 31.31-34 "Here, the days are coming," says ADONI, "when I will make a new covenant with the house of Isra'el and with the house of Y'udah... "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people...for all will know me... because I will forgive their wickednesses and remember their sins no more."

- Salvation is a covenant relationship
 - We reach out in faith and repentance
 - G-d extends forgiveness through the Atonement of the Messiah Yeshua ישוע
- Passover is a covenantal celebration:

Shmot/Ex 6.5-8 I have heard the groaning of the people of Isra'el, whom the Egyptians are keeping in slavery; and **I have remembered my covenant.** "Therefore, say to the people of Isra'el: 'I am ADONI. **I will** free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. **I will** take you as my people, and **I will** be your God. Then you will know that I am ADONI your God, who freed you from the forced labor of the Egyptians. **I will bring** you into the land which I swore to give to Avraham, Yitz'chak and Ya'akov - I will give it to you as your inheritance. I am ADONI.'"

[4 cups]

Adultery breaks the covenant according to Mt. 19.9

Now what I say to you is that whoever divorces his wife, except on the ground of sexual immorality, and marries another woman commits adultery!"

In Herod Antipas' case, divorce so that he could commit adultery. Not valid.

But even so...there is mercy.

Yer 3.1 [ADONAI] says: “If a man divorces his wife, and she leaves him and marries another man, then if the first one marries her again, that land will be completely defiled.

Yer 3.1 וְאַתָּה זָנִית רַעִים רַבִּים -- וְשׁוּב אֵלַי, נְאֻם-יְיָ

HNV But you have played the prostitute with many lovers; **yet return again to me**, says the LORD.

NKJV But you are a harlot with many lovers; **Yet you turn to Me,**” declares the LORD.

NAS But you are a harlot with many lovers; **Yet you turn to Me,**” declares the LORD.

One of the greatest expression of G-d’s covenant with Israel and the nations is the covenant of circumcision.

- G-d’s promise to circumcise the heart.
- Entry into the people and Torah of Israel
- Entry into the commitment to identify with, support, bless the Torah and people of Israel