



TOLMM WEEKLY NEWSLETTER for 1-28-23 BO

Ministry News

IF YOU HAVE A PRAYER REQUEST YOU WOULD LIKE PEOPLE ON THE LIST TO PRAY FOR YOU CAN SEND THEM TO US AT TOLMM@ETZ-CHAYIM.ORG OR BY TEXT MESSAGE TO 575 644-7706 AND I WILL SEND THEM BY EMAIL ONLY.

Remember that you can support the work of Tree of Life Messianic Ministries with a donation made via PayPal or by check to PO Box 467, Organ, NM 88052. Your donation helps our continued outreach to inmates and the time it takes to put this Newsletter together.

Donate



Tree of Life Messianic Ministries is an approved Giving Charity by PayPal. To donate go to etz-chayim.org and click on the PayPal Link.

Tree of Life Messianic Ministries primarily focuses on its Prison Ministry and helping form groups in the prisons. TOLMM also seeks to help Home Groups and offers a covering for Home Groups and the combined experience of leadership from Rabbi Philip Hammond and Rabbi Mordecai Silver. Group leaders can receive recognition as Elders under TOLMM, which will help in an advisory role.

Your support is needed for the Prison Ministry due to continuing rising costs.
We now have an Affiliate in Australia.

HOME GROUPS, CONGREGATIONS AND PEOPLE SEEKING FELLOWSHIP..

Shawn Warren lives in Arizona. If you know of someone who is looking for a group in that area, please let me know and I will send the information to Shawn.

Marcia Hedrick would like to host a group on the west side of El Paso in her home. She also needs someone to lead the group while she will be the host. If you are interested let me know and I will send her the information.

Gabriel Martinez has a home group in El Paso (different area). If interested let me know and I will send him the information. Gabriel is an Elder affiliated with TOLMM as is his Home Group, Ohr Ha'Brit Messianic Assembly.

There is a new Home Group in Las Cruces. For more information email tolmm@etz-chayim.org.

Rabbi Phillip Hammond has a Zoom Bible Study and a Erev Shabbat and Shabbat Service on Zoom Friday evening and Saturday morning at 11:00am. Rabbi Hammond is in Australia and the time difference would be 5:00pm Friday Mountain Time. Rabbi Hammond is looking into starting a men's group focused in the United States. You can contact Rabbi Hammond at Philip@etz-chayim.org. Rabbi Hammond is now affiliated with Rabbi Mordecai Silver and his ministry, Tree of Life Messianic Ministries. Check out Rabbi Hammond at <https://www.etz-chayim.org/australia-affiliate/>.

Elder Shawn Warren is an Elder affiliated with TOLMM and helps with one-on-one correspondence with inmates in our Prison Ministry Outreach. He also encourages people to contact us about affiliating with TOLMM through Home Groups and our help to group leaders.

Michael and Gayle Michelucci are forming a new Home Group in Idaho.

We thank you for your support. Blessings in Messiah Yeshua,

Rabbi Mordecai Silver, Ph. D., and Rabbi Philip Hammond, Ph.D. and our team

General News

TO SEARCH FOR MY BOOKS ON AMAZON ENTER "**BOOKS BY RAV MORDECAI SILVER**". MINE ARE AVAILABLE IN PRINT FORMAT ONLY. I HAVE TWO NEW BOOKS ON AMAZON: RAV SHA'UL AND REFLECTIONS ON TORAH.

FOR RABBI HAMMOND'S BOOK GO TO AMAZON.COM AS WELL.

CHECK OUT RABBI MORDECAI SILVERS 3 YEARS OF VIDEO TEACHINGS ON THE TORAH PORTIONS AND FESTIVALS ON YOUTUBE.

MESSIANIC TEACHING ON THE WEEKLY TORAH, HAFTARAH, AND APOSTOLIC SCRIPTURE PORTIONS...



MESSAGE FOR 1-28-23 BO

Message originally shared 1/31/98

Bo – enter!

Exodus 10:1-13:16

Jeremiah 46:13-28

Exodus 10:21-23

The Lord said to Moses, “Stretch forth your hand toward the heavens, and there shall be darkness upon the land of Egypt, and the darkness will be tangible.” Moses stretched forth his hand toward the heavens and there was a thick darkness throughout the land of Egypt for a three-day period. No man could see his brother nor could anyone rise from his place for a three-day period; but for all the Children of Israel there was light in their dwellings.

Matthew 12:40

For just as Jonah 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.

Genesis 1:3-4

God said, "Let there be light," and there was light. God saw that the light was good, and God separated between the light and the darkness.

Exodus 13:13-16

Every first issue donkey, you shall redeem with a lamb or kid; if you do not redeem it, you shall axe the back of its neck. And you shall redeem every human firstborn among your sons. And it shall be when your son will ask you at some future time, 'What is this?' you shall say to him, 'With a strong hand the Lord removed us from Egypt from the house of bondage. And it happened when Pharaoh stubbornly refused to send us out, that the Lord killed all the firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast. Therefore, I offer to the Lord all male first issue of the womb, and I shall redeem all the firstborn of my sons. And it shall be a sign upon your arm, and an ornament between your eyes, for with a strong hand the Lord removed us from Egypt.'"

Tefillin: The four Scriptural passages that are contained in tefillin – the first two passages of the Shema and the two passages of this chapter – are basic to Judaism. The two passages in this chapter speak of the exodus, which is basic to the Jew's awareness of his responsibilities to God, Who liberated him and made Israel a nation. The first two passages of the Shema express the concept that God is One and that we accept His Kingship, the concept that God is One and that we accept His Kingship, the concept that God is One and that we accept His Kingship, the concept of reward and punishment, and the responsibility to observe all the commandments. These principles must always be with us: upon the arm that symbolizes our capacity for action and is opposite the heart, the seat of emotion, and upon the head, the abode of the intellectual soul and the power of memory, which enables us to be conscious of our antecedents and obligations to do His will.

Jeremiah 46:27-28

But as for you, do not be afraid, My servant Jacob, and do not be frightened, O Israel, for behold, I am saving you from afar, and your off-spring from the land of their captivity; and Jacob shall return and be tranquil and complacent, and none will make him afraid. You, do

not be afraid, My servant Jacob – the word of the Lord – for I am with you; though I shall make an end of all the nations where I have dispersed you, but of you I shall not make an end; I shall punish you with justice, but I shall not destroy you utterly.

Romans 5:18-21

In other words, just as it was through one offence that all people came under condemnation, so also it is through one righteous act that all people come to be considered righteous. For just as through the dis-obedience of the one man, many were made sinners, so also through the obedience of the other man, many will be made righteous. And the Torah came into the picture so that the offence would proliferate; but where sin proliferated, grace proliferated even more. All this happened so that just as sin ruled by means of death, so also grace might rule through causing people to be considered righteous, so that they might have eternal life, through Y'shua the Messiah, our Lord.

Ephesians 5:8-14

For you used to be darkness; but now, united with the Lord, you are light. Live like children of light, For the fruit of the light is in every kind of goodness, rightness and truth – Try to determine what will please the Lord. Have nothing to do with the deeds produced by darkness, but instead expose them, For it is shameful even to speak of the things these people do in secret. But everything exposed to the light is revealed clearly for what it is, Since anything revealed is a light. This is why it says, “Get up, sleeper! Arise from the dead, and the Messiah will shine on you!”

We include a Traditional Torah Commentary and my Messianic Commentary. The reason for this is so you can see a Messianic Perspective and a Traditional Jewish one. Remember to use discernment in approaching Traditional Jewish teachings as they do not recognize Yeshua as the Messiah. There are various ideas in traditional Jewish circles about the Messiah and even that there is no Messiah, the thinking in Reform Judaism. So, please be careful to balance the teachings.

We do not agree with the Jewish position on Yeshua, but Believers need to know the Jewish thinking on Yeshua and not buy into this thinking and forsake faith in

our Messiah. For those who say they would never do this, we must beg to differ, because we have seen it over our lives as Jewish Believer's in Yeshua. We have been Believer's in Messiah Yeshua for decades. We have seen a lot and had many discussions with our fellow Jews and non-Jews who ultimately turned away from Yeshua because they steeped themselves in Jewish teachings. One does not come out of either traditional Judaism or Christianity and come into the Messianic walk, and then going back, or into, traditional Judaism. *There are many good things in Judaism but denying Yeshua as Messiah is not one of them.* Berachot (Blessings), Rabbi Mordecai Silver, Ph.D., and Rabbi Philip Hammond, Ph.D.

A TRADITIONAL JEWISH PARASHAH AND HAFTARAH COMMENTARY



Parashat Bo: Summary Exo: 10:1-13:16

God brings the final three plagues on the Egyptians; the Israelites leave Egypt and receive the commandment to observe Passover.

God said to Moses, "Go again to the Pharaoh for I have hardened his heart so I may display My signs to the people. It is these signs which will enable you and the generations after you to recognize Me as your God. This is the story parents will pass down to their children and their children's children. I will be known as the God who brought you out of the land of Egypt."

"Moses," God continued, "this time tell the Pharaoh that if he doesn't let My people go, I will bring locusts to swarm the land." Moses warned the Pharaoh of the coming locust plague. His staff urged him to let the Hebrews go but Pharaoh would only relent enough to let the men go and not the women and children. Soon God sent so many locusts that the land was black with them.

The Pharaoh summoned Moses, "I have sinned against your God and you, Moses. Please forgive me and have your God remove this plague of locusts." Moses asked God to remove the plague

and God did, but God also hardened the Pharaoh's heart so that he again refused to let the Jews go free.

The Last Straw

Then came the darkness. For three days the Egyptians were plagued by complete darkness while the area where the Hebrew lived had plenty of light.

Pharaoh summoned Moses and said, "Your people may leave but do not take your animals."

"No," responded Moses. "We must all go including our livestock."

"No!" shouted Pharaoh as God hardened his heart once again. "Moses, get out of here! The next time I see your face, you will die."

"You're right," Moses replied, "I shall never see your face again."

The Plague of The First Born

Later the Lord said to Moses, "My last plague will make the Pharaoh insist you leave. This plague will signal the beginning of months for the Israelites. Tonight, at midnight I will go among the Egyptians and kill every first-born. Now no Hebrew first-born shall die if they follow My instructions exactly.

"First, have all the Hebrews ask the Egyptians for their objects of gold and silver. They will give easily to you since they hold you in high esteem. Then, make sure every household has a lamb. These lambs are to be slaughtered as a community and then each family shall return to their home and place some lamb's blood on each side of their doorposts. Then each family shall feast with roasted lamb, unleavened bread, and bitter herbs.

"This 14th day of the beginning of months will be known as the Feast of Unleavened Bread. It shall celebrate among all the Jewish generations for seven days. No leavened bread may be eaten during this time. On the first night of this Feast of Unleavened Bread, every Jew will remember and retell the story of how God brought the Hebrew slaves out of bondage in Egypt."

In the middle of the night, just as God had warned, God killed all the first-born in the land of Egypt. Young and old, rich and poor, human and animal, all the first-borns were killed. Throughout Egypt there was a loud cry for there was no house where someone was not dead.

Remember This Day

Immediately, Pharaoh demanded Moses and the Jews leave Egypt. The Jews hurried from the land, carrying their unleavened dough before it could even rise into bread.

Moses said again God's commandment to the Israelites, "This is the law of the Passover offering. You must remember this day as a covenant between Me and My people.

Remember, this day you were freed from Egypt by God to go to the land of milk and honey. Remember, this day, for all generations and honor Me by not eating any leavened bread.”

“Remember also,” Moses said, “to redeem every first-born, whether animal or child, so that your children will ask, ‘what does this mean?’ Then you can answer to them, ‘It was with a mighty hand that the Lord brought us out from Egypt, out of the house of bondage.’”

Parashat Bo Discussion Questions

- 1) Why do you think God hardened Pharaoh’s heart? Is there a time in your life when you feel God hardened someone’s heart against you? How?**
- 2) Have you ever felt that God brought plagues upon you or your family or even the Jewish people? Describe these plagues. Describe God’s role in these plagues.**
- 3) When in your life have you felt as if you were being freed from slavery?**
- 4) Why do you think Passover, more than any other holiday, is the most celebrated holiday of Jews around the world? Why is it important to you?**

Haftarah for Bo Jer: 46:13-28

Jeremiah taunts the Egyptians.

In the Haftarah for *Parashat Bo* we read a part of Jeremiah’s prophecies against Egypt. Jeremiah foretells an attack on Egypt by Nebuchadnezzar, King of Babylonia. Though Egypt is mighty, Jeremiah is confident that the Egyptian Pharaoh will be overpowered by the Babylonians.

Jeremiah taunts the Egyptians, reminding them that their gods would not withstand the power of the one true God. After the Egyptians flee from the Babylonians, Jeremiah promises, they will call their own Pharaoh “Braggart Who Let the Hour Go By” (46:17).

Egypt Will Return to Glory, Israel is Consoled

In the last three verses of the haftarah Jeremiah is less condemnatory, and in fact says that though Egypt, is soon to be destroyed, “afterward she shall be inhabited again as in former days” (46:26).

Then Jeremiah turns to Israel and delivers a short message of consolation. Even though Israel will be exiled, they will be redeemed, and God will deliver them back to their land. The nations around Israel will be destroyed for their bad deeds, but God says, “I will not leave you unpunished, but I will chastise in measure” (46:28).

Connection to Parashat Bo

In the Torah portion for this week, we read about the final three plagues that God inflicts on the Egyptians before the Exodus: locusts, darkness, and the plague of the firstborn. Similarly, the haftarah describes the Egyptians being punished and falling before their enemies. Israel's promise of redemption from Jeremiah is much like the promise that they received from Moses. But in Exodus, as in Jeremiah, the Israelites do not escape punishment: suffering from lack of food, water and faith as they travel through the desert to the Promised Land.



From the Desk of Rabbi Philip Hammond

WORDS OF WISDOM CHAPTER 20

As a nation, we are told by HaShem to make sure our leaders are those who will not distort justice, not be partial or take bribes. We are told that we are to pursue Godly justice and worship no other God than HaShem.

¹⁸ Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

¹⁹ And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise and change the words of the just.

²⁰ Thou shalt follow justly after that which is just: that thou mayst live and possess the land, which the Lord thy God shall give thee.

²¹ Thou shalt plant no grove, nor any tree near the altar of the Lord thy God:

²² Neither shalt thou make nor set up to thyself a statue: which things the Lord thy God hateth. Deuteronomy 16:18-22 [DRA]

We used to play a game at school called, “Follow the leader”, and it was focused on engaging in activities such as running, jumping, climbing etc. Whatever the “leader” did the others followed. This “game” is played out in our societies and communities. Rules are established and the people are supposed to follow those rules. Politics is all about “follow the leader”, with each political party vying for your vote.

Which “party” should we people of Israel be supporting, and which Leader should we follow? Our answer should be the “Biblical Party”, and our Leader is none other than HaShem, the Holy One of Israel, blessed be He. If this is the case, then should it not be fair to expect those who choose to join such a party to follow and embrace the “tenants” of that Party? Not only that, but perhaps more importantly, should not one expect that the “servant leaders” of such a party abide by the constitution set down by HaShem the Founder and Leader of our Party? Should we Children of Israel have faith in our Leader and thus be faithful to that Leader? Absolutely we should! yet only if we acknowledge HaShem as that Leader. One of the issues that we must confront within the Party is the lack of faithfulness to HaShem and His constitution. Whilst we have had “servant leaders” that have been faithful to the constitution, we have had far more who have strayed from the very foundation of the Party. An historical study of our past Kings will quickly confirm this. Fortunately, there have always been “7000” souls that have not bowed down to Baal and have resisted the bribes on offer that distort Godly judgements and justice.

None the less, sadly we have many in the Party who have taken positions of supposed “servant leaders”, who show greater faithfulness to the tenants of outside “parties” than to the constitution of HaShem. I do not understand this. There is no better constitution for mankind than Torah. There is no better Leader than HaShem and His “Servant Son” Yeshua, yet we continue to ignore both and set down our own “party” rules. This would not be so ugly if we didn’t claim that our own rules as the constitution of HaShem.

My experience as a farmer confirms the importance of a good “shepherd/leader”. If the “flock” is neglected then sickness, hunger and disease will enter. We need to be constantly reminded that it is the Torah, as lived by Yeshua, that protects the Party/Flock. Shepherds/leaders who try and employ “policies” from other parties are neglecting the Children of Israel. Unfortunately, we witness this far too often. Sadly, we also witness some who install the “Party” policies but neglect the compassion that should be employed with it. It could be said these employ the letter of the Torah but neglect the spirit of Torah. As with all medication, if it is dispensed incorrectly, it can cause enormous damage.

As time passes it is very probable that the temptation to take “bribes” and “gifts” from those who want to pervert our faith and faithfulness will

increase. Decisions will be made, and lives will be changed. It is vital we defend the tenants of our biblical faith and reject the policies of those who would destroy our nation. It is important that we hold onto the “nail scarred” hand of Yeshua, as we require His strength, guidance and encouragement to fulfil our role within the “Party”.

“He who is often reproved, yet stiffens his neck, will suddenly be broken beyond healing. When the righteous increase, the people rejoice, but when the wicked rule, the people groan. He who loves wisdom makes his father glad, but a companion of prostitutes squanders his wealth. By justice a king builds up the land, but he who exacts gifts tears it down.” Proverbs 29:1-4 [ESV]

“And He said to them, “Rightly did Isaiah prophesy of you hypocrites, and it is written, ‘This people honor Me with their lips, but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the precepts of men’. Neglecting the commandment of God, you hold to the tradition of men.”

When a supposed Child of Israel, who has good knowledge of HaShem’s Word, teaches the precepts of men over the commandments of HaShem, then you can be sure that one has been influenced by bribes and gifts. This is a well-known tactic from the enemy. Satan was very successful with this tactic in the Garden of Eden, when his promotion of a gift was accepted by Chava and Adam, resulting in sin.

It is only through living Torah and following in the footsteps of Yeshua, showing faithfulness to HaShem, can we become a united “Party” that can not only change our nation, but in fact change the world. We must muster the energy and enthusiasm to continue the journey that HaShem has set down before us. Let us encourage one another with words of Torah, the very words of Yeshua HaMoshiach.

May the grace, love and wisdom of HaShem and Yeshua HaMoshiach be with you!

This, that and the other ...



The Western Wall Today

The sole remnant of the ancient Temple plays a role in observing festivals in modern times.

The *Kotel* (Western Wall) is the setting in which the annual cycle, individual and communal histories, and consecrated space come together.

In ancient times, the Temple was the focus of mass pilgrimages, three times during the year, as prescribed by biblical law. Pilgrims from all over the land came to the spot chosen by God to “place His name there” (Deuteronomy 16), and during the Second Commonwealth both pilgrims and contributions reached the Temple from the Diaspora.

Although the Temple has not been standing for close to two millennia, the memory of these events has been preserved in the synagogue liturgy, particularly in the “additional prayer” of the festivals, which recalls the former sacrifices and the ascent to the Temple. The fact that the pilgrimage festivals are a major occasion for present-day visitors to the Kotel places ancient expressions of collective memory in metonymic relation to a contemporary “place of memory,” creating a sense of continuity, and perhaps even identity, between their devotional visit and that of their ancestors.

Each festival attracts thousands to the Wall, but each takes on a special atmosphere reflecting the requirements of the holiday. The first night of Passover represents the most intense ingathering of the family during the ritual year, and travel to the Kotel later in the week is preceded by careful preparations to bring food from home that has been made according to the strict Passover rules. Even when the Wall is not the focus of celebration, as during Lag B’Omer, 33 days after Passover, when more than 100,000 Israelis flock to Meron, it stays in contact with the ritual pace of the people. It also accommodates, easily, modern festivities and solemnities; the sameness of place provides a persuasive link between the old and the new.

The Kotel thus appears to be the natural setting for modern celebrations such as Israeli Independence Day or Holocaust Remembrance Day, even as the forms of these recently established celebrations evolve amid debates over their significance. In some of these

ceremonies religious themes are given prominence, while in others the national component clearly dominates.



In the energetic Friday evening dance to the Kotel from the Jewish quarter on the part of young male yeshiva students, it is difficult to untangle the political overtones from the religious commitment. The meshing of modern Israeli identity and traditional religious symbols is salient at military swearing-in ceremonies, which have become more frequent at the Wall since the previous favorite site, Masada, has relinquished its primacy. In these ceremonies the recruit, after his basic training, holds a Bible in one hand, a rifle in the other, and is told that without the Book he is nothing but a murderer.

Other ceremonies reflect current political events as in the case of demonstrations concerning distressed Jewish groups in Russia, Syria, or Ethiopia. A particularly impressive event takes place on the eve of the anniversary of the reunification of Jerusalem, when thousands of yeshiva students from all over the country, stirred by the ideology of the Gush Emunim movement, come to the Kotel carrying torches.

Observing Tisha B'Av

Tisha B'Av, which falls in mid-summer when the sun has dried up vegetation everywhere, is a Fast Day that commemorates the destruction of both the First and Second Temples and has become a fundamental observance at the Kotel. Dressed in slippers, sneakers, or other footwear without leather, observant Jews come to spend part of the day and night at the Wall. Heightened solemnity intermingles with pronounced intimacy. Fathers and sons, mothers and daughters, boyfriends and girlfriends, yeshiva students share mats or blankets spread out both inside and outside the synagogue plaza. On this night (and day) all the Jewish communities and ethnic groups, all the religious tendencies—including the Chabad-Lubavitch Hasidic “mitzvah tank,” which provides phylacteries (tefillin) for the afternoon prayers — are present. Individual and collective, communal, and national, can be found, compounded with one another.

The police guard the area all night long. Ultra-national groups may try to reach the Temple Mount, while pseudo-messiahs and would-be prophets both lament the existence of the Diaspora and announce the imminent reunification of the people. Inside the synagogue area and outside, pilgrims read the biblical Book of Lamentations, chant dirges, or fraternize in this unique setting of a foodless picnic in which daily needs are hardly a distraction. A mourning ceremony animated by a pervasive but disorganized sociality, Tisha B'Av, since the retaking of

the Wall, has emerged as a point in time and space in which the meeting of messianic aspiration and national sentiment has been crystallized.

This process is reminiscent of the famous conceit of the Talmudic sage, Rabbi Akiva. When asked why he laughed upon seeing a fox running through the Temple ruins, Akiva assured his puzzled colleagues that his mirth stemmed from his witnessing the evidence of the prophecies of destruction and the implicit certainty that this guarantees the fulfillment of the prophecies of redemption.

Prayer Points



Ata Chonen: A Prayer for Wisdom

If we lack powers of wisdom and discernment, no other request of God really matters.

Prayer offers us a daily opportunity to embrace God with words while seeking — through the language of petition and supplication — a way to articulate our most profound needs. It is not in the asking, but in the searching and wrestling that we gain clarity.

This kind of penetrating lucidity is not a regular and anticipated outcome of prayer. It comes in that rare moment — and almost always when we do not set out to achieve it — that we are gifted with an intellectual or emotional breakthrough.

The Amidah is the spinal cord of the Jewish prayer experience; all prayer that precedes it is preparation to ask God to meet our needs with a combination of humility and spiritual audacity. In the very first of our requests, we ask for the wisdom to be God-like in the day ahead.

In the blessing known as Ata Chonen we recite: “You grace humans with wisdom and teach humanity perception. Bestow upon us Your knowledge, insight and understanding. Blessed are you the grantor of wisdom.”

If we lack wisdom, then no other request really matters. In this prayer, we ask that God offer us a sliver of divine insight that we may gain the clarity we need to make a day's worth of decisions and good judgments. We firm up our minds to be able to problem-solve and manage life's complexities. We know that intelligence involves the exquisite and often contradictory balance of curiosity, instinct, patience, caution and risk.

We can never assume wisdom. What may be sensible in one situation is foolish in another. Thus, we pray for knowledge and introduce every other blessing that follows in the Amidah with this request. In fact, on Saturday night we acknowledge the onset of the new week following Shabbat with a special prayer tucked into Ata Chonen, precisely because we need this insight not only for the day ahead but for the week ahead. Havdalah, or separation (also the name for the ritual performed at the close of Shabbat), requires the perception to categorize and compartmentalize, to know the difference between the holy and the profane.

Should the idea of apportioning wisdom seem strange, we remind ourselves that this notion appears in the Hebrew Bible on numerous occasions. In the construction of the Tabernacle, God tells Moses to appoint Bezalel: "I have endowed him with a divine spirit of skill, ability and knowledge..." (Exodus 31:3). This is also extended to the craftsmen Bezalel employs: "...and I have also granted wisdom to all who are wise that they may make everything that I have commanded..." (Exodus 31: 6). This gift is far above skill and talent. The Hebrew uses the expression *hakham lev*, literally "heart-knowledge," to describe the spirit imbued in each artisan.

Apportioning wisdom is not only from God to humans. In Numbers 11, when Moses struggled mightily with a difficult flock, God apportioned 70 elders with the spirit of Moses' wisdom: "...I will draw upon the spirit that is in you and put it on them" (Numbers 11:17). Moses needed many others who were like him to be allies in the work of community. Nothing requires more wisdom than managing people well.

We open our litany of requests with the desire to know, to perceive, to understand, and to think because these capacities make us distinctly human. Yet our rational minds are in a constant tug-of-war with our irrational desires. We pray that wisdom wins the day.

Hebrew - עִבְרִי

Word (s) of the Week

עֲבַד אֱלֹהִים

Ah-Vahd Eh-lo-heem

Worship God



A Taste of Jewish Humor

The Census

The census taker comes to the Goldman house.

“Does Louis Goldman live here?” he asks.

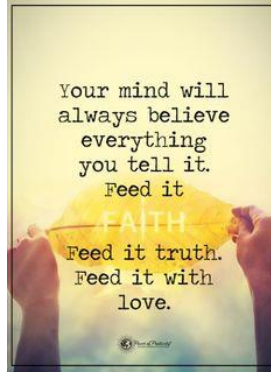
“No,” replies Goldman.

“Well, then, what is your name?”

“Louis Goldman.”

“Wait a minute—didn’t you just tell me that Goldman doesn’t live here?”

“Aha,” says Goldman. “You call this living?”



This is not your Bubbie's Chicken Soup

Jewish Coffee Cake

Though the original versions contained coffee, now it's usually just an accompaniment.

BY TAMAR FOX

Ashkenazi coffee cake, most often made with sour cream, is a dish with a history going back to 17th century Eastern Europe. Recipes for this pastry have changed over time. Though the original Jewish coffee cakes called for coffee as one of the main ingredients, today most such cakes are perfect partners for a hot cup of joe, but are totally caffeine-free. In contemporary Jewish homes coffee cake is often served for breakfast on Shabbat and holidays, and at the break the fast table after Yom Kippur and Tisha B'Av. When enjoying coffee cake after Shabbat, some families like to sprinkle the fragrant spices used in Havdalah on top of the cake. Sweet, and containing nuts, cinnamon, and/or chocolate, a slice of coffee cake is one of the best ways to make a meal special.

This recipe comes from my mother, who liked to make coffee cake for celebratory brunches. The filling can be adapted for the crowd. If you're hosting some chocolate lovers, try the chocolate filling. If your family gobbles up raisin challah, try the raisin-nut filling. The simple combination of pecans and walnuts in the nut filling is surprisingly elegant. Any way you go, you're bound to end up with a table full of smiles and crumbs.

Ingredients

3 Tablespoons brown sugar

2 teaspoons cinnamon

1/4 cup walnuts, chopped

3/4 cup pecans, chopped
8 oz sour cream
1 teaspoon vanilla
3 eggs
1 1/2 teaspoons baking powder
1 teaspoon salt
2 cups flour
2 cups sugar
1 cup butter
1/2 cup raisins (optional)
1 cup chocolate chips
1 teaspoon cinnamon

Directions

Preheat the oven to 325 F.

Combine the filling ingredients of your choice in a bowl and mix with a spoon. Set aside.

Cream the butter and sugar. In a separate bowl, sift the dry ingredients together.

Add 1/3 of the dry ingredients to the butter and sugar, and mix using electric beaters at a slow speed. Add 1 egg and mix. Add half of the remaining dry ingredients and mix. Add the second egg and mix. Add the remaining dry ingredients, and the final egg, and mix thoroughly.

Add the vanilla and sour cream. Pour half of the batter into a well-greased bundt pan, then add half of the filling of your choice (nut, chocolate, raisin-nut, or any other filling you choose). Add the rest of the batter. Top with the remaining filling.

Bake for 65 to 70 minutes, or until the middle is set. Allow to cool for at least half an hour, and then invert onto a serving platter.

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*Bible Studies and Home groups
*Erev Shabbat and Shabbat Zoom group

Contact us for more info -
tolmm@etz-chayim.org

*Tree of Life Messianic Ministries
Australia Affiliate*

Shabbat Service
Saturday 11am
[AEST]
Zoom

Bible Study
Wednesday
7:00pm [AEST]

Men's Group
Sun: 7:30pm

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