



TOLMM WEEKLY NEWSLETTER for 6-3-23 NASO

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. 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.

Gabriel Martinez has a home group in El Paso. 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 Torah Assembly.

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

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

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/>.

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. TO SEE MORDECAI'S BOOKS, GO TO: [HTTPS://WWW.ETZ-CHAYIM.ORG/SHOP-OUR-STORE/PRINT-AND-KINDLE-BOOKS/](https://www.etz-chayim.org/shop-our-store/print-and-kindle-books/)

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

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

WE HAVE 7 PRISON AFFILIATES THROUGHOUT THE UNITED STATES.

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



Rabbi Mordecai Silver tolmm@etz-chayim.org

MESSAGE FOR 6-3-23 NASO

*Naso - Elevate
Numbers 4:21-7:89
Judges 13:2-25
John 12:20-36*

Numbers 6:22-27

22: The Lord spoke to Moses, saying, 23: "Speak to Aaron and his sons, saying: So, shall you bless the Children of Israel, saying to them: 24: 'May the Lord bless you and safeguard you. 25: May the Lord illuminate His countenance for you and be gracious to you. 26: May the Lord lift His countenance to you and establish peace for you.' 27: Let them place My Name upon the Children of Israel, and I shall bless them."

Listen to this story and think about what it is saying:

"Once upon a time there was a mighty king who had an only son. Wishing his son to grow in wisdom and might, he sent him off to explore faraway lands and far-flung islands. There the prince was to learn the nature of foreign plants and animals and brave dangerous terrain to capture exotic beasts and birds.

"One day, the news reached the king that his son, who was then on a faraway island, had fallen gravely ill, and that the doctors were unable to find a cure for his illness. The king commanded that a call be issued throughout his kingdom: Any man who has knowledge of medicine or can propose a cure for the illness of the prince, should come to the royal palace.

"All the great doctors, all the famed scholars, were silenced; for they knew no remedy nor cure for the illness of the prince.

"One day, there arrived a man who told the king that he knew of a proven remedy for the illness of the prince. However, this remedy was to be found only in an extremely rare and precious stone. Should they find this gem, grind it to the finest of powders, mix it with a superb wine, and give it to the prince to drink - he would be cured.

"The king commanded all the great gemologists of the land to assemble and make a thorough search of the royal treasure stores for the gem which the man had described.

"After inspecting all the king's gems, the experts discovered a stone that matched the man's description given. However, the gem they found was the centerpiece of the royal crown of the king!

"At first, they were overjoyed to discover the gem; but as soon as they realized that by removing the stone from the crown - the very crown with which their king was coronated - its entire glory would fade, they were extremely distressed. Nonetheless, they were forced to inform the king that the gem had been found.

"The king was overjoyed. He commanded that the gem be extracted, ground to a fine powder, and that the potion for his son be quickly prepared.

"But at that moment, terrible news reached the royal palace: the prince's condition had so deteriorated that his lips were sealed. So ill was the prince that he could take nothing, not even liquids, into his mouth. The experts and scholars assembled at the palace were certain that, under the circumstances, the king would surely direct that the stone is not ground so that the splendor of the royal crown could be preserved.

"How astounded they were to hear the king instructing them to hurry and crush the gem and to prepare the potion as swiftly as possible and pour it into the mouth of the prince. Grind, pour, squander the entire gemstone, said the king, who knows, perhaps a single drop will enter the mouth of my son and he will be healed.

"The king's ministers were amazed at the king's decision and pleaded with him: At first, when the prince was able to take the cure, it was worthwhile to destroy the gem; but now, when his condition is so hopeless that his ability to swallow even a single drop is in question, why ruin the glorious crown of the king, the crown by which he assumed his throne?

"The king replied to his ministers: If, God forbid, my son will not live, who needs the crown? And should he recover, why, the ruined crown will be my greatest glory. It will attest to the loyalty of my only son, who risked his life to fulfill my will and ascend in wisdom and bravery..."

John 12:20-36

20: Among those who went up to worship at the festival were some Greek speaking Jews. 21: They approached Philip, the one from Beit-Tzaidah in the Galil, with a request. "Sir," they said, "we would like to see Y'shua. "22: Philip came and told Andrew; then Andrew and Philip went and told Y'shua. 23: Y'shua gave them this answer: "The time has come for the Son of Man to be glorified. 24: Yes, indeed! I tell you that unless a grain of wheat that falls to the ground dies, it stays just a grain; but if it dies, it produces a big harvest.25: He who loves his life loses it, but he who hates his life in this world will keep it safe right on into eternal life! 26: If someone is serving me, let him follow me; wherever I am, my servant will be there too. My Father will honor anyone who serves me. 27: "Now I am in turmoil. What can I say -- 'Father, save me from this hour'? No, it was for this very reason that I have come to this hour. I will say this: 28: Father, glorify your name!" At this a bat-kol came out of heaven, "I have glorified it before, and I will glorify it again!" 29: The crowd standing there and hearing it said that it had thundered; others said, "An angel spoke to him." 30: Y'shua answered, "This bat-kol did not come for my sake but for yours. 31: Now is the time for this world to be judged; now the ruler of this world will be expelled. 32: As for me, when I am lifted up from the earth, I will draw everyone to myself." 33: He said this to indicate what kind of death he would die. 34: The crowd answered, "we have learned from the Torah that the Messiah remains forever. How is it that you say the Son of Man has to be 'lifted up'? Who is this 'Son of Man'?" 35: Y'shua said to them, "The light will be with you only a little while longer. Walk while you have the light, or the dark will overtake you; he who walks in the dark doesn't know where he's going. 36: While you have the light, put your trust in the light, so that you may become people of light." Y'shua said these things, then went off and kept himself hidden from them.

Numbers 7:89

When Moses arrived at the Tent of Meeting to speak with Him, he heard the Voice speaking to him from atop the Cover that was upon the Ark of the Testimony, from between the two Cherubim, and He spoke to him.

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 Nasso: Summary Numbers 4:21-7:89

God describes the service of the Gershon family of Levites; laws relating to the suspected adulteress and the nazirite are given; God tells Moses and Aaron the priestly blessing; the heads of tribes bring gifts to the Tabernacle.

God told Moses to list the service each family shall undertake for the sake of the community and in honor of God. For the sons of Gershon, from 30 years old until 50 years old, their communal service shall be to carry all the tapestries and hangings of the Dwelling Place of The Testimony. Those sons involved in communal service are numbered as 2,630.

The sons of Merari, from 30 years old until 50 years old, shall be responsible for all the beams and bars and pillars and sockets for the Dwelling Place of The Testimony. They are numbered at 3,200.

The sons of the Kehathite, from 30 years old until 50 years old, are counted as 2,750. The sons of Levites, from thirty years old until fifty years old, are numbered at 8,580.

God then spoke to Moses saying: "Command the sons of Israel to send away from the camp every leper and everyone who has become unclean. Both male and female shall you send away, outside the camp." And the sons of Israel did so.

Then God told Moses to tell the Israelites: If a man or a woman commits a sin, any sin against man, any sin breaching trust against God, that person shall incur guilt. They must acknowledge to themselves the sin that they committed, and they must then make restitution for the sin.

If a man's wife goes astray sexually with another man other than her husband without being forced, then the husband shall bring his wife to the priest and make a meal offering of jealousy, and a meal offering of remembrance that recalls the wrongdoing. When the woman acknowledges her sin, she shall be made to drink bitter waters that shall make her belly swell and her thighs sag, and she shall become a curse-word among her people. But if the woman is still pure, and has not forfeited her purity, she shall be blessed with offspring.

When anyone, man or woman, makes a resolve to take the vow of a *Nazir*, to elevate oneself temporarily to a position akin to that of a priest, then he or she must fulfill many obligations. They must not drink wine, nor anything prepared from the wine-producing grapevine. No razor shall come upon his head, nor shall they come in contact with the dead. All the days of his Nazirship, he is holy to God. If someone dies very suddenly beside him, he shall shave his head on the day he regains his purity. Sacrifices with the priest shall be made and offerings given to God to regain this purity.

God then tells Moses to have Aaron bless the sons of Israel by saying, "May God bless you and keep you. May God illuminate the Almighty Countenance for you and favor you. May God lift up

God's Countenance toward you and establish peace for you.' They shall place My Name upon the sons of Israel; and as for Me, I shall bless them."

It came to pass even on the day when Moses has finished setting up the Dwelling Place and sanctified and anointed it that the heads of the tribes brought near offerings before God. These offerings include money, animals, flour, incense, gold, and silver.

And when Moses went into the Tent of Appointed Meeting to speak with God, Moses heard the voice from above the cover that was upon the Ark of the Testimony, from between the two cherubim.

Parashat Nasso Discussion Questions:

1. What do you think God's voice sounds like when it comes from the Ark of the Testimony? Can you hear God's voice? What does God's voice sound like to you?

2. Why do you think women were not counted among the tribes? If a counting was made today, do you think it would include women? Why or why not?

3. Both woman and men could become a *Nazarite* by making resolve to take the vow to follow specific, almost priestly, rules. What does this teach us about spiritual equality?

Haftarah for Naso Judges 13:2-25

The birth of Samson.

The Torah portion of Naso introduces the concept of the Nazirite, a person who takes a voluntary vow not to consume grape products (including wine) or cut his or her hair. The haftarah tells the story of the birth of Samson, the Bible's most famous Nazirite.

The haftarah begins by introducing a couple from the tribe of Dan who are unable to have a baby. One day, an angel visits the woman. He tells her that she will soon be pregnant and warns her not to drink alcohol or to eat anything unclean, because "from the womb he is God's" (13:5). The angel explains that the baby boy who will be born will be a Nazirite and prophecies that he will free Israel from the oppressive Philistine rule. The angel also issues a warning regarding the boy: his hair shall never be cut for as long as he lives.

The woman, scared, runs to tell her husband about the celestial visit. After hearing about it, the husband, Manoah, prays to God: "Please let Your messenger return to us and teach us how to bring up our child" (13:8). Upon hearing his prayers, the angel appears again. Manoah questions him further, and the angel relates the laws of the Nazirite, which he orders Manoah's wife to obey: "She must eat nothing that comes from a grapevine, she must not drink wine or beer, she must eat nothing unclean" (13:14).

Manoah offers to prepare a meal of fresh goat for the angel. "Even if you were to detain me," the angel tells Manoah, "I could not eat your food. If you want to make a burnt offering, offer it

up to the Eternal” (13:16). So, as the angel suggested, Manoah builds a fire and sacrifices the goat. As the flames rise, the angel goes up with them.

Manoah is shocked by the experience. He tells his wife: “We shall surely die, because we have seen a divine being!” (5:22). But his wife knows better and tells him that, had God wanted them dead, God would have killed them. Later, she gives birth to a boy and names him Samson.

The boy—the haftarah concludes, with a note of hope—has the blessing of God from his birth.



From the Desk of Rabbi Philip Hammond

LIFE IS WHAT IT IS ??

“The challenge of finding good news stories and hope”!

As I sat down to write another blog, I wanted to write a good news story, one that would perhaps inspire one person to continue “the fight”, uphold biblical values, become a healthier person in mind, become a better spouse, a better parent, a better child or just give some hope.

Where would I find my own inspiration to achieve this task? Open a newspaper and you find no good news stories, even the sports pages tell of troubled clubs or individuals. Turn on the TV and all you are faced with is violence, sex and mayhem. Social media is filled with pages of hate, bullying and darkness. Magazines tell of troubled “celebrity” lives. The internet, well the internet is “the

internet". Most of our "Leaders" offer very little in the way of a lifestyle worth emulating. Our education institutions are almost bereft of teaching good family values, resulting in good life stories. I was quickly becoming despondent wondering where do people turn too when searching for a dose of healthy positive influences into their lives? The role models we once had have changed in stature and status. No wonder we have multitudes of counsellors intruding into our daily lives on almost every front. Every school employs a "counsellor" in this day and age. Yet despite this an alarming tragedy is unfolding before our very eyes. This is no good news story, and it is immersed in hopelessness.

The suicide rate in Australia has grown to 12 per 100,000 of population per year [2014 figures]. Suicide accounts for more than **one third** of deaths among Australians **aged between 15-24yrs**. All these figures equate to **7.8 deaths by suicide per day!** That to me is staggering and shows there are very few "good news" stories in these people's lives. Suicide generally means a complete lack of hope in the mind of that individual. A tipping point has been reached whereby death seems the only solution. It is a tragedy for any human to have reached such a point. Before reaching this point, many reach out for relief, looking for an answer to the pain and suffering. So where do they look for their "Good News" stories? Too often it is a bottle, a syringe, a gang, or organisation that gives them a feeling of belonging, brief as it may be. There are countless so-called solutions presented to us, promising that which cannot be delivered. Take a moment to absorb what is peddled as entertainment, products that are influencing lives and resulting in 7.8 suicides a day in Australia. In America the statistics record that there are approximately 105 deaths per day by suicide. That is one every 12.3 minutes. In England the percentage rates are similar. These are countries that once had a strong Judeo-Christian foundation. It would appear that as the Judeo-Christian foundations have eroded the suicide rates have increased.

What can be done to change the landscape? Where can we find good news and hope instead of despair? Well, we must begin to look outside of what is presently on offer. People are looking for a quick fix, hence the reliance on temporary substances that briefly offer a deluded hope. No longer are we building strong foundations that stand the test of time. Instead, we are exchanging these foundations for superficial lifestyles that lead to destruction. One glaring example of this is the attack on original marriage. A marriage built on a lifelong committed union between man and woman, [yes male and female], bringing up children under instructions found in a "Good News" book that offers hope and life – The

Bible, is the best scenario for mankind. Guarantee - if our societies adhered to the teachings found in the Bible for individuals, families, communities and country, then the sad statistics of suicide would disappear, and we would be reading Good Time stories that offer hope and life. The Good News story that offers hope and life to all is still available to any who want to obtain it. We could turn our world around if we chose to do so, but I fear we have a lot of pain ahead of us before this takes place. We have refused the Medicine that heals, preferring to take mixtures that destroy, deluding ourselves into thinking all is getting better. However, the truth is that many events and stories now promoted as good news stories offering hope, are really stories of decay and rebellion against our Creator.

I implore people to take a fresh look at the Bible and the Good News and absolute hope it offers. Within its pages is Wisdom that cannot be found elsewhere. It offers the perfect counsel for all of humanity because the source comes from the perfect counsellor. Here indeed is a Good News story full of hope.

Rabbi Philip [Yochanan] Hammond. PhD.

Rabbi Hammond can be contacted at – Philip@etz-chayim.org

Insights into Judaism



Creationism and Evolution in Jewish Thought

Can one believe in both?

The scientific theory of evolution seems to contradict the biblical account of Creation. While the Bible claims that God created the world in six days, culminating with the creation of humanity, the theory of evolution asserts that humanity evolved over billions of years. How do

Jews approach this contradiction? Like any seeming contradiction between science and Jewish tradition, there are several options.

Is It a Contradiction?

Some Jews, including many of the ultra-Orthodox, reject evolutionary theory. They see the Bible as embodying eternal truths. Thus, some of the ultra-Orthodox are unwilling to reinterpret it in order to reconcile it with a scientific theory that, in their view, may be disproved in another hundred years. Some even go so far as to ban Jewish books on evolution.

For example, in 2005, a few prominent ultra-Orthodox rabbis banned Natan Slifkin's books on science and the Torah, which seem to support evolutionary theory (Slifkin himself is also Orthodox). Those who ban Slifkin's books see his arguments as challenging Jewish religious authority and undermining Jewish faith.

Other Jews reject the biblical account of creation because it contradicts evolutionary theory. They see the Bible as an ancient human document that cannot provide a helpful description of the world's beginnings for a person living in the twentieth century. They look to modern science to explain the origin of the world and reject religious explanations.

For example, Steven Pinker, a prominent evolutionary psychologist and Jewish atheist, rejects religious explanations of the origins of the world. He argues that the theory of natural selection best explains the origins of complex life, and no God could possibly have created a world that has so many faults in its design.

Variety of Approaches, Even Among the Orthodox

Many Jews, however, reject the either/or approach and strive to integrate the biblical account with the findings of modern science. Some Orthodox Jewish scientists read evolutionary theory into the Bible, arguing that the Bible and modern scientific theory describe the same process using different language. Most famously, Gerald Schroeder, an Israeli physicist, uses Einstein's theory of relativity to explain how God's six 24-hour days of creation are equivalent to fifteen billion years of scientific evolution.

Other Jewish thinkers, such as Mordecai Kaplan and Yeshayahu Leibowitz, reconcile the biblical account of creation with evolutionary theory by rejecting literal understandings of the Bible in favor of metaphorical or allegorical readings. They argue that the Bible is not meant to provide an accurate scientific description of the origins of the world. Rather, it is a spiritual account of why the world came into being and what our role is in it. These thinkers follow a long tradition of Jewish commentators who view the Bible non-literally, from rabbis of the talmudic era to Maimonides.

Some kabbalists embrace aspects of evolutionary theory as a corroboration of kabbalistic understandings of the origins of the world and its development. Rabbi Abraham Isaac Kook, the first Ashkenazic Chief Rabbi of Israel, saw evolutionary theory as support for the kabbalistic ideas of the unity of life and the progressive unfolding of natural history.

A New Layout of the Universe

Recent scientific developments have provided new opportunities for reconciling the biblical account of creation with scientific cosmogony. Most notably, the Big Bang theory, which has gained widespread acceptance in the scientific community today, asserts that the universe began at a particular point in time. This theory can support the biblical account of intentional creation at a particular time by God.

The hotly contested debate regarding teaching evolution vs. intelligent design in American schools has increased discussion of evolution within the American Jewish community. Some American Jews reject the term “intelligent design,” seeing it as part of an attempt to bring Christianity into the public schools. Yet many Jews, even those who argue against the proponents of intelligent design, still strive to see the hand of God in the origins of the world. In the wake of these debates, Jews today continue to struggle to reconcile the traditional Jewish belief in creation with the scientific theory of evolution.

PRAYER & SPIRITUALITY



What Does ‘Amen’ Mean?

As in other faith traditions, saying amen indicates the speaker affirms the truth of what was said.

The word amen is a liturgical response to hearing someone else recite a blessing or certain prayers. The Hebrew root of amen, aleph-mem-nun (אמן), is shared with the word *emunah*, meaning faith or belief. Reciting amen is thus an indication that the speaker affirms the truth of what was said, an indication reflected in its common English translation as “verily” or “truly.” It is used in both religious contexts — as a response to a blessing or prayer — and sometimes to punctuate everyday declarations. Jews typically pronounce it *ah-men* rather than *ay-men*, which is more common in other faith traditions.

In everyday Jewish practice, amen is most commonly recited in response to hearing someone else recite a blessing. This is the case for blessings recited in the course of the thrice daily prayer services — for example, during the public repetition of the Amidah prayer, the

congregation recites amen after each of its constituent blessings. It's also the case for blessings recited in other contexts, including before and after eating and drinking. According to Jewish law, reciting amen with intention after hearing someone else say a blessing is akin to having actually said the blessing. It is through the power of reciting amen that one person has the ability to recite a blessing on someone else's behalf.

The term itself originates in the Bible — specifically in Deuteronomy, where the word appears at the conclusion of each of twelve successive verses at the close of the 27th chapter, each declaring someone as cursed for violating a particular commandment. After each one, the text states: “And all the people shall say, Amen.” It also appears three times in duplicate (amen amen) in the Psalms, dividing that collection of 150 liturgical poems into distinct groupings or “books.”

The rabbis of the Talmud ascribe an almost magical power to the word. A passage in [Tractate Shabbat \(119b\)](#) lists a series of teachings about the power of amen to annul punishments, achieve forgiveness for idolatry and open the gates of the Garden of Eden. The passage also records the opinion of Rabbi Hanina that the word is an acronym for *el melech ne'eman*: God is the faithful king. Elsewhere ([Berakhot 53b](#)), the Talmud records a teaching from Rabbi Yosei that someone who recites amen after hearing a blessing receives a greater reward than the person who said the blessing. The 14th-century commentator Rabbeinu Bachya explains the reasoning behind this teaching: In Jewish law, two witnesses are required for testimony to be considered legally valid. In the case of a blessing, the person who says the blessing is the first witness, and the person who says amen is the second. And since it is the reciter of amen who makes the blessing into legally valid testimony that God is the source whatever is being blessed, that person is considered greater.

The rabbis were also concerned about the manner of saying amen. The Talmud teaches that one who recites an “orphaned amen” — an amen recited for a blessing one did not hear — causes one's children to be orphaned. Likewise, someone who says an abbreviated amen, his days will be abbreviated, while one who extends his amen will have their life extended.

Still the later rabbis caution about prolonging the word excessively. The Shulchan Aruch specifically says it should not be extended longer than the time it takes to say *el melech ne'eman*, but no longer.

עִבְרִי - Hebrew

Word (s) of the Week

רְפָאֵנִי יְהוָה

Reh-fah-ay-nee YHVH

Heal me Oh YHVH



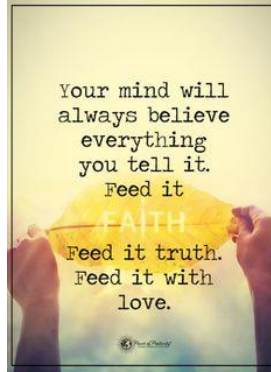
A Taste of Jewish Humor

RABBI MONDAY MORNING IN SHUL: "Will everyone please turn on their tablet, PC, iPad, smart phone, and Kindles to Art Scroll page 232. And please switch on your Bluetooth to download the sermon."

P-a-u-s-e.....

"Now, let us daven. Open your Apps, BBM, Twitter and Facebook, and chat with God."

S-i-l-e-n-c-e



This is not your Bubbie's Chicken Soup

Jewish Coffee Cake

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

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 breakfast 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.

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
Australia Affiliate*



Shabbat Service
Saturday 11am
[AEST]
Zoom

Bible Study
Wednesday
7:00pm [AEST]

Men's Group
Sun: 7:30pm

*Philip Hammond
Phone: 0416087400 or
61 + 416087400
Philip@etz-chayim.org*



