



TOLMM WEEKLY NEWSLETTER for 6-24-23 KORACH

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.

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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 SILVERS 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 6-24-23 KORACH

Korach - Korah

Numbers 16:1-18:32

1 Samuel 11:14-12:22

Acts 5:1-11

Numbers 16:3-4 And they assembled against Mosheh and against Aharon, and said to them, "Enough of you! For all the congregation is set-apart, all of them, and Adonai is in their midst. Why then do you lift up yourselves above the assembly of Adonai?" And when Mosheh heard, he fell on his face.

(Thoughts on Moses's humility)

Love is blind. So is hate and any principle that begins to cover your mind with emotion. This week, in what appears to be the worst division of the Jewish people after the Exodus, a test of human nature proved that the great divide bordered more on ego than on principle.

Korach, a cousin of Moshe and a brilliant man in his own right, began a rebellion that challenged the leadership and divine appointment of both Moshe

and Aharon. In addition to his own family, Korach's self-centered actions inspired 250 Jewish leaders to denounce publicly the leadership of Moshe and Aharon. Foremost among them were two men with a history of vindictive activities toward Moshe - Dathan and Aviram. Back in Egypt, when Moshe killed an Egyptian taskmaster who was beating an innocent Jew, these men threatened to inform the Egyptian authorities.

Numbers 12-14 And Mosheh sent to call Dathan and Aviram the sons of Eliyav, but they said, *"We are not coming up!" "Is it little that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you would also seize total rule over us?" "Also, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Would you bore out the eyes of these men? We are not coming up!"*

(Thoughts on the constant complaining and challenging of Moshe's authority and calling by God)

But Moshe wanted to deal with them. As leader of two million people, he could have laughed at the complaints of a minute fraction of the population, but he didn't. He reached out to Dathan and Aviram and asked them to come and discuss their problems with him. His request was met with a barrage of insults.

"Even if you gouge out our eyes - we shall not meet!" they responded (Numbers 16:14).

An amazing response: why did these men, who obviously were stubborn, arrogant, and self-serving, respond in this manner? Why did they suggest inflicting eye-gouging upon themselves? Would it not be enough to respond, even to the worst of enemies, "we will not come?" What connection does the loss of vision have with their refusal?

I have a story that I would like to share with you.

Reb Gimpel, a travelling salesman, developed an illness in a small village far from his home and was prescribed a cure that needed him to eat non-kosher food. A foreigner in that town, he decided to ask the local rabbi if he was permitted to take the medicine.

The gentile doctor did not know where the rabbi lived and suggested that Reb Gimpel ask the local butcher. Reb Gimpel went into the butcher shop. "Excuse me," he asked the burly meat vendor, "do you know where I can find your rabbi?" "The rabbi!" sneered the butcher, "why would a respectable-looking man like yourself need our rabbi?" The man was puzzled but continued to explain. "I'd like to ask him something. "Ask him something!" mocked the butcher. "Our rabbi doesn't know the difference between a horse and a cow! You're wasting your time! Ask the Chazzan-the cantor where he lives, I have no reason to tell you."

The shocked man went to the chazzan's home. "Excuse me," he asked. Do you know where the rabbi lives?"

"The rabbi?" asked the cantor in horror. "Why in the world would you want to meet that ignoramus? Surely you don't want to ask him a question! I wouldn't want to be party to your misfortune. Better ask the mohel – the man who does the circumcissions."

Frustrated the poor man went to the home of the mohel where once again he was accosted with a barrage of insults and put-downs. Finally, however, the mohel gave in to his request and directed the man to the rabbi's home. The man entered the threshold and before he even shook the rabbi's hand he exclaimed, "Listen, I don't know you, and you don't me. I came here to ask one question, but I will ask you something totally different. Why are you the rabbi here? The butcher thinks you're a thief, the chazzan thinks you're an ignoramus, and the mohel loathes you. Why in the world do you remain the rabbi of this town?"

The rabbi looked up from his bifocals and smiled. "Ah! The insults, the abuse and the criticism. But you know what: for a little honor it's all worth it!"

As rabble-rousers, Dassan and Aviram were preaching profound insight into the laws of arrogance. When one is set on a self-fulfilling mission of squabbling, as corrupt and perverted as his judgement is, so is his vision. He is blind to the critics, blind to the world, and worst of all, blind to his own self. Once a man is blind, you can gouge out his eyes and he will not notice. Only those with a pure sense of mission, cherish the vision that lets them see a situation from every angle. Even if it is not their own. While Moshe, the leader of the entire nation asks to meet his worst enemies and discuss their gripes, they refuse and would rather be blind to any criticism.

But it was not just their refusing to come to Moshe and discuss their differences. In refusing to come before Moshe, they were refusing to come before

God. They coveted what Moshe had. The authority to act in God's Name, and to be their own gods.

The sin that got Satan in trouble was now rearing its evil head in the camp of the Israelites. But this sin is in our midst today. It infests not only the world around us, but it lives among us.

Numbers 16:9-10 says it so well:

"Is it little to you that the Elohim of Yisrael has separated you from the congregation of Yisrael, to bring you near to Himself, to perform the service of the Dwelling Place of Adonai, and to stand before the congregation to serve them,

and that He has brought you near to Himself, you and all your brothers, the sons of Levi, with you? Yet you seek the priesthood as well?"

They wanted more. They were not satisfied with what the L-rd had already given to them. And this was not just with the Levites, but also with the people.

Let's take a look at Acts 5:1-11 and see what happened to followers of God, supposed believers in Messiah Y'shua.

But there was a man named Chananyah – Ananias who, with his wife Shappirah – Sapphira, sold some property and, with his wife's knowledge, withheld some of the proceeds for himself; although he did bring the rest to the emissaries. Then Kefa said, "Why has the Adversary so filled your heart that you lie to the Ruach HaKodesh and keep back some of the money you received for the land?

Before you sold it, the property was yours; and after you sold it, the money was yours to use as you pleased. So, what made you decide to do such a thing? You have lied not to human beings but to God!"

You should all know the rest of the story. The problem was not in the selling or the keeping. ***It was in the doing for God.***

In the Israelites case it was not in the challenging of Moshe, but in the challenging of God. It was the heart attitude. Were they truly serving God or serving themselves, in effect serving Satan?

I want to close with these Scriptures from Numbers 16:44-46:

And Adonai spoke to Moshe, saying, "Arise from amidst this congregation and let Me consume them in a moment." And they (Moshe and Aharon) fell on their faces. So, Moshe said to Aharon, "...hurry to the congregation and make atonement for them, for wrath has gone out from Adonai..."

Make atonement for them. Moshe had the servant's heart. No matter what the people did to him, he would intercede time and time again on their behalf before God.

Can you see Messiah Y'shua?

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 Korach: Summary **Numbers 16:1-18:32**

Korach and his follower's rebel against Moses' and Aaron's leadership and are killed; God instructs Aaron regarding laws of the priesthood.

Moses sends scouts to explore the Land of Israel; ten of them convince the people that it will be too difficult to conquer the land.

Now, Korach, a Levite, along with two sons of Eliab, decided to rise up against Moses with the support of 250 community leaders. They combined against Moses and Aaron, saying "You've gone too far. Why do you raise yourself up above us?"

When Moses heard this, he fell on his face, saying to Korach and his followers, "Come morning, God will make known who God is and who is holy." Then Moses added, "You have gone too far, sons of Levi. Is it not enough that God has set you apart from the community of Israel by having you perform the duties of the Lord's Dwelling Place? Will you seek priesthood too? Truly, you rebel against God."

Moses sent for the two sons of Eliab, but they would not come, saying it was unfair that Moses lord over them and force them to die wandering in the wilderness. Moses then told Korach and his followers to make a priestly fire and give incense offerings to God.

At the entrance to the Tent of Appointed Meeting, Moses and Aaron gathered in front of those rebelling and the rest of the community. Then the Presence of the Lord appeared to the entire assembly. The Lord said to Moses and Aaron, "Stand back from these rebels that I may destroy them in an instant!" And they fell upon their faces and said, "O God, if one-man sins, will you be angry with the whole community?"

God then had Moses say to the community, "Get away from Korach and the sons of Eliab. Move away from these wicked men and touch nothing that belongs to them, lest you be wiped out for all their sins." So, the people moved away from them.

Then Moses said, "By the coming actions, you shall know it is the Lord who sent me and not my own doing. If these men die like all men normally do, then it was not the Lord who sent me. But if the Lord creates a phenomenon so that the ground opens its mouth wide and swallows them and their property and they go to the grave alive, then you will know that these people have provoked God."

When Moses finished speaking the ground under Korach, the sons of Eliab and their followers split, and the earth opened its mouth and swallowed them and their houses and all of their property. They and their belongings went down into the grave alive and the earth closed over them, and they vanished.

Then a fire went out from God, and it consumed the two hundred and fifty men of Korach's followers who were offering incense.

The next day, the whole Israelite community railed against Moses and Aaron, saying, "You two have brought death upon the Lord's people."

Then the Presence of the Lord appeared. God said to Moses and Aaron, "Remove yourselves from these people so that I may annihilate them in an instant."

The people fell on their faces with a plague sent by God, and Moses immediately sent Aaron to perform an incense ritual of atonement for the people. Aaron stood between the dead and the living and the plague was checked, even though over fourteen thousand died because of the Korach rebellion.

Then God had Moses get each of the chieftains of the twelve tribes to inscribe a staff. The finished rods were then placed before God at the Tent of Appointed Meeting in front of the Ten Commandments.

God said, "The staff of the man whom I choose shall sprout." And Aaron's rod did sprout with blossoms and almonds. Then God told Moses to leave Aaron's rod in front of the Pact as a sign for the rebellious. "Those who complain of Me must stop complaining lest they die."

Suddenly, the Israelites were scared that everyone was doomed to perish.

The Lord said to Aaron, "You and your sons shall be the priesthood. You shall take charge of the altar and partake of all the sacred offerings. All that the people bring to God shall be yours, including the best oils and the first fruits, but the first-born male and all the unclean animals must be redeemed according to value. You shall have all these sacred gifts set aside for the Lord, but you shall have no share of the land among the people. I am your portion and your share among the Israelites."

God continued to Aaron, “The sons of Levi shall have the tithe, the uplifted donation, as their inheritance for the work that they do in the Sanctuary. Thus the Children of Israel shall not approach the Tent of Appointed Meeting and die. You shall take one-tenth of all the tithes as a gift to the Lord. This shall be your contribution. You shall take the choicest portions for the Lord. Do not profane the sacred donations of the Israelites lest you die.”

Parashat Korach Discussion Questions

- 1. Korah and his followers accuse Moses and Aaron of taking power and prestige for themselves at the expense of the community. Do you think Moses ever sought power? Why or why not?**
- 2. Moses defends himself against these rebels by saying that the Lord will make God’s presence known by how God kills these rebels. Then God opens the ground and swallows’ people and their possessions? Do you believe God did kill them exactly like this? Can God do anything at any time?**
- 3. Aaron and his sons are again given the command to be the priests in charge of all the sacred offerings. Why was priesthood so important back in Moses’ day? Is the function of a modern-day rabbi to also take sacred offerings? How is a rabbi today different than a priest in those days?**

Haftarah for Korach 2nd Samuel 11:14-12:22

Having a king won't necessarily make life easier for the 12 tribes of Israel.

In the Book of Samuel, when the Israelites demand a king, God grants their request, and directs the prophet Samuel to find a young man named Saul and anoint him as king (Samuel [I, chapter 9](#)). The haftarah for Parashat Korach, which tells the continuation of this story, begins with Samuel preparing to travel to the town of Gilgal to perform Saul’s official crowning.

At this ceremony, after the Israelites offer sacrifices and celebrate, Samuel reminds the tribes that this coronation was their idea, not his— “I have listened to your pleas and done everything you asked of me and set a king over you” (12:1).

Samuel proceeds to reflect on his own leadership, asking the assembled for their judgment. “Testify against me in the presence of the Eternal and in the presence of God’s anointed,” he challenges them. “Have I taken anyone’s ox or anyone’s donkey? Have I maltreated or oppressed anyone? Have I taken a bribe to turn a blind eye to anyone? Tell me, and I will return it!” (12:2-3)

The people assure Samuel that he has committed no wrong.

Then Samuel relates the history of God and the Children of Israel, beginning with Jacob and his family entering Egypt and continuing to his present moment. Samuel praises God's "victorious acts" (12:7) and bemoans how, when the Israelites forgot God, Sisera and the Philistines defeated Israel (which we read about in the Haftarah for Beshalach).

Samuel explains that God redeemed the Israelites from their enemies after they expressed regret for their idolatrous ways and cried out to Him for help. And yet the Israelites still requested a king to keep them safe—even though God had repeatedly saved them from their enemies.

Samuel cautions the Israelites' that their newly appointed king is neither a substitute nor a replacement for God. He emphasizes that the people must continue to follow God and obey His commandments if they want themselves and their king to be successful.

Samuel then creates a supernatural event to strengthen his message and credibility. Though it was a time when thunderstorms do not normally occur in the land of Israel, he beseeches God to send thunder and rain, and immediately rain begins to fall. The people are stunned and fearful that they committed a great sin by requesting a king. They cry to Samuel to pray for them and keep them well. Samuel tells them that all will be fine, so long as they obey God.

Connection to Parashat Korach

In the portion that bears his name, Korach and his associates make a bid to abdicate Moses' power. They are subsequently swallowed up by the earth. The Haftarah for Korach compares this inappropriate bid for power to the request for an Israelite king. In many societies of the time, kings saw themselves as gods or as replacements for deities, and their power was unrestricted. If the Israelite king were to behave in such a fashion, he would be just as bad as Korach.

Throughout the Bible, when Israelite leaders reach out to God for help, God comes to their aid. We see this when Moses is threatened by Korah, and God vanquishes Moses' enemies. In a similarly supernatural fashion, when Samuel needs God to affirm a decision, God sends a thunderstorm.



From the Desk of Rabbi Philip Hammond

LIFE IS WHAT IT IS??

Confusion is Dangerous!

In Australia we have just finished voting for the next Federal Parliament, yet we find ourselves in a state of confusion. We will not know the outcome for a week or longer. It is very possible we will have another “hung parliament”, where no one can govern in their own right. Already the knives are out and blame for the outcome is the main focus for the incumbent Government. Lives have been changed as people have lost their positions and jobs. Promises have not been fulfilled and the level of frustration amongst the “party faithful” is high and there is a real danger of division and a change of leadership. People are confused by the outcome and are making comment and decisions that they may regret at a later date. This is often the outcome when there is no clarity or clear directions given. This is often seen in the area of health and diet. What is supposed to be good to eat one day is found to be bad a day later. Different forms of exercise once considered the best are now considered damaging to your body. People are confused as what is and what is not good for them. The fact of the matter is we live in a world where there are thousands of voices vying for our attention, claiming the “high ground”. Our young children are confused about their sexuality, with so-called gender fluidity being pushed in our education systems. Boundaries are no longer blurred they are nonexistent in many cases. The only area out of bounds to those who push these views is a biblical world.

Men and women are confused about their roles in society, having been taught and told that there are no defined differences between male and female. God is no longer in the picture and according to the elite we evolved out of the slime, so the truth that HaShem created us male, and female is buried beneath the lies of the so-called educated. The traditional family made up of Dad, Mum and children is long gone. We now have mum, mum, and children or Dad, Dad and children. These are peddled as “natural” families born out of love etc. What propaganda! Regardless of one’s views on such relationships, I guarantee if you put 10,000,000 same sex couples together and they were only allowed to have contact or relationships with one another there would be no children born. In one hundred-and twenty-years’ time that community would no longer exist. How can people label this as “natural”? This is foolishness. People are being pulled from “pillar to post” in so many areas of life causing immense confusion. It is so important that we have a stable Rock to attach ourselves to in this confused and very unstable world. Our world is undergoing change that many find hard to cope with. People are feeling lost and deserted. It is almost impossible to find something or someone you can trust and rely on. Many are finding that what they thought offered them clarity and stability is actually equivalent to building on sinking sand. I remember a time when a handshake was more binding than a contract.

There were once absolutes that shaped a society, but many of these have fallen by the wayside. Many people have their lives enveloped by a fog, losing the benefit of a clear path. Fortunately, there are answers to these problems and challenges, yet few care to seek and look where they can be found. People are responsible for the foundations they “construct their house” upon. They do have the opportunity to build on rock instead of sinking sand. People should look for an architect that gives them the plans required to build solid foundations. Let me assure all, that there is no greater Architect to be found than HaShem. HaShem has provided the perfect set of plans in HaMoshiach and the Torah. HaShem will provide the foundations on which to construct a solid reliable life, removing the confusion and replacing it with clarity and a blessed hope.

Rabbi Philip [Yochanan] Hammond. PhD.

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

Insights into Judaism



The Ketubah, or Jewish Marriage Contract

The ketubah is an ancient contract delineating the obligations of the husband to his wife.

The ketubah is a Jewish marriage contract that is signed just prior to the wedding ceremony.

Traditionally, the ketubah has been written in Aramaic, with specific language outlining the groom's financial obligations to the bride, and is then signed, in the groom's presence, by two male witnesses. While different versions of Jewish wedding contracts date back to biblical times, the ketubah text was codified in the first century CE, and an entire book, or tractate, of the Talmud — Ketubot (the plural of ketubah)— describes its purpose and requirements.

In Israel today, the ketubah, whose name derives from the Aramaic and Hebrew root “katav,” which means “to write,” is binding under civil, as well as religious, law. Elsewhere, the ketubah is binding only under religious law and must be accompanied by civil wedding documents.

While many traditionally observant Jews continue to use the ketubah's original text, many liberal Jews have adapted the text to make it more gender-inclusive or address other concerns. Although many contemporary Jews regard the ketubah as a sexist document, numerous scholars have argued that it was initially designed to protect women from being abandoned by their husbands or forced to divorce against their will.

Today a wide variety of ketubah texts can be found, with many focusing less on legalities than on the couple's love for one another and hopes for their shared future. Some have been adapted specifically for same-sex couples, while others are adapted for interfaith couples.

Some couples choose to compose their own ketubah text. While some modern ketubahs are written in Aramaic, others are in Hebrew, English, or other languages. When featuring Aramaic or Hebrew text, the ketubah often also includes a side-by-side translation into English or whatever language is spoken by the couple.

Today many ketubahs are signed by both partners, and at least two witnesses regardless of gender.

Whether traditional or modern, the ketubah is often a beautiful piece of Judaica that the couple frames and then displays in their home after the wedding. Some are custom-made with hand-lettered calligraphy and art, whereas others are purchased pre-made, with spaces for the partners to fill in their names, the date and the wedding's location.

Kaddish Minyan

עֵבְרִי - Hebrew

Word (s) of the Week

וַיְבָרָא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ

Vah-yeev-rah Elohim Eht Ha-ah-dahm Bi-za-lih-mo

And God Created Man in His image



A Taste of Jewish Humor

A BATTLE OF WITS

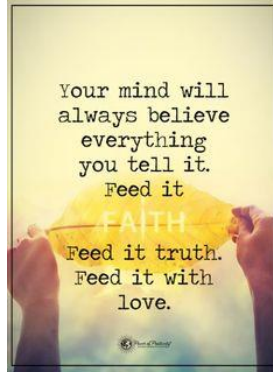
Maurice has a business appointment, and he arrives a little early. The receptionist points to a comfortable easy chair and asks him to be seated for a while. Maurice settles down, picks up a magazine and tries to read. However, he finds that he cannot concentrate because he is distracted due to a ruckus coming from behind one of the doors leading off the reception area. Maurice goes over to the receptionist and asks, "What's going on in there?"

She replies, "It's a partners' meeting."

"But why are they shouting at each other?" Maurice asks.

"It's a high stakes battle of wits," she replies.

Maurice asks: "Between who?", and she answers, "Horowits, Lebowits, Rabbinowits and Abramowits."



This is not your Bubbie's Chicken Soup

Shabbat Chicken with Dried Fruit Recipe

It's a go-to for a quick and easy Shabbat recipe. The chicken gets caramelized from the glossy and delicious sauce. It's best when marinated overnight, so be sure to plan ahead and start it early.

Ingredients

1/2 cup orange juice

1 cup dried apricots, prunes, or a combination of any dried fruit

12 cloves garlic, minced

1/2-inch piece fresh ginger, peeled and finely chopped (about 1 1/2 Tbsp)

2 Tbsp dried oregano

1 Tbsp dried thyme

1/3 cup red wine vinegar

3 Tbsp extra-virgin olive oil

1 1/2 Tbsp fresh lemon juice

2 bay leaves

2 (3- to 4-pound) chickens, cut into 8 pieces

1 1/2 tsp kosher salt

1/2 tsp ground black pepper

1/2 cup packed light brown sugar

1/2 cup white wine

Directions

In a small bowl, pour orange juice over dried fruit and let soak to plump the fruit, about 10 minutes. In a separate small bowl, whisk together garlic, ginger, oregano, thyme, vinegar, olive oil, lemon juice, and bay leaves.

Place chickens in two roasting pans. Pour marinade equally over each chicken and massage into chicken. Add orange juice and fruit mixture equally to each roasting pan.

Cover pans and marinate in the refrigerator for 4 hours or overnight.

Preheat oven to 375°F. Sprinkle chicken with salt and pepper, and then drizzle equally with brown sugar and white wine. Bake until chicken is nicely browned on top and registers 165°F in the thickest part of the thigh, about 1 hour and 15 minutes.

Serve with pan juices and dried fruit.

Notes:

This dish is perfect as-is for Passover.

The chicken tastes best when marinated a minimum of 4 hours and preferably overnight.

Can be prepared 2 days ahead of time. Store, covered, in the refrigerator or freeze up to 3 months. Defrost in the refrigerator. Rewarm, covered, in a warming drawer or 300°F oven.

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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

*Philip Hammond
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 61 + 416087400
 Philip@etz-chayim.org*



