



TOLMM WEEKLY NEWSLETTER for 3-15-25 KI TISA

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 a 501 C-3 non-profit. 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.

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

There is a 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/>.

Ba-Peretz is located in Wheaton, IL. under the leadership of Kelly and Rich Perez. When we have more information, we will let you know. Rich is now the Senior Elder in this group. They have several ministry outreaches. They are affiliated with TOLMM.

#MessianicReads is a ministry of many things. Check out the website at MessianicReads.com. The contact person is Rabbi/Professor Michelle Johns. They are located in Shreveport, LA.

Chesed Ministry “#MessianicReads” is an independently owned book and poetry ministry committed to educating and edifying the body of Messiah Yeshua through publishing books and poetic works that contain wisdom, knowledge, and encouragement given by the Ruach HaKodesh. These writings serve as aids to the Messianic Community, Christians who are curious about the Jewish component of their Christian faith, and those who are curious about Messianic Judaism. The goal of this ministry is to promote Messianic literature and a safe place for those who wish to discuss it. They are affiliated with TOLMM.

YCMC: Yeshua’s Chesed Messianic Congregation

We meet in Sun Valley (Reno Metro) Nevada, on Shabbos morning.

They can contact Elder Djan Fermaint at 775-462-5539, 6460 Eskimo Drive, Sun Valley, NV 89433. They are affiliated with TOLMM.

The Judaic Studies Institute is a post-secondary Messianic Yeshiva that is authorized to issue all college level degrees for ministerial purposes. The mission of this institution is to restore the original belief system followed by Yeshua and his talmidim (disciples) by providing a Torah-based, academically sound, and spiritually vibrant education for those seeking a new or in-depth understanding of YHVH and His ways. Web address: www.jsiyeshiva.com. Email address: jsiyeshiva@gmail.com. Rabbi Silver is the President of JSI. Rabbi Michelle Johns is the Chief Administrative Officer and the Academic Lead Instructor.

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 RABBI SILVER 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/)

RABBI MORDECAI HAS A NEW BOOK AVAILABLE. IT IS A SPANISH TRANSLATION OF THE TORAH IS VALID: THE COVENANT OF ISRAEL. IT’S AVAILABLE ON AMAZON.

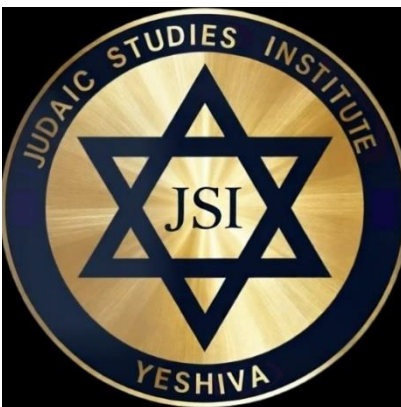
FOR RABBI HAMMOND’S BOOK, **HIS PERFECT GRACE**, GO TO AMAZON.COM AS WELL.

CHECK OUT RABBI MICHELLE JOHNS BOOKS ON AMAZON.

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

RABBI PHILIP HAMMOND HAS VIDEO TEACHINGS ON YOU TUBE AT [HTTPS://WWW.YOUTUBE.COM/@EMUNAHCENTER-CY9TQ](https://www.youtube.com/@emunahcenter-cy9tq)

WE HAVE 10 PRISON AFFILIATES THROUGHOUT THE UNITED STATES AND OVER 2,000 INMATES ON OUR MAILING LIST. ONE OF OUR PRISON GROUPS HAS 32 MEMBERS.



THE JUDAIC STUDIES INSTITUTE IS A POST-SECONDARY MESSIANIC YESHIVA THAT IS AUTHORIZED TO ISSUE ALL COLLEGE LEVEL DEGREES FOR MINISTERIAL PURPOSES. THE MISSION OF THIS INSTITUTION IS TO RESTORE THE ORIGINAL BELIEF SYSTEM FOLLOWED BY YESHUA AND HIS TALMIDIM (DISCIPLES) BY PROVIDING A TORAH-BASED, ACADEMICALLY SOUND, AND SPIRITUALLY VIBRANT EDUCATION FOR THOSE SEEKING A NEW OR IN-DEPTH UNDERSTANDING OF YHVH AND HIS WAYS. CHECK OUT OUR WEBSITE AT WWW.JSIYESHIVA.COM. OUR EMAIL ADDRESS IS JSIYESHIVA@GMAIL.COM.

OUR CLASSES ARE SELF-PACED, AND MOST ARE AVAILABLE THROUGH SELF-STUDY. ALL HEBREW CLASSES ARE TAUGHT LIVE VIA ZOOM. THERE ARE OTHER LIVE CLASSES, BUT THEY ARE DEPENDENT ON STUDENT ENROLLMENT. WE TRY TO OFFER TWO TO FOUR LIVE CLASSES PER SEMESTER. THEY LAST FOUR TO EIGHT WEEKS.

WE ARE A NON-TRADITIONAL INSTITUTION AND DO NOT REQUIRE A STANDARD NUMBER OF CLASSES PER SEMESTER. STUDENTS ARE ALLOWED TO PAY PER CLASS. MOST CLASSES REQUIRE A 10–12-PAGE PAPER, BUT THERE ARE SOME THAT REQUIRE QUIZZES, AND WEEKLY HOMEWORK ASSIGNMENTS. MOST CLASSES HAVE AN ASSIGNED BOOK THAT IS ACCOMPANIED BY AUDIO TEACHINGS. CLASSES GENERALLY TAKE A MONTH BUT CAN TAKE LONGER DEPENDING ON THE STUDENT.

JSI YESHIVA DOES ACCEPT CREDITS FROM OTHER UNIVERSITIES, COLLEGES, AND YESHIVA'S. WHEN YOU SUBMIT YOUR APPLICATION PLEASE SUBMIT UNOFFICIAL TRANSCRIPTS.

PASS ALONG THE INFORMATION. CHECK OUT THE WEBSITE FOR MORE INFORMATION AND CLASSES.

IN HIM,
*RABBI MORDECAI SILVER, PH.D. AND RABBI MICHELLE JOHNS,
PH.D.*

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



Rabbi Mordecai Silver tolmm@etz-chayim.org

MESSAGE FOR 3-15-25

Ki Tisa - When you elevate

Exodus 30:11-34:35

1 Kings 18:1-39

*Matthew-Mattityahu 19:29-30, 1 Cor. 10:1-5, 2 Cor. 3:14-18, Matt.-
Mattityahu 7:7-8*

This week's Parashah or Sidra, as the section of the Torah reading is known, is called Ki Tisa (Exodus-Shemot 30). It concludes with the divine instructions to Moses and notes the impatience of the people as they await his return from Mount Sinai. Unable to keep in mind the invisible God of the Exodus and of Mt. Sinai, they make for themselves a calf of gold.

Exodus-Shemot 32:25-29

25: Moses saw the people, that it was exposed, for Aaron had exposed them to disgrace among those who rise up against them. 26: Moses stood at the gateway of the camp, and said, "Whoever is for HASHEM, join me!" - and all the Levites gathered around him. 27: He said to them, "So said HASHEM the God of Israel, 'Every man, put his sword on his thigh and pass back and forth from gate to gate in the camp. Let every man kill his brother, every man his fellow, and every man his near one.'" 28: The Levites did as Moses said, and about three thousand men of the people fell that day. 29: Moses said,

"Dedicate yourselves this day to HASHEM - for each has opposed his son and his brother - that He may bestow upon you a blessing, this day."

So, what do we see happening? First only the Levites stepped forward when Moses called out. This showed the depth to which the people had fallen spiritually. Second, by their loyalty, the Levites earned the right to replace the firstborn and be designated as God's chosen tribe, which would serve Him in the Temple.

Now listen to what Matthew-Mattityahu has to say:

Matthew-Mattityahu 19:29-30

29: Everyone who has left houses, brothers, sisters, father, mother, children or fields for my sake will receive a hundred times more, and he will obtain eternal life. 30: But many who are first will be last, and many who are last will be first.

1 Kings 18:36-40

36: And it was at the time of the afternoon-offering, Elijah the prophet approached and said, "HASHEM, God of Abraham, Isaac and Israel, today it will become known that You are God in Israel, and I am Your servant, and that it is by Your word that I have done all these things. 37: Answer me, HASHEM, answer me! And let this people know that You, HASHEM, are the God; thus, You will turn their hearts back. 38: A fire of HASHEM descended and consumed the elevation-offering and the wood, and the stones, and the earth; and it licked up the water in the trench. 39: The entire people saw and fell on their faces and exclaimed, "HASHEM - He is the God! HASHEM - He is the God!" 40: Elijah said to them, "Seize the prophets of Baal! Let none of them escape!" So, they seized them, Elijah took them down to the Kishon Brook and slaughtered them there.

What was different about what happened here on Mount Carmel as opposed to what happened at Mount Sinai?

At Mount Sinai, in giving the Ten Commandments, God again responds to the need of His people by providing them with a tangible symbol of His presence among them - a sanctuary.

In Egypt, pyramids, sphinxes, and other representations of the Egyptian gods surrounded them. Yet here in the desert, they are specifically forbidden to make a graven image.

While Moses is on the mountaintop the people grow restless. Their leader has been gone too long, their God is invisible, and so they want a God that they can see and touch.

The Israelites had just made a covenant with God. They have heard the giving of the Ten Commandments with their own ears, but only weeks later, the memory of that experience has faded. It needs to be symbolized somehow. So, they make a golden calf.

They know full well the symbolism of that calf. The pagan people of the Middle East have long worshipped the god Baal, represented as a bull. The Egyptians worship the goddess Hathor represented as a cow or a woman with cow horns.

The rest, as they say, is history. Moses comes down from the mountain, smashing the tablets of the Ten Commandments in a rage. Rallying the tribe of Levi around him, he brings order to the camp and then asks God to forgive the people.

Moses goes up the mountain again, renewing the covenant and pleading with God. Eventually, a reconciliation is reached, completing a cycle that we have seen repeated over and over in the dealings between God and man: the development of trust, followed by betrayal, followed by reconciliation.

1 Corinthians 10:1-5

1: For, brothers, I don't want you to miss the significance of what happened to our fathers. The pillar of cloud guided all of them, and they all passed through the sea, 2: and in connection with the cloud and with the sea they all immersed themselves into Moshe, 3: also they all ate the same food from the Spirit, 4: and they all drank the same drink from the Spirit - for they drank from a Spirit-sent Rock which followed them, and that Rock was the Messiah. 5: Yet with the majority of them God was not pleased, so their bodies were strewn across the desert.

2 Corinthians 3:14-18

14: What is more, their minds were made stonelike; for to this day the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away. 15: Yes, till today, whenever Moshe is read, a veil lies over their

heart. 16: "But," says the Torah, "whenever someone turns to Adonai, the veil is taken away [Exodus-Shemot 34:34]." 17: Now, "Adonai" in this text means the Spirit. And where the Spirit of Adonai is, there is freedom. 18: So all of us, with faces unveiled, see as in a mirror the glory of the Lord; and we are being changed into His very image, from one degree of glory to the next, by Adonai the Spirit.

God accepts every invitation. You seek God? Extend an invitation.

Matthew-Mattityahu 7:7-8

7: "Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and the door will be opened to you. 8: For everyone who keeps asking receives; he who keeps seeking finds; and to him who keeps knocking, the door will be opened.

Remember this: the sanctuary did not contain God. God did not say, "Build for Me a sanctuary so that I may dwell in it." God said, "Build for Me a sanctuary so that I may dwell among them." The sanctuary is only a symbol. But it served as a powerful physical reminder of His presence. Today we build churches and synagogues that are supposed to represent His presence among us. But in the scheme of things these buildings are most the time just that - buildings. God, through the Ruach HaKodesh, and our acceptance of Y'shua as our sin sacrifice, now dwells in us and one day soon He will again dwell in the midst of us. May that day come soon...

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 Chavahn 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 Believers in Yeshua. We have been Believers 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 Ki Tisa: Summary

God continues describing the Tabernacle to Moses; the people worship the Golden Calf, Moses pleads on their behalf, and God forgives them.

Exodus 30:11—34:35

God was with Moses on Mount Sinai for 40 days and 40 nights. God had already commanded Moses how to build a Tent of Appointed Meeting for God. This Dwelling Place was a moveable holy sanctuary where the people can bring offerings to God. Priests were to wear special garments and wash before officiating in this sanctuary. Each person, rich and poor, was to donate half shekel to finance the service in the sanctuary.

“As for you, Moses,” God continued, “take the finest spices and the finest olive oil and make a holy anointment. You shall anoint the Tent of Appointed Meeting, the Ark of the Testimony and all within the sanctuary. Sanctify them so that they become holy and that all who touch them become holy.

“Tell the children of Israel to keep My Sabbaths so that you may know that I am the Lord who sanctifies you. For those who profane My Sabbath, their soul shall be cut off from among the people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the Lord. This shall be a perpetual covenant, a sign between Me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day God ceased from work and rested.”

When God finished speaking, God gave Moses the two stone Tablets of Testimony written with the finger of God.

At this moment, the people were beginning to wonder if Moses would ever return. They gathered against Aaron saying, "Make us a god who shall go before us, for we do not know what happened to Moses."

The Golden Calf

"Remove your gold earrings and bring them to me," Aaron answered. And the people did. Aaron then melted the gold and molded it into a golden calf. The people exclaimed, "This is the god, O Israel, which brought us out of the land of Egypt."

Aaron built an altar before the golden calf, proclaiming, "A festival to the Lord, tomorrow." Early the next day, the people feasted and made offerings.

Back on Mount Sinai, the Lord said to Moses, "Go, descend, for the people brought from the land of Egypt have become corrupt. They strayed quickly. They made a molten calf and worshipped it as if it were Me. Now let Me alone so My anger may destroy them."

But Moses pleaded with God, "Why destroy the people whom You saved? Why should the Egyptians say, God saved them with evil intent, to kill the people later? Reconsider. Remember your promise to Abraham, Isaac and Jacob to multiply their offspring like stars of heaven and give them the promised land."

And the Lord renounced the punishment planned for the people.

Moses left Mount Sinai with the two stone Tablets of Testimony in his hands. On these Tablets, written on both their sides, was the work of God, and the writing was the writing of God.

As soon as Moses saw the calf and the dancing, his anger flared. He cast the Tablets out of his hands and shattered them. Then Moses took the calf, burnt it with fire, ground it to powder, threw it upon the water and made the children of Israel drink it.

Moses confronted Aaron, "What did these people do to you that you permitted such a great sin?"

"Do not be angry," Aaron answered. "You know the people are predisposed toward evil. They said to me, 'Make us a god, which shall go before us, for we know not what has become of Moses, who brought us out of the land of Egypt.' So I told them to bring me their gold jewelry and I cast it in the fire and out came this calf."

Moses saw that the people were out of control, since Aaron had let them get out of control. So, Moses stood outside the camp gate and said, "Whoever is for the Lord, come here!" Inside the camp some three thousand people were then killed.

The next day, Moses said to the people, "You have sinned a great sin. Now I will go to God and try to make atonement."

Moses went to God and said, "If you cannot give the people forgiveness, then blot me out from Your book which You have written."

God responded, "Whoever has sinned against Me, him I will blot out from My book! But when I remember their sin, on that day, there will be a reckoning." Then God sent a plague upon the people.

"Now go, Moses, and take the people to the land flowing with milk and honey, as I swore to Abraham, Isaac and Jacob. I will send an Angel before you and drive out the native peoples. But I will not go in your midst, since you are a stiff-necked people, lest I destroy you on the way."

When the people heard this harsh warning, they mourned, and no one put on their fine jewelry.

Moses erected the Tent of Meeting outside the camp. Whoever sought God would go out to the Tent of Meeting.

Moses in the Tent

Whenever Moses went to the Tent, all the people would watch as a pillar of cloud descended and stood at the door of the Tent while the Lord spoke with Moses. When the people saw this pillar of cloud, all the people stood and worshipped God.

"Oh, God," Moses said in the Tent of Meeting, "let me behold Your Presence."

God answered, "I have singled you out by Name. I will make all My goodness pass before you. I will be gracious to those to whom I will be gracious and show compassion to those to whom I will show compassion. But you cannot see My face, for no human may see Me and live. But stand on the rock and when My glory passes by, you shall see My back, but My face may not be seen."

God then said to Moses, "Now come back to the mountain and carve two tablets of stone like the first. I will inscribe upon the tablets the words that were on the first tablets you broke."

Moses did as God said and brought two new tablets of stone up to Mount Sinai. The Lord descended in the cloud and stood with Moses. God proclaimed,

"The Lord, the Lord, God, merciful and gracious, slow to anger, and abundant in goodness and truth, extending mercy unto the thousandth generation, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation."

Moses bowed his head, worshipping and asking God to pardon the sins of the people and take them as an inheritance.

God said, “Behold, I make a covenant, I make distinctions such as never have been created in all the earth, nor in any nation. All the people shall see the work of the Lord. Observe what I am commanding this day. I will drive peoples off their land, lest you follow their ways or sacrifice unto their gods.

“Instead, you shall break down their altars and smash their pillars. For you shall bow down to no other god, for the Lord, whose name is Jealous, is a jealous God. You shall make no molten gods. Passover shall you keep. The Sabbath you shall keep. Shavout you shall keep. You shall redeem your firstborn. You shall give the first of your produce to the Temple of God. Do not cook a kid in its mother’s milk. Write these words of my covenant. According to these words have I sealed a covenant with you and Israel.”

Moses remained with the Lord for 40 days and 40 nights and did not eat bread nor drink water. God wrote upon the Tablets, the words of the covenant, the Ten Commandments.

When Moses came down from the Mount Sinai with the two Tablets of Testimony, Moses did not know that his face radiated because he had spoken with God. When Aaron and the people saw the way Moses’ face radiated, they were afraid to come toward him. Moses beckoned them forward. First, he gave the Commandments to the priests and rulers and then to all the children of Israel. Moses gave them all that the Lord had spoken upon Mount Sinai.

When Moses was done speaking, he put a veil on his face. When Moses went to speak to God, he took the veil off. When the children of Israel saw Moses’ face radiating, Moses put the veil back upon his face until he went to speak again with God.

Parashat Ki Tisa Discussion Questions

- 1) Moses’ face radiated because he had spoken with God. What makes your face radiate?**
- 2) When Moses is delayed in returning from Mount Sinai, the people ask Aaron to make another god for them to worship. Do you ever get impatient with God and consider worshipping a different god?**
- 3) God is known here as a Jealous God. How do you feel when you are jealous? What does being a Jealous God mean?**
- 4) Moses asks to see God’s face, but God says no human can ever see God’s face, lest he die. Do you ever wish you could see God? Why? How does it make you feel to know that God doesn’t want you to physically see God?**

Haftarah for Ki Tisa

Elijah takes on Ahab and worshippers of Baal.

1 Kings 18:1-39

In *Parashat Ki Tisa*, Moses confronts the consequences of the worship of the Golden Calf. The Haftarah for Parashat Ki Tisa focuses on Elijah, and his mission to disprove the power and existence of two other foreign gods, Baal and Asherah.

Elijah was a prophet who lived in the ninth century BCE, during the time that King Ahab and Queen Jezebel ruled Israel. When the Haftarah begins, Elijah has been hiding east of the Jordan River for three years after bringing a drought upon Israel at the beginning of his career (17:1). God commands Elijah to appear before the king, who has been searching the land for water with his servant Obadiah. Obadiah comes across Elijah and brings Ahab to meet the prophet.

Ahab taunts Elijah, calling him, “troubler of Israel,” (18:17) for bringing the draught upon Israel, but Elijah reverses the insult, saying, “It is not I who have brought trouble on Israel, but you and your father’s house, by forsaking the commandments of the Lord and going after the Baalim” (18:18). Elijah then asks Ahab to summon all of Israel to meet him on Mount Carmel, along with 400 prophets of Baal and 400 prophets of Asherah.

Challenge on the Mountain

When everyone has gathered on the mountain, Elijah issues a challenge to the other prophets. They will take two bulls, one for the prophets of Baal and Asherah, and one for Elijah. Each bull will be slaughtered and put on top of a wooden base as a sacrifice, but no fire will be applied to the meat. Then the prophets of Baal and Asherah will call out to their gods, and Elijah will call out to his God. “The god who responds with fire, that one is God,” (18:24) Elijah says.

The prophets of Baal go first, preparing the animal and calling out to Baal. They call all morning, perform a hopping dance, and even slice their own flesh with knives when Elijah taunts them. But there is no fire.

Then Elijah repairs damage that had been done to a pre-existing altar, setting up 12 stones to correspond with the 12 tribes for the new altar. He makes a trench around the altar, lays the meat on top, and fills the trench with water, making the wood of the altar completely wet.

Finally, Elijah comes forward and says, “Answer me, O Lord, answer me, that this people may know that You, O Lord, are God; for You have turned their hearts backward” (18:37).” Fire then comes down from the heavens and consumes the burnt offering, the wood, the stones, and the earth, even drying up the water that was in the trenches. When the people see this they fling themselves to the ground and cry out, “The Lord alone is God, The Lord alone is God!” (18:39)



***From the Desk of
Rabbi Philip Hammond. Ph.D.***

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

[GALATIANS STUDY-LONG TERM STUDY SLIDES 20-25](#)



GALATIANS STUDY

GALATIANS CHAPTER 2:1-5

- “I, Yahweh have called thee in righteousness, and will firmly grasp thy hand, and will keep thee, as the covenant of a people. As a light of nations. To open eyes that are blind, to bring forth out of the dungeon, the captive. Out of the prison, the dwellers in darkness.” **Isaiah 42:6-7 Rotherham’s Emphasized Bible.**
- ¹⁸ “The *Ruach ADONAI* is on me, because He has anointed me to proclaim Good News to the poor. He has sent me ¹⁹ to proclaim release to the captives and recovery of sight to the blind, to set free the oppressed, ¹⁹ and to proclaim the year of *ADONAI’s* favor.” **Luke 4:18-19 [TLV]**

GALATIANS CHAPTER 2:1-5

- **Read 2:1-5**
- **Paul continues his history – He tells them of his trip up to Jerusalem with Barnabas and Titus after a period proclaiming the Gospel, amongst the goyim.**
- **Titus is most likely a new/young believer in Yeshua at this time. It is some 2 decades later that he is addressed as the leader of an assembly in Crete.**
- **This Gospel Paul preached was NOT any different to the Biblical Gospel he taught and preached to his Jewish brethren.**
- **There are not 2 Gospels – One for gentiles and one for Jews. There is one Gospel for all and one constitution for all citizens of Israel.**

Galatians chapter 2:1-5

- This little passage in verse 3 requires some attention and thought.
- This business of circumcision and another gospel at this time was very much connected. It was being taught by the authorities from Jerusalem –the oral law teachers that one had to be circumcised before one could be “saved” a child of God.
- Paul refutes this – as we will see later.
- So very early on he once again begins to build a platform for what he is about to share.

GALATIANS CHAPTER 2:1-5

- As mentioned earlier it is very likely that Titus was a young believer in the ways of Torah and still had much to learn.
- I believe we can learn a principle from what we read here and what Paul had to say to some years later to Titus.
- Titus 3:9-11 “avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless/vain/empty/worthless. Reject a divisive man after the 1st and 2nd warning, knowing that such a person is warped and sinning, being self condemned.”

GALATIANS CHAPTER 2:1-5

- **One of the things we should note – that as an assembly we need to agree that the Law/Torah is very valid for believers of today before we can have disagreements about it.**
- **There is little use arguing over the Torah with someone who doesn't believe in it.**
- **Once again until a person comes to the understanding of their heritage, and believes they are a citizen of Israel, and Israel biblically is the same today as it was when they walked out of Egypt, then Torah arguments are rather useless.**

GALATIANS CHAPTER 2:1-5

- **Just because Titus was not circumcised at the time Paul is sharing, doesn't mean he no longer agreed in circumcision. After all he had Timothy circumcised did he not?**
- **Paul lays out the reason Titus was not compelled to be circumcised at that time in Gal 2:4**
- **False brethren secretly brought in to spy on the liberty we have in Messiah.**
- **These false brethren wanted to bring the believers in Yeshua under the bondage and control of the Sanhedrin of the day.**

Hebraic Life



Elijah the Prophet

As the herald of the messianic age and a recurring figure in Jewish folklore, Elijah's legacy surpasses that of virtually all the other prophets of Israel.

Elijah is a biblical prophet and a central figure in Jewish folklore, which is riddled with stories of his roaming the earth, performing miracles, and providing spiritual and physical healing. The Talmud features many tales of ancient rabbis encountering Elijah, who weighs in on their legal conversations, answers questions, gives advice, and reports what is going on in heaven.

In Jewish tradition, Elijah is the one who will announce the coming of the messiah and the redemption of Israel, a fact celebrated in a song traditionally sung during the Havdalah service at the close of Shabbat, which prays for Elijah's return "speedily in our time." Some also sing this song during the Passover Seder, as they invite Elijah into their homes to drink from a cup of wine poured just for him, and during ritual circumcisions, as a newborn male is brought into the covenant between God and the Jewish people.

Although his story spans only a handful of chapters of the Bible and there is no biblical book that bears his name, Elijah's legacy surpasses that of virtually all his colleagues. But who was Elijah and how did he come to earn such a prominent place in Jewish tradition?

Elijah's Hebrew name literally means "my God is Yahu," a form of the biblical name of God, symbolizing perhaps his zealotry for God and his efforts to keep the Israelites from straying from God's path. He hailed from Tishbeh, a town in Gilead, east of the Jordan River in present day Jordan, which makes him an outsider of sorts in the king's court in northern Israel, where he was sent to deliver God's message.

Elijah's time as a prophet coincided with a period in which the Israelite people have been led astray, induced to worship the foreign deity Baal, who they believed was a bringer of rain. A defining moment comes when Elijah summons the people to Mount Carmel and challenges the

prophets of Baal to offer a sacrifice without the use of fire. The prophets call out to Baal repeatedly, but to no avail — their sacrifice remains unconsumed.

In response, Elijah places a sacrifice upon the altar and douses it with water. He calls out to God and summons a fire from the heavens which consumes not only the sacrifice, but the stone altar and surrounding earth as well. Transformed for the moment, the people proclaim that God alone is the true God — a peak moment for Elijah.

But it turns out to be short-lived. The people's faith wavers and the king's wife Jezebel seeks to have Elijah killed. Fearing for his life, Elijah flees to the desert, where, in a moment that echoes the revelation at Sinai, God sends a shattering wind, an earthquake, and then a fire. Elijah does not encounter God in any of these powerful phenomena, but in the calm that follows, when he hears a "still, small voice" — and within it, he finds God. For theologians, this moment is an archetypal one, underscoring that Spielbergian special effects are not a prerequisite for a revelatory encounter with the Divine.

Elijah's powerful moment of intimacy with God in the desert does not restore him and he is unable to continue serving as prophet. He seeks out Elisha, who assumes his role as God's spokesperson to the kings of Israel.

On the face of it, Elijah's story is not unique for a biblical prophet — others also perform miracles, chastise the people, face resistance and retribution and have personal experiences of revelation that bring them closer to God. Yet, Elijah's story sets him apart from his peers and helps explain the unusually prominent place he has come to occupy in the Jewish imagination.

The chapters in which he appears are among the most dramatic in all of the Bible. Elijah's zealotry for God, his prophetic angst, and his existential loneliness have an intensity that is unmatched by other prophets. The Torah declares that "never again did there arise in Israel a prophet like Moses, whom God encountered face to face." But Elijah's encounter with God makes him a close second — except for the one way in which Elijah's intimacy with God surpasses even that of Moses.

When his time on Earth comes to a close, Elijah does not die; rather, the Bible reports that God transports him to the heavens on a fiery chariot. While God honored Moses by attending to him at the moment of his death, it is Elijah who is invited into the divine realm.

While the Book of Kings provides little explanation about this curious feature of Elijah's story, his journey to the heavens has captured the imagination of many early interpreters of the Bible, who began to develop visions of Elijah's unique afterlife. Already in the Second Temple period, his role as the harbinger of divine redemption was noted by the biblical prophet Malachi.

The rabbis of the Talmud imagined Elijah sitting intimately with God in the heavenly court and traveling back and forth between the divine and human realms. These stories, and those that followed, depict an Elijah who continues to take interest in the world he left behind, offering assistance to those in need and seeking out the one who will usher in the messianic era.

Elijah became a part of not only the Jewish past, but the Jewish present and our hopes for the Jewish future. Chance meetings with a stranger that led to a fortuitous reversal of fortune were spun into tales of personal encounters with Elijah. Over the centuries, Jews came to look out for Elijah at times of difficulty in the hope of personal or communal redemption.

And so, Elijah became part of our ritual life. We sing of him as Shabbat comes to an end in the hope that in the new week he will announce that redemption is at hand. We welcome him into our homes during Passover, the holiday that celebrates our redemption. We look for him as we bring a newborn into the covenant, in the hopes that the newborn child might be the messiah who will usher in the era of our redemption. And those of us who have been fortunate enough to encounter him along the way tell the tales of how he assisted us at a time of need.

עֵבְרִי - Hebrew

Word (s) of the Week

Tomorrow / מָחָר

Pronounced: mah-KHAR

When phrased using the special Hebrew form for doubles, *machar* becomes *mochrotayim*, meaning the day after tomorrow.



A Taste of Jewish Humor **A Real Looker**

Dave and Sarah Feinberg brought their new-born son to Dr. Klein, their pediatrician, for his first checkup. "You have a cute baby," Dr. Klein said

Smiling, Dave said, "I'll bet you say that to all the new parents."

"No," Dr. Klein replied, "just to those whose babies are really good-looking."

"So, what do you say to the others?" Dave asked.

"He looks just like you!"

Donate



Tree of Life Messianic Ministries is a tax exempt 501 (C) 3 non-profit. To donate go to etz-chayim.org and click on the PayPal Link.



Ministry Outreaches
 *Prison Outreach
 *Weekly Newsletter + more-subscribe (free)
 *Become an Affiliate
 *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

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

