



TOLMM WEEKLY NEWSLETTER for 3-9-24 VAYAKHEL

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 or Venmo 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.

Elder 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 Home Group in Las Cruces. For more information email tolmm@etz-chayim.org.

Elder 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 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 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 3-9-24 VAYAKHEL-AND HE ASSEMBLED

VAYAKHEL - AND HE ASSEMBLED

Shemoth 35:1-38:20

1 Kings 7:13-26 40-50

2 Corinthians 9:6-11

Shemoth 35:4-5: And Mosheh spoke to all the congregation of the children of Yisrael, saying "This is the word which Adonai commanded, saying 'Take from among you a contribution to Adonai. Everyone whose heart so moves him, let him bring as a contribution to Adonai.'"

Shemoth 35:20: And all the congregation of the children of Yisrael withdrew from the presence of Mosheh. 21: And everyone whose heart lifted him up and everyone whose spirit moved him came, and they contributed to Adonai for the work of the Tent of Meeting, and for all its service, and for the set-apart garments. 29: The children of Yisrael brought a voluntary offering to Adonai, all the men and women whose hearts moved them to bring all kinds of work which Adonai, by the hand of Mosheh, had commanded to be done. 36:3-7: And they received from Mosheh all the contribution which the children of Yisrael had brought for the work of the service of making the set-apart place. But they still brought to him

voluntary offerings every morning. So, all the craftsmen who were doing all the work of the set-apart place came, each from the work he was doing. And they spoke to Mosheh, saying, "The people bring much more than enough for the service of the work which Adonai commanded us to do." Then Mosheh commanded and they sent this word throughout the camp, saying, "Let neither man nor woman do any more work for the contribution of the set-apart place." And the people were withheld from bringing. For what they had was enough for all the work to be done, more than enough.

2 Cor 6-14: And this: He who sows sparingly shall also reap sparingly, and he who sows on blessing shall also reap on blessing. Let each one give as he purposes in his heart, not of grief or of necessity, for Elohim loves a joyous giver. And Elohim is able to make all favor overflow toward you, that you, always having all you need in every way, have plenty for every good work. As it has been written, "He scattered abroad, He gave to the poor, His righteousness remains forever." And He who supplies seed to the sower, and bread for food, shall supply and increase the seed you have sown and increase the fruit of your righteousness, being enriched in every way for all simplicity, which works out thanksgiving to Elohim through us. Because the rendering of this service not only supplies the needs of the set-apart ones, but also is overflowing through many thanksgivings to Elohim. Through the proof of this service, they esteem Elohim on the submission of your confession to the Good News of Messiah, and generosity in sharing with them and all men, And by their prayer for you, who long for you because of the exceeding favor of Elohim in you.

NRS Mal 3:10 Bring the full tithe into the storehouse, so that there may be food in my house, and thus put me to the test, says the LORD of hosts; see if I will not open the windows of heaven for you and pour down for you an overflowing blessing.

NRS Luk 11:42 "But woe to you Pharisees! For you **tithe** mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others.

Read story.

So, what is the meaning behind all of what I have shared with you today? Am I ordering you to give more to this congregation? No! What you give to this congregation is between you and God. Why do I say that? Because God is the one who gave everything to us, not this congregation. When you give you honor Him.

The lesson I believe that we learn from these Scriptures is God gave His all for us and He only asks for a small portion back. What did He give us? Y'shua. The best blessing of all.

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 Ki Tisa: Summary

Exodus-Shemot 30:11-34:35

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

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 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. Shavuot 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 s/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 Vayakhel

2 Kings 12:1-17

Details of the Temple's construction.

Ashkenazic Custom: [I Kings 7:40-50](#)

Sephardic Custom: [I Kings 7:13-26](#)

This Haftarah is also read on the second Shabbat of Hanukkah.

Parashat Vayakhel describes the construction of the Mishkan—the temporary Temple that the Israelites used for worship in the desert. The laws for the Mishkan's construction were outlined previously, in Parashat Terumah. Now, three portions later, we read about their implementation by the artisans Bezalel and Oholiab.

The Haftarah for Parashat Vayakhel continues in the construction theme. The Ashkenazic custom is to read verses that list all the pieces that Hiram King of Tyre, a talented bronze worker, created for the Temple. This list includes two columns with two globes, 400 pomegranates, pails, scrapers, and sprinkling bowls. We learn that Hiram's bronze contributions were so heavy that King Solomon could not weigh them. Following the list of bronze pieces from Hiram, we read about the gold furnishings that Solomon made for the Temple: altar, candelabra, basins, ladles, and doors.

The Sephardic haftarah for Vayakhel begins earlier in the same chapter and offers an explanation of who Hiram was: "His father had been a Tyrian, a coppersmith. He was endowed with skill, ability, and talent for executing all work in bronze" (7:14). The verses that follow detail the large pieces of the Temple which Hiram cast in bronze: two tall columns and two capitals to be placed on top of these columns—all decorated with rows of pomegranates and lily designs. These columns, which were set up at the Great Hall of the Temple, were named Jachin and Boaz.

The meaning of these names is unclear, and their symbolism has been a point of exploration for mystics. A prominent 19th century Mishnah commentary, Tifereth Yisrael by Rabbi Israel Lipschutz, is subdivided into two parts, one more general and the other more analytical, titled Jachin and Boaz respectively.



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

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

Way Above My Pay Grade

Way above my pay grade - 2

- **Exodus 6:2-8.**
- The Word of YHWH is truly living. You read it, and it can transport you on an amazing journey. This is what happened as I was reading this Parashah.
- ² God spoke further to Moses and said to him, " I am YAHWEH. To Abraham, Isaac and Jacob, I appeared as *El Shaddai* . But I did not make my name *Yahweh* known to them. Exodus 6:2-3 [NJB]
- We see here a different relationship being built between Moshe and the 3 mentioned. I wonder if Moshe allowed his mind to wander back to the burning bush moment?
- ¹Moses was looking after the flock of his father -in-law Jethro, the priest of Midian; he led it to the far side of the desert and came to Horeb, the mountain of God. ²The angel of *Yahweh* appeared to him in a flame blazing from the middle of a bush. Moses looked; there was the bush blazing, but the bush was not being burnt up. ³Moses said, 'I must go across and see this strange sight, and why the bush is not being burnt up.' ⁴When *Yahweh* saw him going across to look, God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am,' he answered. ⁵'Come no nearer,' he said. 'Take off your sandals, for the place where you are standing is holy ground. ⁶I am the God of your ancestors,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob. 'At this Moses covered his face, for he was afraid to look at God. Exodus 3:1-6

Way above my pay grade - 2

- We witness on this occasion Yahweh introducing Himself as the Elohim of Abraham, Isaac, and Jacob. 'Take off your sandals, for the place where you are standing is holy ground.' 'I am the God of your ancestors,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob.' Back to our text.
- ² God spoke further to Moses and said to him, 'I am YAHWEH. To Abraham, Isaac and Jacob, I appeared as *El Shaddai*. But I did not make my name Yahweh known to them. Exodus 6:2-3 [NJB]
- The term El Shaddai is an interesting term— usually thought of as God Almighty.
- El- The Omnipotent: One with unlimited authority.
- Shaddai— One who is able to supply all your needs 1st used:
- ¹When Abram was ninety-nine years old Yahweh appeared to him and said, 'I am El Shaddai. Live in my presence, be perfect, and I shall grant a covenant between myself and you, and make you very numerous.' Genesis 17:1

Way above my pay grade - 2

- We witness Yahweh stating He will supply all requirements for the statements made – After all He is the El with all authority.
- Now what about this statement— *I am Yahweh!!!*
- I am persuaded it comes on the back of the meeting with Mosheh back in Exodus 3. He was told:
- ⁷Yahweh then said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying for help on account of their taskmasters. Yes, I am well aware of their sufferings. ⁸And I have come down to rescue them from the clutches of the Egyptians and bring them up out of that country, to a country rich and broad, to a country flowing with milk and honey to the home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites Exodus 3:7-8
- Mosheh had a task to lead all Israel up and out of Egypt a task so similar to the task of our Saviour: Yeshua— HaMashiach. So our Father said to Mosheh – I Yahweh. So where is יהוה first used in the bible?

Way above my pay grade - 2

- ¹Thus heaven and earth were completed with all their array.²On the seventh day God had completed the work he had been doing. He rested on the seventh day after all the work he had been doing. ³God blessed the seventh day and made it holy, because on that day he rested after all his work of creating.⁴Such was the story of heaven and earth as they were created. At the time when Yahweh God made earth and heaven⁵there was as yet no wild bush on the earth nor had any wild plant yet sprung up, for Yahweh God had not sent rain on the earth, nor was there any man to till the soil.⁶Instead, water flowed out of the ground and watered all the surface of the soil. ⁷Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being. Genesis 2:1-7
- Story/Towldah תולדה Family, race, descent – The root word is Yalad יָלַד To give birth, bring forth a child from the womb into the world, to bear, deliver a child.
- So we have the Yahweh, coming on the back of a family story of bearing creation into a world...
- Now back to our friend Mosheh – God reveals Himself to Mosheh as Yahweh, usually explained as Eternal, @ Genesis 21:33. The One who doesn't change. The Is – Was - and Is to Come.

Way above my pay grade - 2

- None the less it is the connection between the first use of Yahweh and the statement given to Mosheh that I find intriguing. It's all about family– those created by Yahweh that He cares for.
- Young Adam was to care for a created world & failed - in fact it was the reason sin entered into our present world:
- ¹² So then, just as sin came into the world through one man and death through sin, in the same way death spread to all men because all sinned¹³. For up until the Torah, sin was in the world; but sin does not count as sin when there is no law. ¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in a manner similar to the violation of Adam, who is a pattern of the One to come.¹⁵ But the gracious gift is not like the transgression. For if many died because of the transgression of one man, how much more did the grace of God overflow to many through the gift of one Man – Yeshua the Messiah. Romans 5:12-15
- Mosheh had a job to do– rescue the people of Israel from Egypt, after Yahweh heard their groanings [call for help].

Way above my pay grade - 2

- ⁵Furthermore, I have heard the groaning of the Israelites, enslaved by the Egyptians, and have remembered my covenant. Exodus 6:5
- Yahweh had to state to Mosheh "I am Yahweh", because He went on to tell Mosheh:
- ⁶So say to the Israelites, I am Yahweh. I shall free you from the forced labour of the Egyptians; I shall rescue you from their slavery and I shall redeem you with outstretched arm and mighty acts of judgement. I shall take you as my people and I shall be your God. And you will know that I am Yahweh your God, who have freed you from the forced labour of the Egyptians. ⁸Then I shall lead you into the country which I swore I would give to Abraham, Isaac and Jacob, and shall give it to you as your heritage, Yahweh." ' Exodus 6:6-8.
- The I AM is the one who leads people out of Egypt, through His chosen servants but those chosen servants must know Who He actually is.
- As someone well wrote— You can say: my God, but you cannot say my Yahweh, because Yahweh is my God.

Way above my pay grade - 2

- Looking at Yahweh we find other words or titles attached to His name:
- **Yahweh-Shammah**: Yahweh is there—Ezekiel 48:35
- **Yahweh-Ra'ah**: Yahweh my Shepherd— Psalm 23:1
- **Yahweh-Rapha**: Yahweh the healer— Exodus 15:26
- **Yahweh-Nissi**: Yahweh my banner— Exodus 17:15
- **Yahweh-Shalom**: Yahweh my peace— Judges 6:24
- **Yahweh-Yireh**: Yahweh sees, provides, directs— Genesis 22:14
- **Yahweh-tzidqenu**: Yahweh our righteousness, saving justice— Jeremiah 23:6
- **Yahweh-tzabaoth**: Yahweh of hosts [mobilize, add to assembled body]— Psalm 46:7
- **Yahweh-Elyon**: Yahweh most high— Psalm 97:9
- **Yahweh-M'qaddeshkem**: Yahweh who sanctifies— Leviticus 20:8, 21:8
- All of these titles point towards THE SHEPHERD. They are attributes a shepherd must have.

Way above my pay grade – 2.

- We mentioned one of the most read Psalms- Psalm 23. This beautiful Psalm has many of these attributes of Yahweh sown through it.
- Verse 1 – **Yahweh Ra'ah** [Shepherd] & **Yahweh Yireh**. [Supplies all our needs]
- Verse 2 – **Yahweh Shalom** [Still, quiet, peace, fulfilled]
- Verse 3 – **Yahweh Rapha**[Healer] & **Yahweh Tzidqenu**. [Our righteousness, saving justice]
- Verse 4 – **Yahweh Sham** [Always there]
- Verse 5 – **Yahweh Nissi** [Banner] & **Yahweh M'qaddishkem** [Sanctifies].
- Mosheh was to lead the people up and out of Egypt He had to know that **El Shaddi** was **Yahweh** – The Eternal One, Creator, Covenant Elohim. The **Is Was - and Is to come**:

Way above my pay grade - 2

- **I am the Alpha and the Omega, says the Lord God, who is, who was, and who is to come, the Almighty.** Revelation 1:8
- **Lord/Kurios** – Supreme, wielding authority, owner, master @ Ephesians 6:9.
- **Almighty/Pantokrator** – Power over everything and all. This word only occurs 10 times in the New Testament. Once in 2 Corinthians 6:18. 9 times in Revelation. 1:8 - 4:8 - 11:17 - 15:3 - 16:7 - 16:14 - 19:6 - 19:15 - 21:22.
- Fascinating that the word ALMIGHTY is used 9 times in Revelation – In Hebrew the meaning of nine/Tesha טשט = Divine completeness, finality in judgement: Let us also view 2 Corinthians 6:18.
- Remember Yeshua died at the 9th hour...
- When you consider the task Moshe was given – leading Israel out of Egyptian bondage – he had to know who the Elohim of Israel Is, Was and Is to come.

Way above my pay grade - 2

- For us it is no different – we have to know who our Elohim is. Understand His characteristics. Understand He is the Alpha and Omega:
- ... No God was formed before Me, nor will be after Me. I, I am Yahweh, and there is no other Saviour but Me ... I am God, yes from eternity I AM ... Isaiah 43:10-13.
- Understand that without **Yahweh** leading us, instructing us, forgiving us, providing for us, healing us, shepherding us, herding us together, waving His flag, loving us – showing continual grace and mercy WE have no hope.
- Let us be like Mosheh: ⁴When **Yahweh** saw him going across to look, God called to him from the middle of the bush. 'Moses, Moses!' he said. '**Here I am,**' he answered.
- Like many we begin the journey by wandering over to the burning bush, something attracts us – Then we answer **here I am**. Then if we continue the journey we get to KNOW **THE I AM**. We understand that our Elohim is in fact **Yahweh** – The Eternal Who has power over everything and all. The Alpha and the Omega.
- There is no God like our God Yahweh ...

Jewish Practices



Seven Holocaust Films You Should See

These under-the-radar movies about the Shoah are affecting, powerful and nuanced.

The inherent drama of the Holocaust lends itself, too easily, to bad filmmaking. The less-talented filmmaker relies on tropes so well-worn that what might be a compelling and complex narrative comes out, instead, as flat, even offensive. It's why there are so many bad Holocaust films — Hollywood productions that wind up delimiting naturalism, reducing real-live people to archetypes and going for cheap emotional manipulation.

With all that said, the excellent Holocaust films, the truly must-sees, transcend ratings. They have humanist aspirations, tell stories that need to be told, and do so in the affecting and often brutal ways of high art. You'll find few clichés in the films below — only power and feeling and nuance. Unlike *Life is Beautiful*, *The Pianist* or Steven Spielberg's inescapable *Schindler's List*, these are films you might not know about. But trust us: They are dramas that shouldn't be missed.

Ida (2013, Polish)

Winner of the 2015 Academy Award for Best Foreign Language Film, Polish filmmaker Paweł Pawlikowski's masterpiece *Ida* ranks as one of the greatest Holocaust—or otherwise—films of all time. *Ida*, which takes place in 1962, is the story of *Ida*, an orphan raised by nuns, who learns that she is, in fact, a Jew. Together with her aunt, her only remaining relative, *Ida* searches for the truth about her past, leading her, in lush, gorgeous black-and-white cinematography, to realizations better left buried.

The Pawnbroker (1964)

On the strength of Rod Steiger's earthshaking performance, this Sidney Lumet tour-de-force was the first American film to depict the horrors of the Holocaust as they manifested after the war was over—and still remains perhaps the greatest. Steiger is Sol Nazerman, a former university professor who survived the camps after losing his two children and wife. Years later, Nazerman owns and runs a pawn shop in Harlem, where he has become an abject misanthrope, emotionally numb and ruthlessly unsympathetic—until, finally, he snaps. In the annals of survivor depictions, nothing touches Steiger's grandest achievement.

Phoenix (2014, German)

German filmmaker Christian Petzold's modern film noir is an undertaking of breathless beauty and duplicity. Starring Nina Hoss as Nelly, a survivor rendered unrecognizable after facial reconstruction surgery, *Phoenix* is the story of Nelly's search for her husband, a lout who may have been the one who betrayed her to the Nazis. Petzold indulges in some of the genre's well-trod tropes, but his attention to Nelly's psychology, a survivor plopped back into a world that would prefer to ignore than remember, is more than commendable. And the ending simply devastates.

Son of Saul (2015, Hungarian)

Nothing will be the same after *Son of Saul*. Hungarian director László Nemes' debut, the film is a day in the life of Saul Ausländer, a member of the Sonderkommando — a unit of Jews forced to aid in the killing of other Jews — at Auschwitz. Shot mostly over-the-shoulder, or in very-blurry close-up, the film depicts the mundane horrors of Ausländer's work — salvaging valuables, removing corpses from the gas chambers and scrubbing the floors — with an unflinching chill. Even without the exceptional work of Géza Röhrig as Saul, a first-time actor and poet, this winner of the 2015 Best Foreign Language Film film would be formidable.

1945 (2016, Hungarian)

Ferenc Török's recent film begins on a summer day in 1945, when an Orthodox Jew and his son get off a train in a tiny Hungarian village. This doesn't bode well for the villagers, who are worried their community's deported Jews will come back to reclaim the property and possessions stolen from them. Quiet, subtle, and fair, *1945* is a very different kind of film.

Train of Life (1998, French)

Released a year after Roberto Benigni's *Life is Beautiful*, this French film approaches the Holocaust in much the same way: as a cocktail of slapstick and tragedy. Whereas Benigni's film controversially suggests that optimism trumps Nazism, director Radu Mihaileanu's *Train of Life* treats the fictional, hilarious tale of an entire shtetl's escape from Europe as exactly what it has to be: a complete, utter, devastating farce.

Europa Europa (1990, German)

Based on a true story, this film follows Solomon Perel, a young German Jew who survives the Holocaust by falling in with the Nazis and posing as a non-Jewish translator. Though the film's desire for verisimilitude renders it silly at times — there are many coincidences, tricks of fate, that test patience — the story of Perel is simply too bizarre and too extraordinary to be missed.



In the Ruins

When we find ourselves in a place of brokenness, we must remember to get out. And also, to stay.

How much have I sat in my tears over these last weeks? How many minutes have I spent in the ruins — the ruins of people’s lives, the ruins of fixed ideas, the ruins of hope. I keep my eyes on my inbox and watch as people jump to the doing, the rallying cries and the articulation of positions. Some of these seem sensible, some are frightening. But even when I agree with them, the words don’t change the feeling. Because I am not there yet. I am still crying in the ruins.

A story from the Talmud (Berakhot 3a) comes to mind. In the course of a conversation about the proper circumstances for prayer, we are told about Rabbi Yosei ben Chalafta, who is visiting Jerusalem when the time comes for the afternoon prayer. So, he ducks into a ruined house. This was the century following the Roman conquest of Jerusalem. Ruin was the landscape.

Rabbi Yosei begins his prayer but notices that he is being watched. It is the prophet Elijah, standing guard. When the prayer ends, the prophet scolds the rabbi for praying in a ruin. He should have prayed on the road, Elijah says. Rabbi Yosei explains that he was afraid of being interrupted by travelers and would have been unable to concentrate. But Elijah says he should have done it anyway.

Why? Why not pray in the quiet privacy of the ruin? The Talmud explains that there are dangers there. Demons may attack you. There is a risk of prostitution or lewd behavior. And there is the obvious fear that the physical structure could simply collapse on top of you.

The Talmud articulates this as a worry about physical risks. But I think the sages might have been just as concerned about the spiritual risks of lingering in the place of our pain. They are worried that we might be further harmed, or we might fetishize our trauma or become trapped in it altogether and unable to escape. So, keep moving, the prophet seems to say. Let your prayer practice bend to the momentum. If you must, offer a short version of your prayer to be done quicker. Just don’t linger in the memory of destruction.

Grief on the scale of the fall of Jerusalem ultimately requires a vessel that both honors and contains it. This vessel ultimately came to be the fast of Tisha B’Av, when we gather as a community to mourn. We pull the Book of Lamentations from the shelf and weep and chant our way through it. This is the frame

that both expresses and contains our ancient grief. How long did it take our ancestors to reach a place where containment of that grief was possible?

A couple weeks ago, I attended an event for an AIDS service organization that I ran in the 1990s. Four decades have passed since its founding and the HIV epidemic is no longer an unceasing hammer of destruction. I walked into the ballroom and saw the faces of people I knew back when and I pictured the faces of people who are now long gone. Almost instantly, I was back in the ruins. I listened to the speeches and nibbled the hors d'oeuvres, but I struggled to contain my grief. Elijah might have told me to hit the road, but I didn't want to run. The sadness was breaking my heart, but it was sweet too. Feeling the absence of old friends and colleagues was akin to feeling their presence; my grief was another flavor of love.

The Talmud also has mixed emotions about that sad place. Elijah reprimands Rabbi Yosei ben Chalafta for praying in the ruin, but in fact no actual harm befell him. So while this story is a scolding, it is not clearly a cautionary tale. And more, the Talmud admits that there is a sweetness to praying in the ruin.

After a beat to change gears, Elijah asks the rabbi, "What did you hear while you were praying?" Rabbi Yosei responds that he heard a *bat kol*, a heavenly voice, and it was cooing like a dove. Elijah leans in further, and the rabbi tells him that the heavenly voice spoke words, saying, "Alas for my children, because of whose sins I destroyed my house and sent them into exile."

Elijah excitedly tells Rabbi Yossef that such a voice cries out those words three times a day, every day. But the fact is that it was only here, in the brokenness of the broken building, that Rabbi Yosef was able to hear God's own lament. In the ruin, he felt a divine companionship that was not obvious to him elsewhere. As [Psalm 34](#) says, "God is close to the brokenhearted." Perhaps that is the attraction of the ruin, that in our deepest grief we most clearly hear *tza'ar hashechinah*, the sorrow of the divine, cooing like a dove.

So, when we find ourselves in the ruins, in the place of deep brokenness, we must remember to get out. And also, to stay. For it is in the ruin that we and God cry together.

Hebrew - עֵבֶרִי

Word (s) of the Week

Another / אַחֵר

Pronounced: ah-KHER

In the Talmud, the heretic Elisha ben Abuyah turned away from core Jewish beliefs. His name is in many cases erased, and he is simply called *Aher*, the other. Of course, everyone knows exactly who this is.



A Taste of Jewish Humor

A Good Wife, Who Can Find?

Sam is enjoying his 80th birthday party with family and friends. Even Rabbi Landau is present. Sam is so happy that he decides now is the time to let out his secret and to everybody's surprise, announces his forthcoming marriage to 50-year-old Hetty.

Everyone comes up to wish them mazel tov. Later, Rabbi Landau takes Sam aside and says, "Don't be offended, but I must ask you a few questions. Do you really love Hetty?"

"To tell you the truth, Rabbi, I'm not sure," Sam replies.

"Well, is she a good cook? Is her chicken soup special?" asks Rabbi Landau.

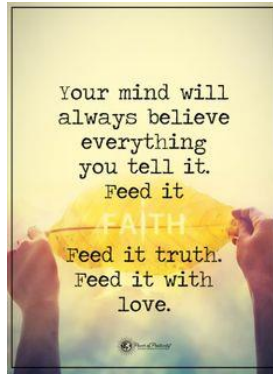
"I'm not sure, I've never seen her in the kitchen, Rabbi," Sam replies.

"Is Hetty rich?" he asks.

"I'm not sure about her finances, we've never discussed money," replies Sam.

"But if you don't know whether you love her, if you're not sure whether she's a good cook, or if you don't know whether she's rich, why on earth do you want to marry her?" asks Rabbi Landau.

"She can drive at night," replies Sam.



This is not your Bubbie's Chicken Soup Recipes shared by Cooks and Bakers

Forget slaving over a hot stove and set your slow cooker for one of these delicious recipes.

Is there anything more satisfying or comforting than a hearty, homemade bowl of chicken soup? Well yes, and it's when your chicken soup was made in a crockpot, and you didn't have to do any of the hard work.

So, sit back and relax, forget slaving over a hot stove and set your slow cooker for one of these delicious chicken soup recipes.

Ingredients

- 2lb bone-in chicken (thighs, legs or breasts), skin removed
- 2 large carrots, peeled and sliced
- 2 celery stalks, chopped
- 1 medium white onion, peeled and sliced
- 3 cloves garlic, thinly sliced
- 1 bay leaf
- 3 sprigs fresh thyme
- 8 cups water
- 1/2 teaspoon freshly-cracked black pepper (or more to taste)
- 2 teaspoons salt (or more to taste)
- 1/2 cup matzo ball mix
- 2 tablespoons vegetable oil
- 2 eggs

Steps

Add first 10 ingredients (chicken through salt) to a slow cooker and stir to combine. Cook covered on low heat for 8 hours.

Once cooked, remove the chicken with a slotted spoon and discard the bones. The chicken should just fall apart, but if there are large pieces, use a fork to shred. Then return chicken to the soup.

Meanwhile, in a separate bowl, stir together the matzo ball mix, vegetable oil and eggs until combined. Refrigerate for 15 minutes to chill. Then remove and shape the mix into 1-inch balls.

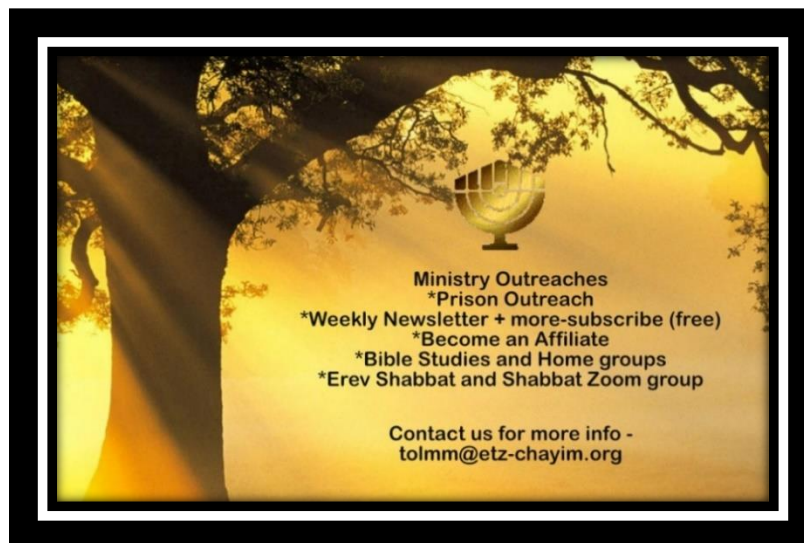
Carefully place the balls back in the soup, and cover and cook for an additional 20 minutes.

Season the soup one final time with additional salt and pepper if needed. Then serve!

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