



TOLMM WEEKLY NEWSLETTER for 12-9-23 VAYESHEV

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.

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.

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/)

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 8 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 12-9-23 VAYESHEV

VaYeshev – And he settled

Genesis 37:1-40:23

Amos 2:6-3:8

Matthew 1:1-6, 16-25

Genesis 38:25-29

As she was taken out, she sent word to her father-in-law, saying, “by the man to whom these belong I am with child.” And she said, “Identify, if you please, whose are this signet, this wrap, and this staff.” Judah recognized; and he said, “She is right; it is from me, inasmuch as I did not give her Shelah my son, “and he was not intimate with her anymore. And it came to pass at the time she gave birth that behold! There were twins in her womb. And it happened that as she gave birth, one put out a hand; the midwife took a crimson thread and tied it on his hand saying, “This one emerged first!” And it was, as he drew back his hand, that behold! His brother emerged. And she said, “With what strength you asserted yourself!” And he called his name Perez.

Matthew 1:1-3

This is the genealogy of Y'shua the Messiah, son of David, son of Avraham: Avraham was the father of Yitzchak, Yitzchak was the father of Ya'akov, Ya'akov was the father of Y'hudah and his brothers, Y'hudah was the father of Peretz and Zerach (their mother was Tamar) ...

THE FOREFATHERS OF MASHIACH: GENESIS 38.2.

When Yehudah picked Tamar as a wife for his son, he was in Canaan. But the children of Canaan were cursed to be slaves! How could he accept someone from Canaan? "How could it be that King David and Mashiach -- come from the cursed Canaan?"

But really Tamar's father came from somewhere else and just settled in Canaan. Tamar's forefather was really Shem, who was a holy Kohen. She was therefore fit for Mashiach to come from her.

THE BIRTH OF PERETZ: GENESIS 38:29.

When Tamar's twins were born, Zerach tried to be the first, but the Lord made sure that Peretz was born first.

This was because Peretz was the forefather of Mashiach. **The Lord said, "Mashiach is going to come from Peretz. Zerach should wait and Peretz should be born first!"**

Mashiach is also called by the name Peretz.

Micah 2:12-13

I will surely gather all of you, O Jacob, I will surely assemble the remnant of Israel; I will place them together like a flock in a fold; like a herd in its pen, they will teem with people. The one who breaks forth will go before them; they will break forth and pass through; they will go out through the gates; their King will pass in front of them, with the Lord at their head.

The one who breaks forth is the one who prepares the way for the Messiah. The Jewish people believed that this was Elijah. But I believe that it was John the Immerser. He prepared the way for the Ministry of Y'shua to begin. He 'broke

through the wall.' The King and Lord are of course Y'shua Himself. He leads the people into His kingdom.

Amos 3:2

You alone did I know from among all the families of the earth; therefore, I will hold you to account for all your iniquities.

Matthew 1:21

She will give birth to a son, and you are to name Him Y'shua, [which means 'Adonai saves',] Because He will save His people from their sins."

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 Vayeshev: Summary

Genesis/Bereisheet 37:1-40:23

These are the descendants of Jacob. Joseph was 17 and a shepherd watching sheep with his brothers. In an evil manner, Joseph reported his brothers' idle talk to his father. But Jacob loved Joseph more than all his other sons and made him an embroidered coat. When the brothers saw that their father loved Joseph more, they hated him.

Joseph's Dreams

Joseph dreamed a dream. The brothers did not want to hear the dream and hated him even more. But Joseph said to them, "Please listen to this dream. We're piling up wheat in the middle of the field and my wheat pile arose and stood upright and your wheat piles formed a circle around me and bowed down."

"Are you to become king over us," asked the brothers hatefully, "or perhaps do you rule over us already?"

Then Joseph dreamed another dream and told it to his brothers and father. "The sun and the moon and 11 stars bowed down to me," he said. His father rebuked him, "What kind of dream is this? Shall I, your mother and your brothers come to bow to the ground before you?" His brothers now envied him, and his father kept the matter in mind.

The Brothers Plot Against Joseph

The brothers went to tend to their father's sheep. Later, Jacob sent Joseph to check on them. He found his brothers, but as he approached, they imagined Joseph plotting against them and believed that he deserved to die.

They said to one another. "Behold, here comes the master of dreams. Come let us kill him, let us throw him into one of the pits and say that a wild beast ate him. Then we shall see what becomes of his dreams."

Reuben, the eldest son, heard this and rescued Joseph from their hands. Reuben said, "Do not spill any blood, throw him into this pit but do not lay a hand on him." Reuben left planning to return later and bring Joseph back to their father.

The brothers seized Joseph, taking his coat and throwing him into the empty, waterless pit. Suddenly, a caravan of Yishmaelites came on the horizon. They were going to Egypt.

So, Yehudah says to the others. "Hey, let's sell him. After all, he is our brother, our own flesh." For twenty pieces of silver, Joseph was sold to the caravan going to Egypt.

When Reuben returned and saw Joseph was gone, he tore his clothes in mourning. Then they decided to slaughter a goat and dip Joseph's coat in the blood. They returned home and Jacob recognized Joseph's coat immediately. He tore his clothes in mourning as he learned of the wild beast tearing his son apart. Everyone tried to console Jacob, but he refused to accept consolation, saying, "For I will go down to my son, mourning, into the grave." And so, his father wept for him.

Meanwhile, Joseph was now sold to Potiphar, the chief of the cooks for the Egyptian Pharaoh.

Yehudah & Tamar

Yehudah, who had had the idea to sell Joseph, removed himself from his brothers and married in another land. He became a father to many children. His first-born son, Er, married a woman whose name was Tamar.

But, Er was evil in the eyes of God and God caused him to die. The second son was also displeasing in the eyes of God and God caused him to die. Yehudah then decided Tamar would stay with them and he would give her his youngest son in marriage. When Yehudah does not follow through on his promise, Tamar goes out one night dressed like a widow. She sat waiting for Yehudah to come home from shearing sheep.

Mistaking Tamar for a prostitute rather than his daughter-in-law, Yehudah is intimate with Tamar and she conceives their child. Later Yehudah finds out that his daughter-in-law Tamar has prostituted herself and become pregnant. He orders her to be burned (not realizing that she is the prostitute with whom he was intimate) until she shows him the gifts that he had given her. Yehudah recognizes them saying, "Tamar is more righteous than I because I did not give her my youngest son as I had promised." Yehudah did not ever become intimate with Tamar again, but there were twins in her womb.

Joseph The Interpreter

In Egypt, Joseph was flourishing, with God's help, under Potiphar. He became Potiphar's personal servant and overseer of his property. Then Potiphar's wife sought to be intimate with

Joseph. Joseph refused, saying “How can I possibly commit such a great wickedness against Potiphar and a sin against God?”

In response, Potiphar’s wife blamed Joseph for trying to seduce her. Potiphar was livid to hear such news and cast Joseph into the Pharaoh’s dungeon. But God was with Joseph and caused Joseph to find favor in the eyes of the chief of the prison.

The chief of the prison selected Joseph to oversee all the other prisoners, for it was known that God was with Joseph and that whatever Joseph did, God caused it to succeed.

Then the Pharaoh’s butler and baker were sentenced to jail where Joseph was the overseer. They both dreamed one night. The next morning Joseph could see they were troubled. They told him that they each had vivid dreams and were seeking an interpreter.

“Do not interpretations belong to God?” said Joseph. “Please tell it to me.”

The chief butler went first. “I had three vines which bloomed into cluster of ripe grapes. I pressed the grapes into the Pharaoh’s cup and gave it to him.”

“Your job as butler will be restored in three days,” interpreted Joseph. “Now please remember me to the Pharaoh if this comes true, so I shall get out of jail. I am innocent.”

Then the baker told his dream. “There are three baskets of all kinds of baked foods and the birds ate them out of the basket on my head.”

“The three baskets equal three days,” interpreted Joseph. “In three days, the Pharaoh will hang you and the birds will eat your flesh.”

It came to pass on Pharaoh’s birthday that he made a feast for all his servants, including the baker and the butler. The Pharaoh restored the chief of butlers, but the chief of bakers was hung as Joseph predicted. However, the chief of the butlers did not remember Joseph and forgot him.

Parashat Vayeshev Discussion Questions

1. The text tells us that Joseph’s brothers hate him. What does it mean “to hate?” Do you hate anyone? Is it possible to love and hate someone at the same time?
2. Do you agree with Joseph that “dream interpretations belong to God”? Why or why not?
3. What is God’s role in the dreams in this Torah portion? What is God’s role in your dreams?

Haftarah for Vayeshev Amos 2:6-3:8

Amos warns the people: "Do not treat the poor unfairly."

In the first half of this week’s Haftarah, the prophet Amos rebukes Israel for a lengthy list of sins and warns that harsh punishment is on its way. Though the message of retribution for

wrongdoing is hardly unique among the latter prophets, Amos' prophecy has some distinct features. Rather than focusing on Israel's idolatrous ways, as did most of those who shared Amos' line of work, he offers a caustic critique of interpersonal behavior among the Israelites.

Justice for the Poor

Amos outlines the ways that the wealthy in Israel oppress the poor: "They have sold for silver those whose cause was just, and the needy for a pair of sandals...you who trample the heads of the poor into the dust of the ground" (2:6-7). This message—as well as other similar cries throughout the book of Amos—has made this prophet of the eighth century BCE particularly popular among modern social activists.

Greed among the Israelites has led to profanity of God's name, Amos explains. Wealthy people are visiting God's altars while wearing clothing they have taken unjustly from the poor. Fines levied on the poor are being used by privileged people to purchase and drink wine for supposedly holy purposes (2:8).

Amos decries this hypocrisy. He recalls all the good God has done for the Israelites, namely taking them out of the land of Egypt and destroying the Amorites, so that they could settle their own land. Moreover, Amos claims, God appointed prophets and raised up nazirites among Israel— to show the people the right path, so that they would not sin. But Israel refused to listen: "You made the nazirites drink wine and ordered the prophets not to prophesy" (2:12).

Israel's unjust behavior and stubborn refusal to be educated will be punished severely, Amos warns. Even the swiftest, strongest warriors will not be able to escape on the day of God's reckoning (2:14-16).

Cause & Effect

The second half of the haftarah features a string of seven rhetorical questions that use different metaphors to convey one message: It can be possible to look at events and understand what caused them.

Amos' first three questions are: "Can two people walk together without having previously met? Does a lion roar in the forest when he has no prey? Does a great beast let out a cry from its den without having made a capture?" (3:3-4). The implication is that when God punishes Israel, the people will be able to see that it was their own actions that brought about God's wrath.

Connection to Parashat Vayeshev

This haftarah is read with Parashat Vayeshev because of one line in it: "They have sold for silver those whose cause was just" (2:6). Amos is making a point about injustice that was going on in his own time, but the rabbis, in true midrashic fashion, seize this opportunity to make a separate point denouncing Joseph's brother for selling him. They connect Amos' critique to the events of Parashat Vayeshev, when Joseph's brothers sell him to Midianites for 20 pieces of silver (Genesis 37:28)



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

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

Contamination – not good...

Contamination – not good.

- When contamination takes place, it usually spoils the product. If it doesn't spoil it completely it certainly changes from the original...
- Today we are going to look at a contamination found in the bible... one that is deadly if not treated.
- 6 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.³ And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.⁵ So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts."⁶ Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.⁷ And he touched my mouth with it, and said: "Behold, this has touched your lips; Your iniquity is taken away, And your sin purged." Isaiah 6:1-7

Contamination – not good.

- We have a number of interesting players in this short passage of scripture:
- King Uzziah – who died = end of a period of time.
- YHVH – The Elohim of Israel.
- Seraphim – Giving glory to YHVH
- Isaiah – A man of unclean lips.
- THE KING – YAHWEH Tz’ba-ah
- In reading these passages I ask: Is there a link for us today or is it just history??? Well I found a link between all the above and us.
- It all began with Uzziah and his death:

Contamination – not good.

- ¹⁴Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings to cast stones. ¹⁵And he made devices in Jerusalem, invented by skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong. 2 Chronicles 26:14-15.
- Then we pick up the account in the next verse:
- ¹⁶But when he was strong his heart was lifted up, this destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. ¹⁷So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. ¹⁸And they withstood King Uzziah, and said to him, It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.” 2 Chronicles 26:16-18
- We have the response to a haughty heart:
- ¹⁹Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead before the priests in the house of the LORD, beside the incense altar. ²⁰And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him. 2 Chronicles 26:19-20

Contamination – not good.

- ²¹King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son was over the king's house, judging the people of the land. ²²Now the rest of the acts of Uzziah, from first to last, the prophet Isaiah the son of Amoz wrote. 2 Chronicles 26:21-22
- This King of Judah died in a state of:
- **tzaraath** **צָרַעַת** [our bibles translate it as leprosy] however this is not a good translation. This disease according to the Jewish sages [R Hirsh does an excellent job in explaining this] is a manifestation of a spiritual malaise, a punishment designed to show the one afflicted that they must mend their ways.
- As with King Uzziah, pride often prevents one from mending their ways and they may well die in a state of **tzaraath**.
- Such a person is in a state of:
- **Tamei/Contamination** **טָמֵא** Losing purity, defiling, loosing freedom.

Contamination – not good.

- Whenever we refuse to follow the instructions of Yahweh, we are in danger of being infected with **Tzaraath**. Our lives become contaminated with so much baggage it weighs us down to a point we cannot stand up.
- In our passage Isaiah has a vision of Adonai [the Hebrew here is adonai – not yhvh] and the heavenly court, and the Seraphim worshipping with the words – **Qadosh, Qadosh, Qadosh**.
- I read this as all taking place after the death of Uzziah – The King of Israel who was in a state of **tzaraath** contaminated by pride. What a contrast, as we witness the Seraphim worshipping their Master. Here was a chance for a new start – with a message being delivered by YHVH 's chosen prophet.
- Yet Isaiah having lived amongst such rebellion and sin, well understood the position of man, including him, before The Holy One of Israel, and he immediately thought he was:
- **Undone/Damah** **דָּמָה** Cease, cut off, destroy
- Some versions have words such as – doomed, I shall die, ruined to name a few.
- Isaiah knew that if he came before YHVH in an unclean state he was indeed doomed.

Contamination – not good.

- Isaiah was declared clean after he was touched by that which came from the Altar .
- How are we cleansed?
- We also must be touched by *that* which comes from the Altar – *Yeshua HaMashich* . Then we, as Isaiah, are in a fit condition to go forward and do the work of our heavenly Father .
- This is a likely reason that Isaiah was touched on the lips He was no longer to speak his own words, as his King had done so and thereby had become *tzaraath*, but was commanded to speak the instructions and words of YHVH. Has anything changed?
- Is not YHVH still worthy of the words Qadosh , Qadosh , Qadosh ?
- Are not YHVH's instructions still applicable? Once cleansed by the blood of the lamb, should not our hearts seek the Set Apart instructions of YHVH ... should not our lips speak such?

Contamination – not good.

- Sadly we find ourselves following our own Uzziah 's. Yes there was a chance for a new beginning but it didn't happen. In fact Isaiah asked the question – “How long ...”
- Did the answer shake Isaiah? I don't know, but it is worth taking note of the answer, because it should shake us. Unfortunately we are a people hard of hearing, stiff necked and blinded by pride.
- There seems to be a need for us to be almost destroyed before we come to our senses. Consider the following scripture :
- ⁷ Hypocrites! Well did Isaiah prophesy about you, saying: ⁸ ‘These people draw near to Me with their mouth, And honor Me with *their* lips, But their heart is far from Me. ⁹ And in vain they worship Me, teaching as doctrines the commandments of men. ’ ” Matthew 15:7-9
- We must remove the *Tzaraath* from our lives, we cannot afford to be contaminated it will rob us of our shalom, and moving forward in our biblical growth.

Contamination – not good.

- Baruch YHVH – there is a way to rid us of contamination, if we are willing to undergo the process.
- Yet we need to understand the contaminations that cause **Tzaraath** in our lives... then employ the tools to remove these from our lives. Of course not only do we need to know the right tools for the job, but how to use them. The right tools in the wrong hands can be rather dangerous.
- So, in an effort to help people rid the **Tzaraath** from their lives, we are going to undergo a journey of tool selection, and application. This series will be ongoing for many weeks, if not months.
- The title is: [How to be content ... tools for the job.](#)
- So let us look forward to allowing our Father to cleanse us from Tzaraath... because:
- There is no God...

Insights into Judaism



The 11 Best Ladino Expressions and phrases To Know

Learn some choice phrases, including the most epic sneeze response ever, in this Sephardic language also known as Judeo-Spanish.

While often called Ladino, the language of the Sephardic Jews who settled in the lands of the Ottoman Empire after their expulsion from Spain in 1492 is also known as Judeo-Spanish.

But neither term captures the multiple cultural influences that shaped the language for more than five centuries of life in the eastern Mediterranean, resulting in a marvelous blend of Spanish, Portuguese, Hebrew, Turkish, Arabic, Greek, Italian and French. Like Yiddish, Ladino was traditionally written in Hebrew characters and known as *Djudezmo* and *Djudyo*, words that mean “Jewish.” Below are a few popular Ladino expressions, with a pronunciation guide at the top.

Ladino Pronunciation Guide

j as in French “bonjour”

h as in English “hot”

dj as in English “joy”

1. Ijo de ken sos tu?

איז'ו די קין סוס טו?

Pronunciation: EE-jo de ken sos tu

Meaning: You are the child of whom?

How to use it: You meet someone, realize you might know people in common, and begin playing Sephardic Jewish geography with the question: “Ijo de ken sos tu?”

2. Haberes buenos!

בואיננו האבירים!

Pronunciation: ha-BEAR-es BWE-nos

Meaning: Good news!

How to use it: This can be used either to announce good news or as a way to ward off bad news.

Sample uses: You aced your exam and tell you parents: “Haberes buenos! I got an A!”

You find out *Nona* (grandma) broke her hip and, to ward off the bad news, reply, “Haberes buenos!”

3. *Dezmazalado de mi!*

מי די דיזמאזאלאדו!

Pronunciation: dez-ma-zal-A-do de MEE

Meaning: Pity me! I'm out of luck.

Sample use: You haven't texted me in weeks! *Dezmazalado de mi!*

4. *Djente de piron*

פירון די ינטי'ג

Pronunciation: DJEN-te de pee-ROAN

Meaning: The one percent (i. e. rich folks)

Literal translation: “People of the fork”: owning a fork (and not just a spoon) was once a sign of high-class status.

5. *Kome kon gana!*

קומי קון גאנה!

Pronunciation: KO-may kon GA-na

Meaning: Bon appetit!

Literal translation: “Eat with desire.”

6. *Engleneate!*

אינגליניאטי!

Pronunciation: en-glen-AY-a-te

Meaning: Have fun!

Literal translation: Entertain yourself!

7. *Hadras i baranas*

האדראס אי באראנאס

Pronunciation: HAD-ras ee bar-an-AS

Meaning: An outrageously big fuss. Being pretentious and really noisy at the same time.

How to use it: When someone is really making a scene: “Look at all that *hadras i baranas!*”

8. *Bavajadas de benadam*

אדם בן די אדאס' אז' באב

Pronunciation: ba-va-JAD-as de ben a-DAM

Meaning: Human foibles

Literal translation: Stupidities of mankind

Sample sentence: Water cooler chatter reveals the *bavajadas de benadam*.

9. *Bivas, kreskas, engrandeskas, komo un peshiko en aguas freskas! Amen!*

אמן ריסקאס' פ' אגואס אין פישיקו און קומו אינגראנדיסקאס קריסקאס אס' ביב

Pronunciation: BEE-vas, KRES-kas, en-gran-DES-kas, KO-mo un pesh-EE-ko en AG-uas FRES-kas! a-MEN!

Meaning: An elaborate “bless you” after a sneeze (or multiple sneezes)

Literal translation: Live; thrive; grow; like a little fish in fresh water! Amen!

10. *Kaminos de leche i miel!*

מייל אי י' ליג די קאמינוס

Pronunciation: Ka-MEE-nos de LE-che ee MEE-el

Meaning: Bon voyage!

Literal meaning: May you follow paths of milk and honey

11. *Sano i rezio!*

סאנו אי ריזיו

Pronunciation: SA-no ee REZ-yo

Meaning: Farewell!

Literal meaning: May you be healthy and strong



Am I My Beloved's?

The supposed duality of lover and beloved must be mere metaphor, a contraction of God's all-pervasiveness so that it might experience the delight of being found.

This coming week begins the Hebrew month of Elul, the letters of whose name famously form an acronym for the phrase *ani l'dodi v'dodi li* — I am my beloved's and my beloved is mine.

This phrase comes from Song of Songs (6:3), a poetic back and forth between a male and female each longing for the other's love. The rabbis classically interpreted Song of Songs as an allegory for the on-again, off-again romance between God and the Jewish people, presumably because if it were not, there's no way its raunchy, dreamy perseverations would have merited inclusion in the Bible.

We do find images of God as lover elsewhere in Jewish tradition, perhaps most notably in the Friday night liturgy. This is where a theology of *hieros gamos*, or sacred union, is most pronounced, as we welcome the transcendent God to cohabit with the Shabbat queen on earth, an immanent face of the manifest divine. But notwithstanding the long history of ecstatic poetry, from King Solomon's palace through to the Renaissance mystics, in general Judaism has *not* organized itself around the sense of God as lover. Far more standard are images of God as king, father, and creator.

Even if these conceptions of God are intended as benevolent, they are still fundamentally hierarchical. The king is in charge, and father knows best. Creator, father, and king all imply a singular power, distinct from the many millions of its multifarious progeny. Unlike the unique intimacy of a beloved, these images are apt to make our deity feel rather impersonal and remote. How much individual attention can we really expect from a father whose living human children alone number more than eight billion?

And where God *is* depicted as a husband or romantic partner in Jewish tradition, the implications are frequently disturbing. In his extensive use of the “faithless wife” analogy, the prophet Hosea fulminates against Israel’s adulterous attraction to other gods, an infidelity that leaves “her” legitimately deserving of violent punishment. The Book of Lamentations expresses this violence outright, drawing explicit focus to the disgraced body of Zion. She is seen not merely weeping, humiliated, and scorned by her former friends, but even coded as the victim of sexual violence — “snatched at,” “raped,” “her nakedness exposed,” “with unclean blood clinging to her skirts.” This trend of depicting nation as woman continues to find expression right down to the present day, with modern Israeli authors like Amos Oz and David Grossman portraying — with rather more sensitivity than Hosea — vulnerable, tragic, frustrated heroines as embodiments of the Jewish nation-state.

Constructing the encompassing body of the nation as female (along with ships and sports teams) is not limited to Jews, and in fact is common in the wider culture. However, the Hebrew language also genders not only soul (*neshamah*) but self (*nefesh*) in the feminine. Relative to the penetrating presence of divine life-force, the containing receptacle of everyone is “female,” regardless of biological sex. At some level, this is presumably a human projection of our reproductive mechanism onto the mystery of existence: If matter is mother, some tiny animating spark of encoded intelligence from the great Other is still needed to seed creation.

Gender, then, is metaphor — in the deeper sense of the word: a splitting into parts. For as [Deuteronomy 4:35](#) reminds us, at root “there is nothing else but God.” The supposed duality of lover and beloved must therefore be mere playfulness, a contraction of the all-pervasive Self-awareness of God precisely so that It might experience the delight of being found and known and merged with once again.

A famous midrash ([Bereishit Rabbah 8:1](#)) understands the description in Genesis of humanity’s creation as an account of primordial man and woman being separated out from one original androgynous body. This separation, say the rabbis, lets us go from being whole but unconscious of our wholeness to being able to approach one another face to face, *panim el panim*. It is only thus that we can see the presence of God in one another — and find ourselves as both lover and beloved, rooted into the cosmos by the experience of love itself.

And in that love we might well find that as much as I am my beloved’s and my beloved is mine, at heart I am my beloved, and My Beloved Is Me.

Hebrew - עִבְרִי -

Word (s) of the Week

Path or Way / דֶּרֶךְ

Pronounced: DEH-rech

Derech can refer to a physical road,
but can also mean "by way of."



A Taste of Jewish Humor

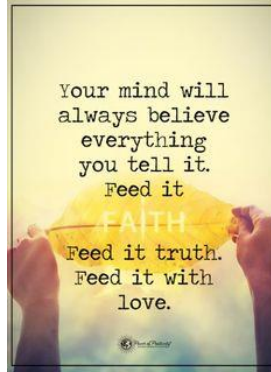
A Difference of Opinion

A congregant asks his rabbi, "Rabbi, you're a man of God. So why is it that you are always talking about business, when I, a businessman, am always talking about spiritual matters?"

"You have discovered one of the principles of human nature," the rabbi replies.

"And what's that Rabbi?"

"People like to discuss things they know nothing about."



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

Australian Kosher Snacks You Need to Try

From caramel-filled chocolate koalas to shiitake mushroom chips.

For most people in the Northern Hemisphere, Australia is regarded as a mythical country on the other side of the world, where people live on the beach, have pet koalas in their backyards, and ride kangaroos to school. As an Australian, I can confirm that this is pretty much how most people here live (I joke, I joke).

However, what you may not know is that Australia has some of the best food in the world. Multicultural cities mean that many different waves of immigration brought their culinary delights and foodie culture to the land down under. Some of the best coffee, for instance, can be sampled on the streets of Sydney and Melbourne,

But I'm here to discuss more important matters. Allow me to introduce you to the top ten Australian ultra-processed, absolutely delicious, 100% kosher snacks that you need to try.

1. Cadbury Vegemite

Vegemite, the ubiquitous salty, dark brown yeast spread, has divided people from around the world since Australia has practically existed. It has its serious lovers and haters. In 2017 Cadbury, one of Australia's best known chocolate brands, released a highly controversial snack — their classic chocolate block with a caramel-vegemite filling. With many declaring this one step too far, the limited-edition block bucked all assumptions and was a resounding success, selling out completely. Rumor has it that there are further plans to resurrect this ephemeral Australian creation...I am ready and waiting.

2. TimTam

TimTams are made up of two chocolate cookies stuck together with a huge glob of thick chocolate frosting and then coated in a layer of milk chocolate. Calorific but delicious, they're an undisputed crowd pleaser.

But the kosher situation is a little complicated. While these biscuits are exported en-masse to Israel with a kosher certification, the locally produced TimTams in Australia have slightly different ingredients, so are not considered kosher. It's basically anti-Semitism in its chocolatiest form.

3. Caramello Koala

Consisting of a thin dairy chocolate shell filled with oozing caramel, these koalas have a lot to love about them. With over 50 million of these bad boys sold each year across Australia, there is no question that this is one of Australia's favorite chocolates. Rest assured, this is one koala you will not feel bad to behead and eat.

4. Cobs Lightly Salted, Slightly Sweet Popcorn

This popcorn is a snacker's delight. It is hard to tell if you're eating a savory or sweet snack, so equal and enmeshed are the flavors. Go easy on the bag size because the stakes are high that you will finish it in a single sitting.

5. Darrell Lea Licorice

This soft, chewy licorice entices with each bite. Made by one of Australia's oldest confectionary companies, it comes in traditional flavors like black and strawberry, as well as unusual flavors like mango, blueberry, and pomegranate.

6. DJ&A Shiitake Mushrooms Crisps

You may think that freeze-dried mushrooms are a gross snack that's totally not for you, but frankly you are wrong because you have never tried these chips. Whole mushrooms coated in salt, this scrumptious snack is crispier than the crispiest chip you have ever crunched.

7. Fairy Bread

You cannot get more Australian than this. Find the softest, most delicious white bread you can. Slather it in butter. Cover it with rainbow sprinkles. Cut into triangles (never squares, you absolute savage!) and *voila!* You have the ultimate party snack that will leave your guests, from 3-year-olds to 99-year-olds pleased you brought a plate.

8. Ajitas Vege Chips

If you like the texture of the Israeli peanut snack bamba, you will love these gluten-free chips. Aerated but crunchy, you have the option of letting them dissolve in your mouth or biting down with a hearty crunch. With almost the entire range kosher certified, you can enjoy these vege chips in a range of flavors including sweet and sour, barbecue, and salt and vinegar.

9. Milo

Do not be fooled, mere mortals, this malted chocolate drinking powder is not like other ones you may have tried. With its ability to never fully mix into your hot milk, the layer of bitty chocolaty wonderfulness that remains at the top of the glass is part of the allure.

Developed by an Australian in 1934, Milo has gone global and retains popular status in many countries including South Africa and India, but the Australian original is where it is at. The proper way to drink this is with an 80% Milo, 20% milk ratio.

10. Whittaker's Chocolate

While not technically Australian, these New Zealand chocolates are claimed on this list because, like Russell Crowe, why shouldn't Australians claim all the good things in our sparsely populated corner of the world? Available widely across New Zealand and Australia, these are some of the most delicious high-quality mass-produced chocolates, with unconventional flavors like Nelson pear and Manuka honey as well as classic peppermint, almond, and peanut.

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