



TOLMM WEEKLY NEWSLETTER for 8-6-22 - DEVARIM

Ministry News

IF YOU HAVE A PRAYER REQUEST YOU WOULD LIKE PEOPLE ON THE LIST TO PRAY FOR YOU CAN SEND THEM TO US AT TOLMM@ETZ-CHAYIM.ORG OR BY TEXT MESSAGE TO 575 644-7706 AND I WILL SEND THEM BY EMAIL ONLY.

Remember that you can support the work of Tree of Life Messianic Ministries with a donation made via PayPal or by check to PO Box 467, Organ, NM 88052. Your donation helps our continued outreach to inmates and the time it takes to put this Newsletter together.

Donate



Tree of Life Messianic Ministries is an approved Giving Charity by PayPal. To donate go to etz-chayim.org and click on the PayPal Link.

Tree of Life Messianic Ministries primarily focuses on its Prison Ministry and helping form groups in the prisons. TOLMM also seeks to help Home Groups and offers a covering for Home Groups and the combined experience of leadership from Rabbi Philip Hammond and Rabbi Mordecai Silver. Group leaders can receive recognition as Elders under TOLMM, which will help in an advisory role.

Your support is needed for the Prison Ministry due to continuing rising costs.
We now have an Affiliate in Australia.

HOME GROUPS, CONGREGATIONS AND PEOPLE SEEKING FELLOWSHIP...

Shawn Warren lives in Arizona. If you know of someone who is looking for a group in that area, please let me know and I will send the information to Shawn.

Marcia Hedrick would like to host a group on the west side of El Paso in her home. She also needs someone to lead the group while she will be the host. If you are interested let me know and I will send her the information.

Gabriel Martinez has a home group in El Paso (different area). If interested let me know and I will send him the information.

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.

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.

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

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



Message for 8-6-22

Message originally shared 7/17/99

D'varim-Words

Devarim-Deuteronomy 1:1-3:22

Isaiah 1:1-27

Yochanan 15:1-11, Messianic Jews 4:1-16

In the first Sidra or Parashah of Deuteronomy, Devarim (Deuteronomy 1), Moses begins a grand oration to the people of Israel, who are about to enter the Promised Land. He opens his words with a look back upon the years that began with the revelation at Mount Sinai. He reminds them that he could not lead them without help, so that he said to them: Pick from each of your tribes people who are wise, insightful, and seasoned...(1:13).

How did they choose? Did they rely on age and experience? What do we mean when we say: So-and-so is wise? What is wisdom? Is it another term for good judgement? Common sense? How do we acquire it?

The book of Deuteronomy is Moses' final address to the people of Israel, delivered in the weeks prior to his passing. In it, he recounts the events of the past forty years and restates Israel's covenant with YAH at Mount Sinai, by which YAH chose them as His people and they committed themselves to His Torah.

Moses' address also includes words of rebuke to Israel in which he reminds

them of the occasions their behavior was wanting and warns them not to repeat their folly.

Devarim-Deuteronomy 1:1, 3, 5

1: These are the words that Moses spoke to all Israel, on the other side of the Jordan...3: It was in the fortieth year, in the eleventh month, on the first of the month, when Moses spoke to the Children of Israel, according to everything that YAH commanded him to them...5: On the other side of the Jordan in the land of Moab, Moses began explaining this Torah, saying:

Moses knows he is going to die, and he wants to make certain that all the young people who were born after Mount Sinai understand what happened there.

So, he sits down and writes his farewell address, which he will deliver, to this new generation. This is the Book of Deuteronomy, so named by English translators after the Greek word for “repetition.”

This is Moses’ last will and testament, but it is much more than that. He calls the young Israelites together and asks them to listen and to hear. He could not be more insistent about this. In Deuteronomy, the words “hear” and “listen” appear more than seventy times.

To listen is to become open and attentive to the words that reach our ears. To hear is to allow them to penetrate into our minds and hearts. And this is what Moses is calling upon his people to do when he begins, “Hear, O Israel, the laws and rules that I proclaim to you this day! Study them and observe them faithfully!”

He continues, “YAH our Elohim made a covenant with us at Horeb-Mount Sinai. It was not with our fathers that YAH made this covenant, but with us, the living, every one of us who is here today.”

How could that be? After all, most of those to whom Moses is speaking were not even born at the time of the revelation at Mount Sinai. That is precisely his point. YAH’s covenant was made with those present in body, as well as with those present in soul. YAH spoke to the slaves who had already died, as well as to the young Israelites who followed them. So, too, He speaks to all of us today. Perhaps we have stopped listening, but the voice of YAH has continued to travel through time and space, striving to reach every human being ever created.

Isaiah-Yesha’yahu 1:18-19

18: Come, now, let us reason together, says YAH. If your sins are like scarlet they will become white as snow; if they have been red as crimson, they will become white as wool. 19: If you are willing to obey, you will eat the goodness of the land.

If we honestly discuss and decide who wronged whom, we will have to admit that we, and not YAH, were at fault. That admittance on our part will lead to repentance, and with that admittance YAH will forgive our sins. This is the crux of the matter. This is the whole of salvation. Yah is not at fault we are! Salvation is there waiting for us. All we need to do is ask.

Yochanan-John 15:1-11

1: "I am the real vine, and my Father is the gardener. 2: Every branch which is part of me but fails to bear fruit, He cuts off; and every branch that does bear fruit, He prunes, so that it may bear more fruit. 3: Right now, because of the word, which I have spoken to you, you are pruned. 4: Stay united with me, as I will with you – for just as the branch can't put forth fruit by itself apart from the vine, so you can't bear fruit apart from me. 5: I am the vine and you are the branches. Those who stay united with me, and I with them, are the ones who bear much fruit; because apart from me you can't do a thing. 6: Unless a person remains united with me, he is thrown away like a branch and dries up. Such branches are gathered and thrown into the fire, where they are burned up. 7: If you remain united with me, and my words with you, then ask whatever you want, and it will happen for you. 8: This is how my Father is glorified – in your bearing much fruit; this is how you will prove to be my talmidim. 9: Just as my Father has loved me, I too have loved you; so stay in my love. 10: If you keep my commands, you will stay in my love – just as I have kept my Father's commands and stay in His love. 11: I have said this to you so that my joy may be in you, and your joy be complete.

It is clear that these words are addressed to all Believers everywhere who want to hear the voice of YAH. For if we do not listen to His voice, we are in an ever-present danger of becoming a dried up branch and falling off of the tree.

Open your ears people. Make yourself receptive to Yeshua's message. Listen to His words. Then it will come. You will hear it. And if you have truly heard it, the voice of YAH will enter your mind and your heart, and your actions will testify to the fact that YAH dwells here, now, among us all.

Messianic Jews-Hebrews 4:1-16

1: Therefore, let us be terrified of the possibility that, even though the promise of entering His rest remains, any one of you might be judged to have fallen short of it; 2: for Good News has also been proclaimed to us, just as it was to them. But the message they heard didn't do them any good, because those who heard it did not combine it with trust. 3: For it is we who have trusted who enter the rest. It is just as He said, "And in my anger, I swore that they would not enter my rest" [Psalm 95:1]. He swore this even though His works have been in existence since the founding of the universe. 4: For there is a place where it is said, concerning the seventh day, "And YAH rested on the seventh day from all His works" [Genesis 2:2]. 5: And once more, our present text says, "They will not enter my rest"[Psalm 95:11]. 6: Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter, 7: He again fixes a certain day, "Today, " saying through David, so long afterwards, in the text already given, "Today if you hear YAH's voice, don't harden your hearts" [Psalm 95:7-8]. 8: For if Y'hoshua had given them rest, YAH would not have spoken later of another "day". 9: So there remains a Shabbat-keeping for YAH's people. 10: For the one who has entered YAH's rest has also rested from his own works, as YAH did from His. 11: Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience. 12: See, the Word of YAH is alive! It is at work and is sharper than any double-edged sword – it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart. 13: Before YAH, nothing created is hidden, but all things are naked and open to the eyes of Him to whom we must render an account. 14: Therefore, since we have a great cohen gadol (high priest) who has passed through to the highest heaven, Yeshua, the Son of YAH, let us hold firmly to what we acknowledge as true. 15: For we do not have a cohen gadol unable to empathize with our weaknesses; since in every respect He was tempted just as we are, the only difference being that He did not sin. 16: Therefore, let us confidently approach the throne from which YAH gives grace, so that we may receive mercy and find grace in our time of need.

He is there waiting for you and you and you. His heart's desire is that each and every one of us would turn back to Him and cry out to Yeshua for His salvation.

Yeshua is the very embodiment of the Father. Yeshua's name means YAH's Salvation. We are all lost without Him.

Moses knew very well that people born thousands of years after him would read his words of farewell. He was speaking to all of us when he said, **"Elohim our YAH made a covenant with us...every one of us who is here today."** You and me. Wisdom is the knowledge of Torah and Torah is Yeshua, alive within each and every one of us who believe. From those long ago to those alive here and now, to those to come after us if Yeshua lingers. This is the beauty of His Word. It is the same yesterday, today and tomorrow. It is life!

From the Midrash: You may say: I have not learned wisdom, I have not studied Torah, what am I to do? YAH said: All wisdom, and all Torah, is a single easy thing: If you revere Me, and fulfill the words of the Torah, you have all wisdom and all the Torah in your heart.



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.

I 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 Devarim: Summary Deu. 1:1-3:22

Moses recounts to the Israelites episodes from the 40 years in the wilderness; he encourages the Israelites in their upcoming conquest of the land of Canaan.

In the 40th year, in the 11th month, on the first day of the month. Moses spoke the following to the Israelites:

“Remember God said, ‘I have set this land before you, go in and take possession of the land...’ Now God, your God, has multiplied you and you are now like the stars of heaven in multitude. May God add to you another thousand times as many as you are now, and may God bless you.

“I knew I could not alone carry your contentiousness, your burdens, and your quarrels. So, I told you to provide for yourselves wise men of your tribes. You agreed to this system of judges as overseers over the tribes and I charged these judges with specific duties.

“I instructed them saying, ‘Hear disputes between your brethren and judge righteously between every man and his brother and the one who has come from abroad. You shall not show favoritism in judgment. You must hear the small and the great alike. You have no one to fear for the judgment is God’s. When a matter is too difficult for you, you shall bring it to me, and I will hear it.’”

“Then,” Moses continued, “we journeyed on through the great and awesome wilderness, coming as far as the Amorite mountain that God, our God, gives us. See, God has set the land before you. Go up, take possession of it, as God, the God of your fathers, has spoken to you. Do not fear and do not be frightened.

“You asked for me to send out spies to investigate the land and so I did, taking twelve men, one from each tribe. They went as far as the Valley of Grapes and brought back good fruits, saying ‘Good is the land that God, our God, is giving us.’ But you did not want to go up to the land and rebelled against the word of God. You incited one another in your tents and said, ‘Because God hates us, God brought us out of the land of Egypt to deliver us into the hands of the Amorites, the hands of giants, in order to destroy us.’

“Then I said to you, ‘Do not be dismayed and do not fear them. God will fight for you just as God did right before your eyes in Egypt.’ In the wilderness, too, you saw that God carried you just as a man carries his son all the way until you came to this place. Yet, in this matter, you had no trust in God, even as God led us through the wilderness with a fire by night and a cloud by day.

“So, God became angry with you and swore that no man among this evil generation would see the good land that God promised to your fathers. Only Caleb, son of Yefunneh and Joshua, son of Nun, shall see it because they have acted faithfully towards God. God said it would be your children, whom have no knowledge of good and evil, who shall inherit this land. But you, you shall wander in the wilderness.

“You responded by acknowledging, ‘We have sinned against God so we will go and fight as God commanded us.’ But God said, ‘Do not fight, because I am not in your midst.’ But you went anyway and the Amorites who dwelled upon that mountain came out to meet you and pursued you as bees do and struck you to the point of crushing you. You returned and wept before God, but God did not listen to your voice. And you remained then in Kadesh.

“We then turned and journeyed into the wilderness again as God had spoken. Each time God instructed us on whether the people of the land would allow us to pass peacefully or whether war would be necessary.”

In detail, Moses remembers aloud to the Israelites each of these journeys and battles. “In the battles,” Moses reminded the Israelites, “when God delivered the people to us, we conquered the cities, and all the inhabitants were killed, and the livestock and land and possessions taken as booty. We took many cities, conquered many kingdoms, and took much booty. This conquered land and possessions were then apportioned according to tribes, according to their inheritance.

“Now you are ready, with Joshua as your commander, to enter and possess the land that God gives you. Your eyes have seen everything that God has done to your enemies. So, God will do to your enemies in the promised land. So have no fear, for God fights for you when it is time to fight.”

Questions For Discussion

- 1) Why would God want children “who have no knowledge of good and evil” to inherit the promised land? Is ignorance better than knowledge? Is knowledge of good and evil necessary to make good choices? Why or why not?**
- 2) God tells the Israelites when God will fight for them and when God will not fight for them. What does mean to say that God fights for the Israelites? Do you think God still fights for the Jewish people?**
- 3) Can you tell when God is fighting for you and when God is not fighting for you? How?**

Haftarah for Devarim Isa. 1:1-27

Isaiah charges the people with rebellion against God.

Tisha B’Av, the saddest day on the Jewish calendar, marks the anniversary of the destruction of the Temple. On the Shabbat before Tisha B’Av, which always coincides with Parashat Devarim, Jews read a haftarah from the beginning of the Book of Isaiah. The Shabbat before Tisha B’Av is often called Shabbat

Hazon, named after the first word of the haftarah. Unlike Jeremiah and Ezekiel, who both experienced vivid visions as their initiation into prophecy, Isaiah does not report having a vision, he simply begins by condemning the people of Judah and Jerusalem for their poor behavior.

He reminds the people that God has been like a father to them, and instead of being grateful and respectful for all that He has done for them, the people continue to rebel and spurn God's authority. When they sin, they are punished. Yet instead of learning from their mistakes, the people continue to do wrong. Even the land they live on is penalized for their insidious behavior.

Isaiah tells the people that God no longer has any interest in the sacrifices that the people have been bringing to Him. Though they obediently gather in the Temple on holidays and at the beginning of every month, their lack of social justice nullifies any reward they may get for offering gifts to God.

As the haftarah progresses, Isaiah's rage wanes slightly. He tells the people to change their behavior—"Learn to do good, devote yourselves to justice, aid the wronged, uphold the rights of the orphan, defend the cause of the widow" (1:17)—and promises that they will be rewarded with a bountiful harvest.

In the closing section of the haftarah, Isaiah laments the downfall of Judah and Jerusalem, the destitution of Zion, and the injustice that is rampant. But Isaiah promises that God's anger will be abated, and there is a hint of hope for the future: "Zion shall be saved in the judgment, her repentant ones, in the retribution." (1:27)

Connection to the Calendar

On Tisha B'Av Jewish communities around the world sit on the floor and weep for the destruction of the Temple. The book of Lamentations, *Eicha*, records the tragedy of Zion's destruction, and it is chanted in a mournful tune.

Though most haftarot are chanted in a special melody for haftarot, it is traditional to read most or all of the haftarah for Shabbat Hazon in the same tune used for *Eicha*. This highlights the themes that are similar in the haftarah and the Book of Lamentations, and the use of the word *eicha* in the haftarah ("Alas [*eicha*] she has become a harlot, the faithful city").

***From the Desk of
Rabbi Philip Hammond
Coming Soon...***

Can You Believe It?



Jewish Answers to Suffering and Evil

***If the Torah guarantees rewards to the righteous,
why do some righteous people suffer?***

The concept of reward and punishment is the Torah's explanation for the existence of suffering. The covenant between God and the people of Israel established at Mount Sinai and elaborated in the book of Deuteronomy states that suffering will be visited upon the community of Israel (and possibly individuals) when they abandon the ways of God. In this sense, reward and punishment is not a solution to a problem; it is merely explanatory. Indeed, it creates further problems. If the Torah guarantees rewards to the righteous, why do some righteous people suffer?

The Book of Job

The book of Job is dedicated to this problem. Job's life is invaded by tragedy despite his righteousness. His friends maintain that he must have sinned, but Job affirms his innocence and questions God's justice. Ultimately, God speaks to Job from a whirlwind, rejecting the response of his friends—thus admitting that righteous people *can* suffer—and also chastising Job. God wonders how Job could question the master of all creation. The book of Job appeals to the mysteries of the

universe as a response to the problem of suffering. Humans with finite minds can't possibly understand the ways of God.

Rabbinic Literature

This solution (or non-solution) is articulated in rabbinic literature as well. In Avot 4:19, Rabbi Yannai says: "It is not in our powers to explain either the well-being of the wicked or the sufferings of the righteous."

Similarly, contemporary scholar David Hartman notes that rabbinic literature often eschews theological solutions, focusing instead on the human response to suffering. Thus when the 1st-century sage Rabbi Akiva is tortured at the end of his life, he does not wonder why he—a righteous man—suffers so greatly, instead he recognizes it as an opportunity to fulfill the commandment set forth in the Shema prayer: to love God, "with all your heart and with all your soul and with all your might."

However, there were rabbinic figures that sought to retain reward and punishment as an explanation for suffering. These rabbis suggested that reward and punishment is meted out judiciously—but in the World to Come, rather than in this world. Thus, when we see a righteous person suffer, it is not a problem; he or she will be rewarded in the next life. Similarly, in the Middle Ages, some kabbalists introduced the notion of reincarnation, suggesting that one may suffer for sins committed in a previous life.

Medieval Approaches

Indeed, in the Middle Ages mystics and philosophers gave much attention to the problem of suffering and evil. Medieval thinkers tried to reconcile four claims: God is perfectly good; God is all-powerful; God is all-knowing; evil is real. As Byron Sherwin has pointed out, most medieval solutions to this problem denied or modified one of these claims.

Maimonides, for example, denied that evil was real. According to him, evils are "privations," that is the lack of good. Things that appear to be evil are results of privations of human knowledge and virtue. This philosophical solution gets a benevolent God off the hook but will probably do little to comfort a sufferer. Saadiah Gaon also gave a version of this response, claiming that God causes us to suffer for our own good; what we perceive as evil is actually beneficial.

Post-Holocaust Theology

Solving the problem of suffering and evil is the focus of much post-Holocaust theology. Some theologians have presented altered versions of previous solutions. Thus Eliezer Berkovits stresses the role of human free will, and Ignaz Maybaum offers the paradigm of the suffering servant—the idea presented in [Isaiah 53](#) that the Jewish people suffer vicariously for the wickedness of others. (Interestingly, Jewish tradition has often tried to distance itself from this passage because of its importance to Christians, who believe it to be a prophetic allusion to Yeshua.)

Some thinkers, however, have offered radically new solutions to the problem. Both Emil Fackenheim and Irving Greenberg suggest that the Holocaust was a revelatory event, which changes Judaism. Interestingly, perhaps the most radical post-Holocaust theologian, Richard Rubenstein, maintains

that the terms of the covenant cannot be amended. Since the Holocaust contradicted the covenantal reality, we can only deduce one thing: God must be dead.

What do you think?

Prayer Points



Modeh Ani: It's Not Just About Gratitude

The first prayer traditionally recited upon awakening in the morning is commonly translated as "I thank you," but that's not all it means.

Be honest. What's the very first thing you do in the morning? Hit the snooze button? Check email? Head straight for the coffee?

Unless you're a real morning person, getting out of a warm bed and starting your day is tough to do. And this is specifically why there is a prayer to be recited at the very moment we wake up, before we do or say anything else.

מוֹדֵה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה אֱמוּנָתְךָ

*Modeh ani l'fanecha, melech chai v'kayam, shehechezarta bi nishmati,
b'chemla raba emunatecha*

**I thank You, living and enduring King, for You have graciously returned my soul within me.
Great is Your faithfulness.**

Most translations render Modeh Ani as some version of "I thank you." And rightly so. There's a concept in Jewish mysticism that sleep is 1/60 of death. We are by no means guaranteed to wake up in the morning, so when we do, it's only proper that we take a moment to express gratitude for another day,

for another opportunity to live our lives. It's both ironic and unfortunate that so many of us groan in annoyance that we have to get up, without recognizing the incredible blessing that we are able to. The wording of Modeh Ani also offers a powerful lesson. Grammatically, it would be correct to say *Ani modeh* — "I thank You." Yet, the words are in the reverse order, which translates literally as "Thank You, I." The point is that the very first word that comes out of our mouths should be one of gratitude. We often spend the rest of our waking day focused on ourselves, our needs, our work. So, we want to ensure that we never forget to have the foundation of our day be "Thank You." Only after that has been said, do we mention ourselves.

But Modeh Ani is about much more than gratitude. The word *modeh* can mean "thank," but it can also mean "admit" or "surrender."

Thank is clearly about gratitude. Our lives are gifts. And another day means another opportunity to figure out why we are here and what we are supposed to be doing.

Admit is the acknowledgment and verbalization of our gratitude. When we take an honest look at ourselves, we must admit that we have made mistakes. Nonetheless, we were given another chance to transform our reality. Often, we allow our past to determine our present: If we messed up yesterday, chances are today we will again. With that mindset, it's hard to motivate to even try. The opposite approach is problematic as well: If yesterday was amazingly positive and productive, we may rest on our laurels and fail to take responsibility for making today even better.

This is why the Hebrew word for the past, *avar*, shares the same root as *aveira*, which means "sin." Living in the past, relying on the past, focusing on the past, whether good or bad, is unhealthy. Our focus needs to be on the present, on today. So, we begin the day with the admission that no matter who we have been up until now, today is a new opportunity to be that much more.

Surrender is the recognition that there is something bigger than us, that the same God who gave us life is the God who takes it away. And until the morning comes when we are not gifted with another day, we want to ensure we never take for granted the day we are now blessed with.

Only after we thank, admit and surrender can we focus on ourselves — who we are, what we are capable of, and who we want to be. And with this in mind and on our lips, we can get out of bed and start our day ready for the new opportunities that await us.

Hebrew Word (s) of the Week

מוֹדֵה אֲנִי

Mo-deh (Thank you), A-ni (I)

Chicken Soup or What???



Summer Pasta Salad with Roasted Red Pepper Tahini Dressing Recipe

Nix the mayo and dairy and consider tahini and roasted red peppers as a base for a nutty pasta salad dressing.

If it's tough to imagine a summer BBQ without pasta salad, why not make one that's loaded with nutrients and can handle the heat of a perfect summer day? Nix the mayo and dairy and consider tahini and roasted red peppers as a base for a nutty pasta salad dressing.

We chose MagNoodles pasta because it disguises its health benefits in colorful multi whole grain penne. Carrots, spinach, tomatoes and beets are ground together with ancient grains like kamut and spelt, making this a worthwhile carb to indulge in. Worried about the texture? This pasta cooks up to a perfect *al dente* without any of the cardboard-like textures associated with whole grain noodles.

A couple of days before you fire the grill at your gathering, char a load of vibrant bell peppers on the BBQ until they're mostly blackened and wrinkled. Plunge them into ice water and peel off the skin. Underneath, you'll discover sweet, silken peppers that can easily be whirred into a vitamin-rich summer pasta dressing.

Tahini is a perfect base for this dressing. It won't spoil easily in the heat, and benefits from being blended a day or two in advance. Check one more thing off your list so you can relax with family and friends.



Suggestions for serving leftover tahini:

- Spread on whole grain toast for breakfast. Add a sliced hardboiled egg and a sprinkle of course salt.
- Slice leftover chicken and layer a slab of perfectly ripe tomato and garlicky tahini for the perfect sandwich.
- Try tahini alongside scrambled eggs and enjoy breakfast for dinner.
- Pack tahini with raw veggies for a perfect lunch for you or the kiddos.
- Or better yet, serve veggies and tahini before dinner with a chilled glass of rose.

Summer Pasta Salad with Roasted Red Pepper Tahini Dressing

Ingredients

10 oz MagNoodles or pasta of choice (feel free to use 1 pound of pasta)

3 red bell peppers, or combination of red, orange and yellow

1/4 cup freshly squeezed lemon juice

1/2 cup tehina (mix well before measuring)

1/3 cup reserved liquid from roasted peppers

2 tsp chopped fresh garlic

2 Tbsp chopped flat leaf parsley: reserve 1 Tbsp to top pasta before serving

Salt and pepper to taste

1 Tbsp pine nuts (optional)

Directions

Cook pasta according to directions on package. Do not overcook. Rinse with cool water and put aside.

Grill the peppers: preheat grill and place whole peppers on the grill, turning frequently until all sides are well-charred. Fill a large bowl with ice cubes and cold water. Remove peppers from the grill and plunge into ice water. Let them cool for 5-10 minutes, until their skins begin to peel away from the flesh. Peel peppers and remove all charred areas. Scoop out

seeds and discard. Slice or break each pepper into 4 pieces and place set aside in a bowl. Save the liquid that collects from the peppers.

Make the tahini dressing: in a food processor with chopping blade, spoon tahini, lemon juice, reserved liquid from peppers, garlic, 1 tablespoon parsley, and salt and pepper to taste. Whir until smooth. Add the peppers and blend until combined with tahini.

Right before serving, place pasta in a large serving bowl and toss with approximately 1/2 cup of tahini dressing. Coat pasta well and top with chopped parsley and pine nuts. Serve at room temperature.

Notes: This dressing may be made 2 days in advance. Because tahini thickens as it rests, do NOT dress the pasta until you are ready to serve it. If dressing seems too thick, add 1 tablespoon of water or lemon juice at a time, and stir until the texture resembles a cream-based salad dressing. You'll have plenty of tahini left over after coating your pasta. It will last 4-5 days in the refrigerator. Lucky you!

Donate



Tree of Life Messianic Ministries is an approved Giving Charity by PayPal. To donate go to etz-chayim.org and click on the PayPal Link.



*Tree of Life Messianic Ministries
Australia Affiliate*



Shabbat Service
Saturday 11am
[AEST]
Zoom

Bible Study
Wednesday
7:00pm [AEST]

Men's Group
Sun: 7:30pm

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

