



## **TOLMM WEEKLY NEWSLETTER for 10-29-22 NOACH**

### ***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](mailto: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](http://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. Gabriel is an Elder affiliated with TOLMM as is his Home Group, Ohr Ha'Brit Messianic Assembly.

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](mailto: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/>.

Elder Shawn Warren is an Elder affiliated with TOLMM and helps with one on one correspondence with inmates in our Prison Ministry Outreach.

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 10-29-22 NOACH**

*Message originally shared 10/31/97*

*Noach – Noah (Rest)*

*Genesis 6:9-11:32*

*Isaiah 54:1-55:5*

*Matthew 24:36-51 / 3:7-5:4*

**Genesis 6:13a**

God said to Noah, “The end of all flesh has come before me...”

**Genesis 6:17-18**

*“And as for Me – Behold, I am about to bring the Floodwaters upon the earth to destroy **all flesh in which there is a breath of life** from under the heavens; everything that is in the earth shall expire. But I will establish My covenant with you, and you shall enter the Ark...”*

**Genesis 6:9b**

*...Noah was a righteous man, perfect in his generations; Noah walked with God.*

Breath used here in the Scripture is the Hebrew word ruach and life in the Hebrew is chai. Righteous in the Hebrew is Tzadeek. Righteous in the eyes of God.

**Genesis 6:22**

*Noah did according to everything God commanded him, so he did.*

### **Genesis 7:1**

*Then the Lord said to Noah, "Come to the Ark, you and all your household, **for it is you that I have seen to be righteous before Me** in this generation.*

### **Isaiah 54:7-8**

***For but a brief moment have I forsaken you, and with abundant mercy will I gather you in. With a slight wrath have I concealed My countenance from you for a moment, **but with eternal kindness shall I show you mercy**, said your Redeemer, the Lord.***

The Hebrew word for Redeemer here is **gah-ahl**. It means a kinsman redeemer and to be redeemed from death by God.

### **Isaiah 54:9-10**

***For like the waters of Noah this shall be to Me: Just as I swore that the waters of Noah would never again pass over the earth, so have I sworn not to be wrathful with you nor to rebuke you. For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and my **covenant of peace** shall not falter, said the One Who shows you mercy, the Lord.***

Brit shalom. Covenant of peace...

In this week's parshah, we read about the Flood and the teivah. The Hebrew word teivah has two meanings. It means "ark," like the ark which the Lord commanded Noah to build, and it also means "word," like the words in our prayer books and in the Bible.

The instructions which the Lord gave Noah about the teivah also teach us about the words of our prayers and studying the Word of God. The Lord tells Noah - bo el hateivah - "Come into the teivah." **We can learn from this that when we pray and study Scripture, we shouldn't just hurry through the words.** We should "come into the teivah" - put ourselves into the words by putting our minds and hearts into what we are saying and learning.

The Lord also tells Noah - tzohar ta'aseh lateivah - "You should make light for the teivah."

Noah built a window which allowed light into the teivah. We must also make sure our teivos - our words of prayer and studying Scripture – are bright. They should shine with the bright light of Messiah in us.

Later, the Torah describes how the teivah floated on the waters. Vatorom hateivah - "And the teivah was uplifted." The gushing waters of the Flood are like the busy world around us. When we put ourselves into the words of our prayers and learning the Scriptures, those holy words lift us above the world.

We start our day with bo el hateivah, putting our minds and hearts into our prayers and learning the Word. We make those words shine with the light of the Ruach HaKodesh, and as

we concentrate on these holy words, we feel uplifted. We are not bothered by all the things going on in the world around us.

Then, we are ready to go about our daily activities, spreading the light of Messiah all around. This is what we learn from the Lord's next command to Noah: tzei min hateivah - "Go out from the teivah." The Lord tells Noah "Be fruitful and multiply, rule over the land and conquer it." We too can conquer the world for the Torah, spreading the Lord's holiness in everything we do.

#### **Matthew 5:14-16**

***"You are light for the world. A town built on a hill cannot be hidden. Likewise, when people light a lamp, they don't cover it with a bowl, but put it on a lampstand, so that it shines for everyone in the house. In the same way, let your light shine before people, so that they may see the good things you do and praise your Father in heaven."***

***There was something about Noah that set him apart from the rest of his generation. He walked with God. He was a lamp. Are you?***

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**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 Noach: Summary Gen. 6:9-11:32**

*A flood destroys all living creatures, aside from Noah,  
his family and the animals in their ark.*

Noah was a righteous man, blameless in his generation. Noah walked with God.

God said to Noah, "Because the earth is filled with wrongdoing and corruption and robbery, I am going to destroy it. Make yourself an ark of wood with enclosures for animals and gather food for all aboard. I shall bring a flood through the water upon the earth and destroy all that has the spirit of life."

God said, "It is with you, your wives and sons, I will maintain My Covenant. It is you who have been righteous before Me in this corrupt age. Now go and get for the ark seven pairs of all the clean animals and two pairs of animals who are unclean. Each pair, male and female, is to be taken according to their species. In seven days, I will blot out everything in existence that I have made."

Noah did everything according to what God had commanded. And in seven days flood waters came upon the earth. All the fountains of the great deep were torn apart, and the floodgates of the heavens were opened. On that very day Noah and his family came to the ark. And all living creatures, two by two, male and female, came to Noah. When they were all on the ark God shut the door on their behalf.

And the rain came upon the earth for 40 days and 40 nights, covering the highest mountains and blotting out all living things. So, for 150 days and nights the waters stormed and swelled over all the land. Only Noah and those who were with him in the ark were left unharmed.

God remembered Noah and the Ark and caused a wind to pass over the earth and the waters began to subside. After 40 days Noah opened a window and sent out a raven, but it returned

for lack of a place to land. After seven more days Noah sent out a dove, but it too returned from flying over the waters. After seven more days Noah sent out a dove. This time the dove returned with a freshly plucked olive leaf in its beak. Noah waited seven more days before sending the dove out again. This time the dove did not return, and Noah knew that the waters had subsided, and the land had dried.

Then God said to Noah, "Go now from the ark with your family and let all the animals and living things go out with you. The time has come that you move freely upon the earth. Be fruitful and multiply." So, all the living beings, human and animal, birds and creeping thing, all that moves upon the earth went in their pairs out of the Ark.

Noah built an altar to God then took of every clean animal and clean bird and made an offering to God upon the Altar.

God smelled the pleasing Alter offerings and God said to God's Almighty Self, "I will no longer curse the soil because of man, for the inclination of man's heart is evil from his youth. Nor will I ever again destroy every living thing as I have done. The days of the earth shall forever exist – sowing and harvest, cold and heat, summer and winter, day and night shall never cease."

Then God blessed Noah and his sons, Shem, Ham and Japheth, "Be fruitful and multiply and fill the earth. All living animals and birds and fish, all moving things shall fear you, for like the plant vegetation, they are food to you. Never eat the flesh or blood of a creature while it is still alive. Only the blood of man and his soul shall I demand. I will demand the soul of humans for humans are made in the image of God. Whoever sheds the blood of a human, by a human his or her blood shall be shed.

God said to Noah and his sons, "As for Me, I will establish My everlasting Covenant with you and your descendants after you and with every living creature on the earth. There will never again be a flood to destroy the earth.

God said, "I have set My Rainbow in the cloud, and it is the sign of the Covenant that I give between Me and you and every living being with you for all time and all generations. When I see My rainbow in the clouds, I will recall the Covenant that exists between Me, you and every living soul on earth."

Noah became a man of the soil and planted a vineyard. He drank of the wine and became drunk, and he uncovered himself within his tent. One son, Ham saw his father's nakedness and told his two brothers outside. His brothers Shem and Japeth took the garment and laid it upon both their shoulders and walked backwards and covered their father's nakedness. They faced away from him and did not see their father naked.

When Noah awoke from his wine, he learned what his small son Ham had done to him. Noah said, "Cursed be Canaan, son of Ham, a slave of slaves shall he be to his brothers. Blessed be God, the God of Shem and may God extend Japeth to live in Shem's tents. And to them both, Canaan shall be a slave."

Noah lived after the flood for 350 years and died when he was 950 years, and he had many descendants.

Now, the whole earth was of one language and unified purposes. And it came to pass as they migrated from the east that they found a plain and settled there. And one human said to another, "Come, let us make bricks and build ourselves a city and a tower whose top shall reach to the heaven. Let us make a name for ourselves, lest we be scattered all over the earth."

God came down to see the city and the tower that the sons of men were building. God said, "Lo! They are now one people, and they have all one language, and this is the first thing they undertake!"

So, God made their language wither away so that the one no longer understood the language of the other. Then God scattered them across the earth, and they stopped building the city. Therefore, God named the city Babel, for there God had confused the language of all the earth and from there God scattered humans over the face of all the earth.

The descendants of Shem are listed, including Terah, father of Abram. Abram is married to Sarai who has never given birth to a child.

### Discussion Questions for Parashat Noach

- 1) Does God still destroy?
- 2) Have you ever felt "heaven on earth"?
- 3) What confuses you?

## Haftarah Noach

***Isaiah 54:1-55:5 has several layers of metaphors alluding to the great flood.***

The weekly Haftarah is often a single-minded metaphor for the week's Torah portion. Yet in Haftarat Noach, Isaiah employs metaphors of his own on several layers. He speaks of the exiled nation of Israel as a woman unable to have children, stranded in despair, but about to be redeemed.

"Sing, o barren woman!" he proclaims ( [Isaiah 54:1](#) ), before instructing her to prepare her house for children, letting her know that she soon will no longer be barren. "Enlarge the space of your tent....lengthen the cords and strengthen your pegs, for southward and northward you shall spread out mightily; your children shall dispossess nations."

Isaiah is not talking about a literally barren woman. He's prophesying to the exiled nation of Israel, telling them to be ready because their redemption from the Babylonian Exile will be

imminent. He may also be addressing the land of Israel itself, saying, “Get ready, because we are coming back.”

In verse 9, Isaiah makes the parallel to the story of Noah explicit. “As I have promised never again to pass the days of Noah over the Earth, so have I promised not to be wrathful with you or rebuke you, ,” he says. On paper (or on parchment), there’s an additional pun in Isaiah’s words—the Hebrew phrase “like the waters of Noah,” or *ki’may Noah*, can also be read, *ki’yemei Noah*, as in “the times of Noah.”

### Nothing Is Permanent

From there, Isaiah emphasizes the temporariness of everything, even nature: “The mountains may be moved, and the hills may falter, but my kindness shall not be removed from you and my covenant of peace shall not falter (54:10).” And although not everything bad comes from God: “Should any attack you, it will not be my doing (54:15).” God promises to always, in the end, step in and save the day: “whoever attacks you will fall because of me (54:15).”

These are lush and fruitful promises, but the situation in Isaiah’s time was, in a way, both dire and hopeful. The entire nation of Jews was exiled in Babylon, taken to the lowest of the low, but world events and Isaiah’s flood of prophecies foretold both a dramatic reversal of fortune, and the Jews’ eventual return.

This, too, is a parallel to the Torah portion. God started out with a perfect, idyllic creation; then little by little—Adam and Eve eating the fruit; Abel’s murder; the lawlessness and violence of Noah’s era—the world grew farther and farther from perfection, until God decided to start the world over again.

Through comparing these similarities, the rabbis and Isaiah were hoping to draw a comparison between the renewal of the Earth after the Flood, the return to Zion prophesied by Isaiah, and the final, ultimate redemption of the Messiah and the World to Come. The Haftarah ends on a note that is part prophecy, part command: “A nation that you did not know will run to you, for the sake of Your God.” One day, the Jewish nation will be the inspiration for others, even nations who have never before met a Jew.

# ***From the Desk of Rabbi Philip Hammond***

## **WORDS OF WISDOM.**

In a previous life when I was the Rabbi at a small assembly, we used to say the following words every Sabbath.

*“Come! Let us sing joyfully to HASHEM, let us call out to the Rock of our salvation. Let us greet Him with thanksgiving, with praiseful songs let call out to Him. For a great God is HASHEM, and a great King above all heavenly powers. For in His power are the hidden mysteries of earth, and the mountain summits are His. For His is the sea and He perfected it, and the dry land – His hands fashioned it. Come! Let us prostrate ourselves and bow, let us kneel before HASHEM, our Maker. For He is our God, and we can be the flock He pastures, and the sheep in His charge – even today, if we but heed His call! Psalm 95:1-7 [AST]*

Even though we read and spoke those words, I wonder if we really absorbed the wisdom therein. It is very easy to become blasé in relationships and familiar territory.

We recited these words before entering into a time of praise and worship through song to HaShem. In this Psalm we are encouraged to call out to HaShem with a loud clear voice in song, showing our appreciation for His arm of Salvation. I am persuaded many of us take this Arm of Salvation for granted. Many of us have become somewhat lacklustre in our worship of HaShem and His Arm of Salvation Messiah Yeshua. It is an easy condition to fall into and it can take place at a rate that we do not notice or are aware of. Our lives become so busy and complex that we find these elements forcing HaShem from our lives. It is rarely done by considered choice, but rather done by stealth intrusion from other “gods” into our lives. We can suddenly find ourselves outside the boundaries HaShem has set us through His Holy Torah. This puts us in a dangerous position because we are feeding from neighbouring pastures that are not under the management of HaShem and can be riddled with disease and weeds.

In Psalm 96 we are also encouraged to do the following:

*“Sing to HASHEM, bless His Name; announce His salvation daily. Relate His glory among the nations; among all peoples, His wonders: That HASHEM is great and exceedingly lauded; awesome is He above all heavenly powers.” Psalm 96:2-3*

This is the responsibility of our nation, the people of Israel. On the back of this, it is reasonable to ask: "How well are we doing in singing the praises of HaShem and how well are we doing in relating His wonderful glory amongst the nations"? Personally, I am of the thought we are well short of a "pass mark". It is almost impossible for Israel to make an impact on the other nations [regarding the glory of HaShem] when we ourselves fail to live within the borders of our homeland and feed from His pastures. It is similar to someone saying they support and barrack for a certain team, then turn up in opposition colours and barrack for the opposition team to win. Countless people profess to follow the bible and believe it to be the Word of God, yet support homosexual unions, lobby to see the so-called Palestinians take possession of Israel, reject and belittle the Torah of Moshe, celebrate holidays of idols, hate religious Jews, engage in dubious practices and attribute such practices to HaShem etc etc. No wonder our words have no authority or impact on the nations. The very people who should laud the majesty and power of HaShem, either abuse the privilege or badly misrepresent Him. Countless billions say they know the Messiah of Israel, then, at the same time say this One has done away with the Torah and changed the rules for biblical Israeli citizenship. This can never be. Never will HaMoshiach turn from Torah and encourage others to do so. For those who believe that the Torah is of no importance and should actually be rejected, I would ask that you consider the following:

*"Remember your leaders, who preached the word of God to you, and as you reflect on the outcome of their lives, take their faith as your model. Yeshua HaMoshiach is the same today as he was yesterday and as he will be forever. Do not be led astray by all sorts of doctrines."* Hebrews 13:7-9a [NJB]

It is utter foolishness for the Children of Israel to follow any other path than the path set down by HaShem via the Torah. It is the Torah that teaches about and exposes HaMoshiach. If you stray from the Torah, you are in fact straying from HaMoshiach Yeshua. If you claim to love Yeshua as HaMoshiach, then you must embrace that which He embraces and followed, the Torah. Consider for a moment the home Yeshua came from. Consider his parents for a moment. Consider the day He was circumcised on. Consider the blessing He gave His disciples as recorded in Luke 24:50. The description given of lifting up hands fits with the Aaronic Blessing found in Number 6:24-26. This blessing or b'rakah was given by the Priests in this manner well before the birth of Yeshua and well after His death. Consider that Yeshua comes from the descendants of King David. Consider that Yeshua is called the Lion of Judah and the Root of Jesse. I brought these facts to your attention because Yeshua in actual fact was born a Jew, lived His life as a Torah obedient Jew, died a Jew, and importantly was resurrected a Jew. Yeshua was Jewish, is Jewish and will return as a Jewish King ruling over all citizens of Israel according to Torah.

If you consider these things carefully and begin to visualise the fact that Yeshua as HaMoshiach always kept and insists on keeping Torah, then you may want to carefully consider the following words the Master spoke.

*“Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in your name perform miracles?’ And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’”* Matthew 7:21-23 [NASB]

If you view a Greek Lexicon, you will notice that the word translated as **“lawlessness”** is the Greek word **“anomia”**. This carries the meaning of: Transgressing the law; not knowing or acknowledging the law; iniquity against the law; wicked and unholy. In other words, these people are those who reject and live without the Torah. They may talk the talk but do not walk the walk of Torah.

There has been and still is much misinformation in the “marketplace” when it comes to understanding the role of Torah. In fact, keeping or trying to keep Torah is not about earning your salvation but is all about faithfulness to HaShem and HaMoshiach Yeshua.

How can we say we are His sheep, residing in His pastures, if we are outside the boundary of Torah and feeding from other pastures?

*“Is not Wisdom calling? Is not Understanding raising her voice? On the heights overlooking the road, at the crossways, she takes her stand; by the gates, at the entrance to the city, on the access-roads, she cries out, ‘I am calling to you, all people, my words are addressed to all humanity. Simpletons, learn how to behave, fools, come to your senses. Listen, I have something important to tell you when I speak, my words are right. My mouth proclaims the truth, for evil is abhorrent to my lips. All the words from my mouth are upright, nothing false there, nothing crooked, everything plain, if you can understand, straight, if you have acquired knowledge. Accept my discipline rather than silver, and knowledge of me in preference to finest gold. For wisdom is more precious than jewels, and nothing else is so worthy of desire.”* Proverbs 8:1-11 [NJB]

May the grace, love and wisdom of HaShem and Yeshua HaMoshiach be with you!

## ***This, that and the other ...***



### **What Is the Meaning of Chai?**

***The Hebrew word for life is a popular symbol and toast — and is linked to the number 18.***

*Chai* (יח) is the Hebrew word for life. The word, consisting of two Hebrew letters —chet (ח) and yud (י)— is a Jewish symbol, frequently appearing on pendants and other jewelry.

Unlike the Indian tea *chai*, which is pronounced with the “ch” sound of “chocolate,” the Hebrew *chai* is pronounced with the same “kh” sound as in *challah*. Both words rhyme with “high,” however.

*Chai* also refers to the number 18. That’s because each Hebrew letter has a numerical equivalent, and the sum of *chet* (numerical value of 8) and *yud* (numerical value of 10) is 18. As a result of its connection to the word for life, the number 18 is considered a special number in Jewish tradition. For this reason, Jews frequently make gifts or charitable contributions in multiples of \$18.

In Hebrew, *chai* is often referred to in the plural form, *chaim* (חיים), hence the boy’s name *Chaim* and the toast *l’chaim* (לחיים), which, as anyone who has seen *Fiddler on the Roof* knows, means “to life.”

# **Prayer Points**



## **Shabbat 101**

***A weekly observance, the Sabbath is more than just a day off from labor.***

### **Friday Night at Home**

#### **SHABBAT**

The Sabbath (in Hebrew, *Shabbat*, pronounced shah-BAHT—or in some communities, *Shabbos*, “SHAH-bis”) may be Judaism’s most distinctive and characteristic practice, as well as one of its most pervasive and long-lasting gifts to Western civilization.

A weekly 25-hour observance, from just before sundown each Friday through the completion of nightfall on Saturday, Shabbat is more than just a day off from labor. It is a day of physical and spiritual delights that is meant to illuminate certain key concepts in the traditional Jewish perception of the world.

#### **Shabbat Themes and Theology**

Shabbat is portrayed in the Bible as the pinnacle of the creation of the universe, and its observance can be seen as a reminder of the purposefulness of the world and the role of human beings in it. Shabbat also serves as a memorial to God’s act of rescuing the Israelites from slavery in Egypt by setting aside a day for personal autonomy and freedom from the harsh demands of labor. The traditional Shabbat is portrayed in Jewish liturgy, song, and story as a day of joy, a sanctuary from travails, and even a foretaste of the perfected world that will someday be attained.

#### **Shabbat History and Development**

Shabbat, like many important facets of Judaism, has its origins in the Torah, where it is most notable as a day of complete cessation of labor. The prophetic tradition portrays it as a day of pleasures as well. The Rabbis spelled out their understanding of forbidden “labor” in a complex series of restrictions on productive activities of many sorts. They also prescribed festive meals

and ceremonies for every part of the day. The varieties of Shabbat observances and customs over the ages and around the world illustrate the adaptation of Jews in many societies to new realities and modern ideas.

### **Celebrating Shabbat At Home**

One constant theme in Shabbat observance across time and territory is the centrality of home life with family members and guests. Preparation for Shabbat begins as early as mid-week in some households, and its arrival is marked by the spiritual illumination of a candle-lighting ceremony. Rabbinic tradition mandates three Shabbat meals, two begun with a special *kiddush* (“sanctification”) recited over wine. Family meals are occasions for singing, studying, and celebrating together, as well as for consuming distinctive Shabbat foods.

### **Shabbat at Synagogue**

Shabbat observance in the public sphere is focused on the synagogue, from the lively welcoming service, *Kabbalat Shabbat*, to the pensive farewell ceremony, *Havdalah*. The daily round of prayer services is augmented and endowed with a unique atmosphere. Special melodies and liturgy are used, and the familiar prayers are supplemented with passages in prose and poetry extolling God for the divine gift of the Shabbat and its delights. At the major worship service on Saturday morning, a portion of the Torah is read aloud as part of a year-long cycle, supplemented by a passage from one of the prophetic books (called a *haftarah*).

**עִבְרִי - Hebrew**

**Word (s) of the Week**

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

**Zah-kohr eht yom ha-sha-baht  
liht-kah-dosh.**

**Remember the Sabbath day, to keep it holy  
(Exod. 20:8 ESV)**

***A Laugh a Day-Keeps the....?*** 🤔

A Rabbi and his wife were cleaning up the house. The Rabbi came across a box he didn't recognize. His wife told him to leave it alone, it was personal.

One day she was out, and his curiosity got the best of him. He opened the box, and inside he found three eggs and \$2000. When his wife came home, he admitted that he opened the box, and he asked her to explain the contents to him. She told him that every time he had a bad sermon, she would put an egg in the box...

He interrupted, "In 20 years, only three bad sermons? That's not bad."

His wife continued... "and every time I got a dozen eggs, I would sell them for \$1."

## ***This is not your Bubbie's Chicken Soup***



## **Blistered Shishito Peppers with Labneh Recipe**

***Smoky and charred with a creamy base,  
this pairing is a match made in heaven.***

I can never resist ordering shishitos when they're on the menu. Small and bright green, biting into one is a thrill each time—though they're mostly mild, one in ten of these wrinkly green peppers is *very* spicy. And that's more than fine by me. I love a little heat, so I make sure to get my fill of these when they're at their peak during the summertime.

My favorite way to prepare shishitos at home is to sear them. Just a few minutes in a searing hot pan is enough to blister them and impart smoky, charred flavor. For serving, I like an easy, lemony base of labneh. It's a creamy, refreshing dip to swipe these shishitos through. Top it with plenty of flaky salt and sumac before eating fresh.

### **Ingredients**

- 1 ½ cups labneh
- ¼ cup fresh lemon juice
- ½ tsp fine sea salt
- freshly ground black pepper
- 2 Tbsp good quality olive oil

- 2 cups shishito peppers, rinsed and dried
- Zest of one lemon
- Flaky salt and sumac, for sprinkling

#### Directions

1. In a small bowl, mix the labneh with half of the lemon juice and the sea salt. Refrigerate until needed.

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  2. Heat the olive oil in a pan over medium heat. Add the shishito peppers to the pan and sauté, tossing occasionally, until blistered and charred, 5-6 minutes. Squeeze the remaining lemon juice into the pan and season with sea salt and black pepper. Toss to combine and remove from the heat.
  3. Dollop and swirl the labneh onto a large serving plate. Top with the blistered shishitos and drizzle with more olive oil.
  4. Sprinkle with sumac, lemon zest and more flaky salt. Serve immediately.
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