

# Sarah's Tent

*An e-magazine for Natsari women.*

*Look to Abraham your father, and to Sara who bore you; for when he was but one I called him, and I blessed him and made him many. Isaiah 51:2*

## Contents

[www.sarahstent.info](http://www.sarahstent.info)

### A Natsari Woman

Encouragement and teaching for living the faith.

Page 2

### Women of the Book

The Battle Weary One by Aliyah Jacobs.

Page 3

### Announcements

Preparing for Chanukah

Page 4

### Kosher Kitchen

The benefits and blessings of juicing

Page 5

### A Word from the Prophets...

Rebuilding the walls

Page 6



## Welcome

# Shalom

and welcome to the Fall edition of Sarah's Tent e-magazine. This was to be the summer issue, but as most of you know our family moved from Virginia to Colorado over the summer. I was very ambitious in thinking I could "do it all", but unfortunately, that was not the case, and I do apologize for that. In any event, The Eternal has been blessing us, and we should have smooth sailing here on in.

I am so excited about this issue. First If you don't already know, Aliyah bat Yisrael has joined our staff at Sarah's Tent. Aliyah has written a number of articles for Sarah's Tent since 2011, and has her own column Women of the Book in the e-magazine. As we expand

our ministry Aliyah will be an intricate part of Sarah's Tent. We will also be sharing the first of Aliyah's book on Niddah. The entire book will be available for purchase soon, and we will provide updates on that. It is our hope and prayer that her teaching on this subject will be a blessing to you. You will find part one of this important series in the column A Natsari Woman.

The first day of Chanukah is right around the corner and we also have some resources listed for you as well as where to find activities for your children.

I pray that you will be blessed by the contents of this issue. May the Eternal be with you and your families.

*Hadassah*



## A NATSARI WOMAN ENCOURAGEMENT AND LEARNING FOR LIVING THE FAITH

*Niddah*

*by Aliyah bat Yisrael*



(Mikveh found at Qumran, photograph taken by A. Jacobs)

### The Menstruant in Torah

Excitement precedes me at the release of this little booklet surrounding the topic of Niddah. Much time and study was devoted to this section of Torah and my prayer is that Abba will indeed speak and challenge you through His spirit, as to how you can live out His laws designed especially for you as a Torah Observant woman. As women we have unique experiences, we have unique wants and qualities. One of these experiences is the joy of childbirth; another unique experience is that of menstruation. While it may not be a welcomed or desired experience we have this experience each month and in this experience we have detailed instructions put in place by our Heavenly Father that serve to guide us and stretch us spiritually. Those joining us from Orthodox Judaism know this section of the Torah back to front, however for many who do not have this background, we are about to embark on a journey into this section of the Torah that will hopefully change you as a

woman.

Some terms defined:

1. Niddah; a term used to refer to a woman in separation during her menstrual cycle.
2. Taharat Hamishpacha; means family purity these laws relate to sexual relations between a husband and a wife.

Before we begin I need to clarify the following very important point. The Jewish sages have devoted an entire section (tractate) of the Talmud to the laws of Niddah, many have offered wisdom and counsel regarding the meaning behind this torah prohibition. However the Rabbi's themselves have added numerous by laws not found in scripture to the observation of monthly separation. Our examination of this section of Torah is to understand how we as believers in Yeshua and His torah should live out this section of Torah in a practical and meaningful way. It is a misfortune that this section of torah has been neglected and consequently "untouched" as the instructions relating to Niddah are profound and vital to our growth as spirit filled individuals of Messiah. I pray that the information found in the following pages will be an awakening to your soul and that you will enquire of Yahweh regarding His desire for your life in this regard and that of your family.

### The Development of Niddah

*"Unlike the vast majority of cases of halakhic development, the modern law of niddah stands in blatant contradiction to the spirit of the original Torah text."*

*Dr. D Kraemer*

Leviticus 15: 19-33

19 "When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening. 20 Everything also on which she lies during her menstrual impurity shall be unclean and everything on which she sits shall be unclean. 21 Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening. 22 Whoever touches anything on which she sits shall wash his clothes and bathe in water and be unclean until evening. 23 Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening. 24 If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean. 25 Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean. 26 Any bed on which she lies all the days of her discharge

shall be to her like her bed at menstruation; and everything on which she sits shall be unclean, like her uncleanness at that time. 27 Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening. 28 When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she will be clean. 29 Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting. The priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge. 31 "Thus you shall keep the sons of Israel separated from their uncleanness, so that they will not die in their uncleanness by their defiling My tabernacle that is among them. 32 This is the law for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it, 33 and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman. (NASB)

Let us lay out in point form what Yahweh in His torah has taught us about the menstruating women:

- She shall be in a state of impurity for seven days.
- Whoever touches her is unclean until the evening.
- Everything that she lies or sits on is unclean.
- Anyone who touches her bed becomes unclean.
- Whoever touches an object that she has sat upon becomes unclean.
- If a man has sexual intercourse with her during her time of impurity he becomes unclean for seven days.
- If a woman has a discharge of blood outside of her usual menstruation time she is considered as a Niddah and is unclean all the days of her discharge. The same instructions above are applicable.
- Once she is cleansed of her unusual period of menstruation she must count for herself seven days and only after seven clean days is she considered pure.
- On the eighth day (after her unusual state of menstruation) she is to offer two turtledoves or pigeons at the temple, one for a sin offering and one for a burnt offering.

In order for us to understand the instructions given in

this chapter of Leviticus, we first need to understand that the Torah (as well as the rest of the Bible) follows a chiasmic structure. Tony Robinson defines a chiasmic structure as a thematic method of organizing a narrative. In other words, chapters within the bible each hold themes which build up to a central THEME or point. In this chapter of Leviticus 15, there is a chiasmic theme, it is A-B-B-A, theme A relates to unnatural flows (such as menstruation beyond the usual cyclic order) and B relates to natural flows (menstruation in its usual cyclic order). To understand the Torah ordinances regarding Niddah we need to understand the chiasmic structure explained above. The central theme these two themes of A-B build up to, is the theme of holiness. With the following in mind, let us look over our listed points found above and compare it with the traditional observance within Judaism.

First off, within the religious, Jewish community niddah laws are observed for roughly 12 to 14 days. The “blood days” being 5 to 7 days in length, depending on the genetic cycle of a woman, these are then followed by “white days” a period lasting 7 days, whereby no blood needs to be found. Once these 7 days are complete the woman partakes in a stringent cleansing process and then takes her trip to the mikvah and immerses herself in the waters of the mikvah, after this she is considered “kosher or kasher” and can be reunited with her husband once more. The purpose of our study of niddah is not to point fingers at anyone, for the Jewish women should be praised in their observance of the niddah laws. For us who are returning to the Hebrew roots of our faith, we desire the pure milk of the word and the Torah should be our standard.

### **So what is the Torah regulation relating to Niddah?**

Seven days a woman is in her state of impurity (Leviticus 15:19-22), anything she touches, sit on or sleeps on becomes unclean; she is likewise not to sleep with any man or else he becomes unclean or cut off from Israel. This is in fact all the Torah goes on to tell us regarding the niddah laws. The rest of the verses tell us about a woman who menstruates beyond her normal flow, she is the one who is to count seven, clean days and then present an offering by fire to YHWH. A woman only reaches a point of needing seven, clean day if she is menstruating beyond her usual seven days cycle.

### **Hillel and Shammai**

During the second temple period and the time of our Messiah, two distinct schools dominated the Jewish scene in regards to the Torah and interpretation of Torah laws. These two schools were lead by the famous scholars and Rabbi's, Hillel the Elder (active in 20 B.C.E – 10 C.E) and Rabbi Shammai (active in 50 B.C.E – 30 C.E). Hillel the Elder took a more compassionate approach to his fellow man and believed that life would be enjoyable and free in

studying the Torah. Rabbi Shammai was more conservative and more stringent in his interpretation and approach to Torah. Both of these remarkable Rabbis' had their own disciples and “schools” of Torah learning. In regards to the niddah laws, the school of Shammai adhered and taught the 14 day unclean period for women, whilst the school of Hillel agreed with a seven day period of uncleanness and abstinence from sexual regulations between a husband and wife. Hillel believed that an abstinence period of 14 days was incredibly offensive to a marriage and would therefore be unacceptable. These two schools greatly influenced the way Judaism was practiced throughout the second temple period and their influence continues to form Judaism to the present day.

In keeping with our study of Niddah laws, it is interesting to note that nowhere in the text is it commanded for a woman to bathe in water (as it is for a man with a seminal discharge). We know today that this bathing in water is practiced by religious Jews in order to distinguish between the state of impurity and the state of purity. This practice is known as mikveh, a person was expected to bathe in specified mikvaot if they had come into contact with a corpse or had contracted an unclean illness, such as leprosy. Similarly, the priests serving at the temple had to mikveh at various times in order to conduct certain ceremonies. When the temple area was excavated many mikvaot (cleansing pools) were discovered, similarly numerous mikvaot were also discovered at Qumran, the home of the Essene community who wrote the Dead Sea Scrolls. As mentioned before the torah does not mention the need to bathe for cleansing once the menstrual flow has ceased however I would like to state that the practice of mikveh is beneficial and adds a depth and physical reality to something incredibly spiritual, it is a worthy practice to follow when observing the Laws of Niddah.

**To continue reading Part one of Niddah please click here, (you will be taken to the file on Sarah's Tent)**

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## **Women of the Book**

*by Aliyah bat Yisrael*

I am an ordinary woman. I have lived through heartache, pain, suffering and trials. At times I felt as fragile as glass, dealing with my own fragility while I suffered rejection, sickness, job loss – the list is endless. But still here I am. I am a woman like every other woman out there. Our burdens are unique, our tears are unique and our lives are valuable. But our pains are the same, our burdens feel the same, our sufferings are painfully similar and yet amidst our frailty, our battles and our

burdens we can be real. Because when we are real with whom we are, we do not hide anymore and when we are free and unhidden we stand waiting in that place. Some place perhaps at the back of the room, but we stand waiting – which place am I talking about? I am talking about that place, where He comes for me and for you. Who comes for us when we are standing in a broken place? The man named Yeshua..... Hebrews 4:15 “For we have **not** a high priest that cannot be touched with the feeling of our infirmities.”

Luke 10: 10 -11

“On a Sabbath Yeshua was teaching in one of the synagogues and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all.”

The window in our apartment overlooks a bowling club. Some afternoons I bask out on the veranda and watch the older folk playing out on the fields. Every so often I take note when a particular gentleman joins the game. I stare at him and the manner in which he plays the rather challenging game. I say challenging because he is completely hunched over, painfully hunched over and his face is forced to the ground, he is hardly able to look ahead of him.

When I watch this gentleman and read this story in Luke about the crippled woman I cannot help but realise how often life does this to us. Our infirmities can be physical but more often they are emotional, they are mental or spiritual. The sufferings of life add burden after burden on to our hearts or souls until finally we ourselves are ‘hunched over.’ We become battle – weary and scarred, breaking beneath pain. The abusive marriage, the alcoholic son or drug – addicted daughter, we become the rejected, the ridiculed of faith, the guilty, the lonely, broken woman.

**Luke 13: 12**

**“Yeshua saw her, He called to her and said Woman! You are set free from your infirmity!”**

2000 years ago, a battle – wearied woman stood at the back of a synagogue. Luke the physician loved detailing and sharing the stories of the women whom Yeshua met during His sojourn here on earth. Luke's account and narration includes the women whom Yeshua spent time with, those He heals and those He touched. This story is no exception.

Imagine the scene – 2000 years ago, Yeshua the greatest teacher of all time is standing in a synagogue on the Shabbat. His voice cuts through the sound waves, the people are taken in, engrossed.

Their eyes are fixed upon the face of Yeshua, His words are powerful, they are deep and mysteriously divine. He speaks unlike anyone they had ever heard before; His mere presence is breath – taking, deep truths are flowing from His lips as He shared with the Jewish crowd. Suddenly Yeshua stops, mid – sentence, He is staring towards the back of the room because He sees her, standing in that place. Through the sea of women’s faces, He sees her; hunched over and humbled. His voice which called creation in to existence, His Voice which echoed like thunder at the top of Mount Sinai – calls out in to the room..... “Come...”

I wonder how that crippled woman must have felt when suddenly he saw her, standing in the back row. The place she was used to standing, where no one could see her or ridicule her for her infirmity. I wonder how she must have felt when the crowd drew back to see the very person Yeshua was calling to. I wonder. But as the sea of faces parted there was no place to hide, she moved forward towards Him and in that moment He saw everything. Not just her physical infirmity but everything that had traumatized her soul, railroading her spirit leaving her open to the enemy’s power. He saw it all. Tehillim 56:8 “You have kept a record of my wanderings – put my tears in to Your Bottle.”

#### Luke 13: 13

**“He placed His hands on her and immediately she stood up and praised God.”**

For a moment she must have wondered, why was this man calling me forward? And then the unthinkable happened! Yeshua touched her. Again, imagine the scene – religious leaders at the time never touched a woman they were not married to, never mind touching or even speaking to a woman considered a sinner because of her infirmity. But Yeshua was different. Yeshua was the One who healed people out of the depth of the Father’s Heart, He did not only heal physical ailments but when Yeshua touched people, He touched their souls and revived their spirits. He saw what others could not and did not see He saw the captive person whom He came to set free (Yeshayahu 61). And He lovingly fulfilled His promise by supporting everyone who falls and straightening the backs of those who are bent over (Psalm 145:14). Once Yeshua had touched her, she was free from her infirmity and she loudly praised God! What joy must have followed! What happiness! A woman bound by heaviness and burden, by shame and reproach was finally set free by the One who loved her. I can only imagine....

Sister, I am now turning to you through the seas of faces, I am addressing you – the one standing in the back row, the one who is bent over inside. The woman you are – the battle weary, heavy hearted woman who knows pain. Yeshua sees you my sister, He is calling to you as you stand in that place. He is whispering Fear not, for I have redeemed you; I have called you by

your name; you are Mine. When you pass through the waters, I will be with you, and through the rivers, they will not overwhelm you. When you walk through the fire, you will not be burned or scorched, nor will the flame kindle upon you. For I am YHWH your God, the Holy One of Israel, your Savior.(Yeshayahu 43:1-2)

Yeshua sees you, He sees me; He sees us. He sees the traumatized heart and soul, the things that harm you, the things that bruise you and the things that have you bent over. He is the One who sees and He wants to give you rest. Yeshua Himself is the rest and the healing, YHWH’s promise that we may enter His place of rest still stands, and we who believe enter that place of rest (Hebrews 4). He is calling through the crowd and His call is continuous; it is a never ending call and invitation to come and lay down the burdens, to lay down the weariness to move from that place of heaviness so that He may touch and give you rest. He sees you sister, He sees you woman – will you respond and come?

For as someone once said, “We all need a touch from a Broken Healer sometime.”

Do not be afraid, His hands are outstretched, His arms are open and His eyes are fixed upon you, come weary one and do not be afraid.....

(c) Aliyah bat Yisrael

## Announcements



Chanukah begins on sunset on November 28th. If you are looking for readings which reflect the holiday and the Natsari faith, I would suggest Rabbi Yehudah’s book, *Chanukah Readings for the Natsarim*, available on lulu.com in paperback and pdf.

For the why, what, when, where, and how of Chanukah, please visit Sarah’s Tent Chanukah Page at [www.sarahstent.info/chanukah.html](http://www.sarahstent.info/chanukah.html) You will find studies, links to purchase menorahs, candles, and decor, activities for children and instructions for lighting your menorah and of course recipes!

Aliyah has started a weekly blog on Sarah’s Tent called “Meditations on His Name, in which she examines the attributes of The Eternal and our relationship with Him. Check out her first entry - YHWH Shalom at <http://www.sarahstent.info/meditationsonhisname.html>

As we all light the first candle of Chanukah, a holiday that commemorates the victory of light over darkness, we pray that your walk with Yeshua as His talmidot (disciples) be victorious as you serve the Most High!



## Kosher Kitchen



*The following article is for informational purposes only, and is not meant to be a substitute for medical advice, diagnosis or treatment. Always consult your provider or other healthcare professional.*

In this edition of Kosher Kitchen, I am going to discuss responsible juicing. I have been an avid juicer for about 3 years now and the benefits are tremendous. There is not enough room here to discuss all the ins and outs of juicing, but I will explain why it is an excellent option for good health and provide sources for you to further your research. I will also provide you with one juicing recipe at the end of this article, and in future articles of Kosher Kitchen.

### *My Experience*

I discovered juicing about 3 years ago. I had some

was among them. I was beginning to have some minor health issues and thought, after reading this book that juicing could be beneficial. After some research on juicers I selected one that got very good ratings, the Breville Juice Fountain. I started out my adventure with a 3 day juice fast, and after the second day, my husband said my skin was glowing. After coming off the fast I continued to juice 1-2 times a day. Some of the benefits I experienced were more energy and less fatigue, sleeping better at night, weight loss, and a healthy glow. One other benefit which really sold me was pain relief. I had been diagnosed with mild arthritis in my lower back and was experiencing minor pain and stiffness in the morning. After just 3 days of juicing I was getting out of bed in the morning with no pain or stiffness. If you want to improve your health and feel better I would highly recommend juicing. Even my children love it and drink a glass once a day. This was only the beginning of my journey. Because I wanted to continue the improvements to my health I began to evaluate what I was eating and when. I cut back on the sugars, and processed foods and increased beans, lentils, and leaner meats. The results were astounding and I feel great!

### ***Why is Juicing Good for You?***

To put it simply, juicing is a way to get the vitamins, minerals, enzymes, antioxidants, and other nutrients your body needs quickly without having to wait on digestion. It only takes 20 minutes for juice to be absorbed into the system and your body is not expending energy to digest. One 8 oz glass of carrot juice is equal to approximately 3 large carrots and it is much easier to drink that delicious glass of juice than eat those carrots. By juicing, you are lavishing your body with concentrated amounts of nutrients in amounts that you would not get unless you ate huge quantities of raw fruits and vegetables everyday.

Cooking vegetables also destroys some of the enzymes which aid in digestion, so it is good that you have raw as well as cooked. What better and more delicious way to get raw than by juicing? You may ask, can't I get the same thing from buying bottled or canned juice? Bottled or canned juice is not drinking raw. The majority of bottled juices contain preservatives, flavoring, coloring, added sugars or high fructose corn syrup. Also, the heating of the pasteurization process destroys a lot of the nutritional value of the fruits and vegetables leaving you with mainly a lot of sugar.

### ***Responsible Juicing***

Earlier in this article I said I was going to discuss responsible juicing. There is good juicing and bad juicing. For instance having a sugar problem and only juicing fruits that are high in fructose is not responsible juicing. Going on long juice fasts 7 or more days can be dangerous. Before making major changes to your diet, talk to your physician and explain what you are planning. My own doctor was very understanding of me wanting to incorporate

more raw fruits and vegetables through juicing in my diet, but she also wanted to ensure that I was going to be getting adequate fiber and protein. Fiber helps to regulate digestion and absorption of fructose. Fructose is a good sugar. (Not to be confused with high fructose corn syrup which is combination of fructose and glucose.) Juicing concentrates the fructose. Constantly juicing fruits and vegetables high in fructose without any intake of fiber can cause excessive amounts of sugar in the blood and insulin spikes on a regular basis.

Responsible juicing is making sure that if you decide to do a juice fast that you limit the amount of time (2-3 days) and make sure you juice more of the fruits and vegetables that are lower in fructose.

They are apricots, citrus fruits, (lemons, limes, grapefruit) cantaloupe, strawberries, celery, dandelion leaves, swiss chard, broccoli, cucumber, spinach, kale, and asparagus. Also, remember you can juice fruit, but try to incorporate the fruit as an ingredient along with greens as much as you can. Juicing can be a great way to supplement your diet, but it should not be used in place of a well balanced diet. If you do decide to juice on a regular basis, make sure you incorporate a good source of fiber, such as beans, lentils, multi grain, whole wheat and nuts.

One thing that a lot of people don't realize is the amount of protein that is in fruits and vegetables. While they don't contain the same amount of protein as an 8 oz steak, you can get a fairly good amount of protein because you are going to juice more than you would eat raw or cooked. Juicing 2 cups of broccoli will give you about 10 grams of protein. Vegetables high in protein are: broccoli, kale, spinach, and asparagus. Fruits high in protein are peaches, strawberries, kiwis, cherries and papayas. Mixing high protein fruits and vegetables together when juicing can supply a good amount of protein in your diet. The daily recommended amount of protein goes by your weight. Divide your weight by 2.2. This will give you your weight in kilograms. Multiply your weight in kilograms by .8. The answer is your RDA (recommended daily allowance) for protein.

### ***The Kosher Factor, Organics, and GMOs***

One of the best things about juicing for us is that fruits and vegetables are kosher. Or are they? This is a subject that could back and forth forever, so I will give you a quick overview and allow you to research the rest. When fruits and vegetables are grown, synthetic pesticides and chemical fertilizers are used. They are absorbed by the fruits and vegetables, (some more than others), and then we eat them. This can cause potential health problems over time. Organic crops are grown without using synthetic pesticides or fertilizers and are not genetically modified. The downside to buying organic is expense. Certified organic fruits and vegetables tend to be higher in price, and some people just can't afford it. One of the things you can

do is watch out for sales, grow your own vegetables using organic fertilizers and pesticides, check out your local farmer's markets - some vendors do offer organic fruit and vegetables, (although they may not be certified). You can also check the dirty dozen list. Every year the Environmental Working Group [www.ewg.org/foodnews/summary](http://www.ewg.org/foodnews/summary) publishes their dirty dozen and clean fifteen. The dirty dozen tells us which fruits and vegetables test the highest for contaminants such as pesticides and other chemicals. The Clean 15 are ones that test for the lowest. Consulting these lists you can juice accordingly. This will save you money only purchasing the "dirtiest" fruits and vegetables organic. Never purchase non organic apples. The apple skin allows everything to get through. Apple trees that were growing close to roads were found to be contaminated with exhaust from cars. Foods that I buy for juicing and are not organic are lemons and cucumbers mainly because of their thick skins. When I juice these I peel them first.

Certified organic foods also contain no GMOs. (Genetically Modified Organisms). GMOs are crops in which the seeds have been genetically tampered with to produce a trait that does not come naturally to that particular species. The FDA can not declare that GMOs are safe, only that there is no evidence to prove it is not safe. Time will only tell on that front. So now we have the question - Are foods that are genetically modified kosher? This is a good question, and I have no intention of debating here, but only throwing out there for you to chew on, (pardon the pun).

### ***Juicers***

If you are interested in juicing, my recommendation is Breville Juice Fountain Compact. It is an affordable good juicer for a beginner, easy to use and easy cleanup. This was my first juicer. I didn't want to buy a more expensive model only to discover I hated juicing. I was sold on it after a week and the juicer lasted for 3 years with no problems. When I finally wore it out I opted for the next model up. The Breville Juice Fountain Plus. It is a little more expensive, but well worth it. It has two speeds, a larger jug, (which is great when you want to double a recipe) and clean up of waste is made easy with the large capacity pulp container. The only downside to this juicer is the bulkiness of it, but the good far outweighs the bad. This juicer can be purchased at Amazon, or the company itself at [brevilleusa.com](http://brevilleusa.com).

### ***More...***

To learn more about juicing and it's benefits, please visit the sources below.

[www.juiceladycherie.com/juice](http://www.juiceladycherie.com/juice)

[www.livinggreensjuice.com](http://www.livinggreensjuice.com)

[www.doctoroz.com/videos/healing-properties-juicing](http://www.doctoroz.com/videos/healing-properties-juicing)

Juicing for Life: A Guide to the benefits of Fresh Fruit and Vegetable Juicing by Cherie Calbom; available in paperback from Amazon.com.

This is the first recipe that I started with. Make sure that you wash all fruits and vegetables well before juicing. When juicing apples always remove the seeds. The following recipe is from Cherie Calboun's book Juicing for Life. I adjusted it, adding pineapple which contains bromelain, an anti-inflammatory enzyme.

4-5 large carrots

2 granny smith apples quartered and remove seeds.

1 inch of fresh ginger root

1/4 of fresh pineapple

Follow instructions for your particular juicer. Juice is most nutritious if drunk immediately, however I like to chill mine for 10 minutes. Try to drink within 20 minutes after juicing.

(c) Hadassah Michal bat Yisrael

## A Word From the Prophets

### *Rebuilding the Walls - Nehemiah*



For this Word from the Prophets series, we are delving into the book of Nehemiah. Technically, Nehemiah is not considered a prophet. The Book of Nehemiah is listed in the Tanakh as one of the eleven books of writing, or Ketuvim. It chronicles the experiences of Nehemiah, cup bearer to King Artaxerxes of Persia, as he returns to Jerusalem to rebuild the walls of the city. This was not an easy task, as Nehemiah and the people who lived in the

city had enemies who did not want to see the walls rebuilt. The first half of Nehemiah deals with the rebuilding of these walls. The stronger the walls, the more safe the city. It is said that the walls of Babylon were 380 feet thick, and 100 feet high.

The book begins with Nehemiah at the Persian court receiving news that the walls of the city have not been rebuilt, and the people there are living in "affliction and reproach". The non-Jews in the surrounding areas were harassing those who were living in the city, and because the walls were not rebuilt, the people of Jerusalem were defenseless against them. After prayer and fasting Yah granted Nehemiah favor in the eyes of the king, and he was able to return to Jerusalem to aid in the building of the walls. The king also gave him timber from his own forests for rebuilding the gates.

After arriving in Jerusalem Nehemiah and the people began the work of rebuilding the walls. Chapter 3 tells us that each section of the walls was built by a particular group of people. From gate to gate each group worked on that section until it was up to half its height. (3:38). This was happened because there was a need, there was prayer and fasting, and then there was cooperation. Each group rolled up their sleeves and began the work. It began with the gates, and then the walls between.

There was only one group of people who didn't participate in the rebuilding, the nobles from Tekoa. (3:5) Tekoa is about 10 miles south of Jerusalem, and the birthplace of the prophet Amos.

Through prayer and fasting The Eternal made a way for the walls to rebuilt, and moved the people's hearts to begin the monumental task of securing the city, despite hardship and threats from their enemies. They also worked on different parts of the wall, not all together. We all can't work on the same spot together. It would be illogical. Sometimes the task we are given to do isn't the most sought after, the most prestigious, but it is just as necessary. It was just as important to repair the Dung and Fish Gates and repair those walls as it was to complete the Old City Gate and walls. Any weakness in the walls would have been exploited by the enemy.

When the Eternal sets a task for us, it may seem unimportant, insignificant or burdensome. We may seek after something else. Something which we think makes good use of our talents, or puts us more in the public eye to attain glory and recognition for ourselves. The most important thing is not our sense of self-esteem, or that we think the Creator of the universe got it wrong according to what we are supposed to be doing. Our thoughts really don't count. What does matter is our obedience. When we are obedient in fulfilling the work that He has set before us, then the enemy will not be able to tear it down. I am reminded of my bat mitzvah portion - the rebellion of Korah (Numbers 16-18). Korah was descended from Kohath, son of Levi. The Kohathites were given the task by The Eternal of caring for and transporting the most set apart items of the

Tabernacle (Numbers 4) while the children of Israel were in the wilderness. This duty was an honor in itself, but Korah had his sites set on a much loftier position. He wanted Moses job, and the rebellion that ensued cost Korah his life, the life of His followers, and all that belonged to them. Korah's rebellion began with not being satisfied with the very important duty that The Eternal had given him. He coveted the position of another. His rebellion was not necessarily against Moses, but the Creator of all things and Judge of all men (and women).

When we are obedient to His instructions for us our tasks are successful, and we bring honor and glory to His name. Not ours. It is not about us. We are the servants.

As Yeshua taught, A disciple is not above his teacher, nor servant above his master. Matthew 10:24.

(c) Hadassah Michal bat Yisrael

May The Eternal richly bless you as you walk in His ways!

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