

NOAHIDE WORLD ALLIANCE



Editorial team: Rabbi Dr. Amnon Hever and Angelique Sijbolts

Why a Magazine for Bnei Noach

My dream is a world in which Bnei Noach, despite their differences, recognize and express their unity, in order to make the world a better place for Hashem

Parshot

Lech-lecha

by Rabbi Moshe Bernstein

Vayera by Rabbi Tani Burton

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by Rabbi Tuvia Serber

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Midot

The Path to the Light -1

Noahide Laws??

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And more...

My Dream and Vision

We aim for a worldwide movement of the descendants of Noah in which unity and connectedness are central, while each local community maintains its own uniqueness. This movement brings together efforts around belief in G-d and the 7 Noahide commandments, without erasing differences, with the goal of bringing Tikkun Olam (restoration of the world) under the kingdom of Hashem.



Rabbi Dr. Amnon Hever

My Mission

To realize this vision, we focus on concrete steps:

1 Education and Guidance

- For adults.
- Guidance for young couples before and after marriage.
- Guidance for parents in raising their children.

2 Communication and Connection

- The television channel 7noah.tv as a meeting point for all communities worldwide (USA, Canada, Cuba, Netherlands, Argentina, Spain, Cayman Islands, Jamaica, Uganda, India, Iran, Australia, Portugal, West Africa, Japan, Nigeria).
- Monthly newsletter with lessons and updates from all organizations.

3 Spiritual Support

- Open study house with lessons and materials specifically for Noahides.
- Books to improve Midot (character traits), and books with prayers, supplications, and thanksgivings for all life stages, as a shared source of inspiration.

4 Collaboration and Unity

- Set aside differences between movements and promote collaboration.
- Each movement retains its halachic framework without impeding international cooperation.





Lech-Lecha

It is clear that Abraham served his Creator completely for the sake of heaven, as an 'act of love.' Maimonides defines what it means to serve out of love: "One engages in Torah and commandments... not to inherit good, but does the truth because it is true." He adds that this was "the virtue of our father Abraham... that he served only out of love." So the question arises again. How is it possible that Abraham was troubled about his reward, to the point that G-d needed to reassure him on this matter?

The answer is, precisely because Abraham considered himself dust and ashes—he did not see himself as a personal entity, but rather as an 'instrument' in G-d's hand, whose sole purpose was to glorify G-d's name in the world. His name and honor were not seen by him as personal or selfish but rather as part of the honor of Heaven. His entire aspiration in life was to bring people to recognize the Creator of the world. For this reason, his greatness amongst people, would, in turn, magnify the honor of Heaven.

Doing for the Sake of Reward?

In this Torah portion, Lech-Lecha, the theme of reward and retribution for a good deed is discussed. After his great victory over the four kings, G-d told Abraham, "Do not be afraid, Abram... your reward is very great." Rashi, one of the prominent commentators, interprets this as follows: Abraham's concern was that he may have already received his reward for all his righteousness. To calm him, G-d reassured him: "Why are you worried about receiving your reward – your reward is very great."

This also explains Abraham's concern for his reward. Even the reward given to him for serving his Creator was not viewed as a personal gain, but as a manifestation that serving G-d is a good thing, bringing blessings and honor. He wanted to receive a reward so that people would see in their eyes that faith in G-d is the true path and that G-d rewards those who believe in Him and serve Him. Abraham was not concerned for himself but for the honor of Heaven. For this reason, G-d told him, "Do not be afraid... your reward is very great."

Abraham lived before the giving of the Torah so he was a Noahide. This gives anyone the spiritual strength to observe the Divine Commandments for the sake of heaven, finally, a good reward will follow as well. Indeed, the physical body seeks reward for personal and selfish reasons, but behind this is the soul's desire for the name of the Creator to be sanctified in the world. The greatest reward ever will be given soon to the people of Israel and to the Noahides, in the messianic era where the full redemption and resurrection of the dead will take place.





Vayera



For Noahides, who honor the Torah and its teachings, supporting the Jewish people's presence in Israel is one way to align with G-d's covenant. Even today, Noahides can play an important role by advocating for the Jewish people's safety and right to dwell in the land of Israel, helping to fulfill G-d's will for the Jewish inheritance of the land. Supporting their residence and security contributes to a vision of peace and stability where, as the Torah expresses, Israel's purpose as a light to the nations can flourish, as the verse states (Isaiah 2:3), "for Torah will come forth from Zion, and the Word of the L-rd from Jerusalem".

Some thoughts from the parsha

In Genesis 21, we learn of the unique inheritance of the land of Israel given to Isaac's descendants. Sarah, seeing Ishmael acting dangerously toward Isaac, tells Abraham to send Ishmael and his mother Hagar away, fearing for Isaac's safety and future inheritance. Abraham is deeply troubled, but G-d reassures him to follow Sarah's counsel, affirming that only through Isaac will Abraham's lineage and the covenant with the land continue.

This inheritance is a central part of G-d's promise to the Jewish people. As the Midrash explains, G-d consistently supports those who are "pursued" or opposed, like Isaac, who faced threats to his role and inheritance. The Rashbam elaborates that G-d's promise of the land to Abraham's "seed" specifically applies to Isaac's descendants. Despite Abraham having other children, only Isaac's line would endure exile, slavery, and finally a return to the Promised Land—a journey that forms a unique connection to the land of Israel that continues through history.

Now, reflect upon the following questions

- How does understanding the Jewish people's unique covenant with the land of Israel shape our views on supporting their presence there?
- In what ways might the principle of "G-d seeking the good of the pursued" inspire us to stand up for those facing challenges or opposition?
- How does Sarah's courage in protecting Isaac's inheritance encourage us to take protective actions for things that matter, even if it is uncomfortable?
- Why might G-d allow the Jewish people to experience exile and struggle in their connection to Israel, and what can we learn from this about resilience in our own lives?
- As Noahides, what responsibilities might we have in advocating for the Jewish people's right to live securely in Israel? How can we express this support in practical, impactful ways?

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Chayei Sara

In this week's reading, we learn about Eliezer, the servant of Abraham, and his mission. His task was to travel from Be'er Sheva, in the south of the land of Israel, to Charan in Syria to find a wife for Abraham's son, Yitzchak.

Normally, this journey would take seven days, with walking and camels, but the commentaries explain that Eliezer made the trip in just one day. The very same day he left, he arrived in Charan.

The Sages ask why such a miracle was necessary. We know that G-d doesn't perform miracles without a reason. Every miracle serves a purpose. So why was this particular miracle needed?

There are two main explanations. The first is simple, and the second is deeper, offering us a lesson.



Parashat Chayei Sara In this week's reading we find the story of Eliezer going to look for a wife for Yitzchak. In this mission he encounters numerous miracles. One of the is that the same day he left the south of the Land of Israel, he arrived in Charan (Sirya). Why was that miracle necessary?

The sages explain that a person should not leave themselves with nothing by giving away all their possessions. It would not make sense for Abraham to write a document with a date that would leave him poor for several days. Postdating a document, though legally acceptable, is not ideal. That is why G-d performed the miracle, ensuring that Eliezer arrived on the same day the document was written, so that Abraham's wealth was secure. This was done for the righteous, to fulfill G-d's will in the best way possible.

The simple explanation is that Abraham wrote a document for Eliezer, giving everything he owned—his wealth and possessions—to Yitzchak, his son. Eliezer could present this document to the father of the girl he wished to marry and say, "My master is very wealthy, and this document proves it." The father of the girl would then agree to give her in marriage. If Eliezer had received this document, dated the day he left Be'er Sheva, and arrived seven days later in Charan to show it, there would have been a period of at least seven days when Abraham would have had nothing. The document, which represented all of his wealth, would have been in Eliezer's hands.

The deeper explanation relates to the idea of timing. A rose is a beautiful flower, but its stem is full of thorns. Rivka, who lived in the house of her father Betuel and her brother Lavan, was like a rose surrounded by thorns. If the rose is not picked at the right moment, one might be hurt by the thorns.

Rivka was a special person, ready to marry Yitzchak. But the exact moment when she was truly ready to leave her home was crucial. Abraham, through prophecy, understood when the right moment had arrived, but how could Eliezer know when that was? Since Eliezer was seven days away, G-d performed a miracle. At the moment Abraham knew Rivka was ready, Eliezer had to be in Charan. This is why G-d performed the miracle, ensuring that Eliezer arrived at the precise moment to take Rivka.

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Toldot

This verse tells us that Isaac prayed, but more than that, his prayer was intense, almost like begging. Instead of the usual verb להתפלל (to pray), we see here the verb להעתיר (ויעִתֵּר) which means “to entreat.”

This intensity of prayer is also reflected in another way in the word לִנְכַח which not only means “for,” but also “right opposite.” Rashi explains it as follows: “He stood in one corner and prayed, while she stood in the other corner and prayed.” (Bereishit Rabbah 63:5).

Isaac and Rebekah prayed together to G-d, and their prayers had an effect. Interestingly, their names צַחֵק וְרִבְקָה (Isaac and Rebekah), together have a numerical value of 515, which is also the numerical value of the word תפילה (tefillah – prayer). This further emphasizes the power of their prayers.

Why did they plead so intensely to G-d?

Isaac and Rebekah had been married for several years but had not yet conceived children. Natural means offered no solution, as both had physical issues that made conception impossible. According to [Bereishit Rabbah 63:5](#), for example, Rebekah had no uterus, and in [Yevamot 64a](#), it is explained that Isaac was infertile.

In this article, we will follow the thoughts of Nesivos Shalom and see how great the power of prayer is, based on [Genesis 25:21](#)

21 And Isaac entreated the L-RD for his wife, because she was barren; and the L-RD let Himself be entreated of him, and Rebekah his wife conceived.

כַּא וַיַּעֲתֵר יִצְחָק לְד' לְנִכְח אִשְׁתּוֹ, כִּי עֲקָרָה הוּא; וַיַּעֲתֵר לוֹ ד', וַתַּהַר רִבְקָה אִשְׁתּוֹ

However, Isaac wanted children only with the righteous Rebekah, and this could only occur through Divine intervention. The physical limitations of both needed to be changed, and that required a prayer that went beyond mere requests—it was a plea for a miracle.

Digging a tunnel

In Biblical Hebrew, some letters are interchangeable. Although it is too complex to explain how and why this works in detail here, the letters ע (ayin) and ח (chet) can be interchanged. This concept relates to the understanding of the prayer and the letters used.

Nesivos Shalom refers to the Zohar, which explains that the word וַיַּעֲתֵר (vayetar) is related to the word וַיַּחֲתֵר (vayechtar), which means “digging.” Rabbi Levi compares this in [Bereishit Rabbah 63:5](#) to a king’s son who digs a tunnel to reach treasure while the king digs from the other side to help him. Isaac’s entreaty caused G-d to respond favorably, and Rebekah became pregnant.

This teaches us that, although G-d decides what is good for us, sometimes we must begin “digging the tunnel”—by working, praying, and pleading—to draw His grace toward us.



Obligation of Prayer for Non-Jews?

There is debate over whether non-Jews are obligated to pray. Rabbi Nissim Gaon² seems to suggest that this is the case, as evident from his words:

“Not all of the Seven Laws and their derivations require revelation. For example, the obligation to recognize God, to obey Him, and the obligation to serve [le-avod] Him—all of which are rational and can be logically derived.”



On the other hand, Rabbi Moshe Feinstein holds that a Ben Noach is not obligated to pray. In Igrot Moshe, Orach Chayim 2:25, he writes:

As to whether a Ben Noach is obligated in prayer, clearly, he is not, because prayer is not enumerated among the mitzvot that Bnei Noach were commanded, as listed in TB Sanhedrin 56a, nor is it mentioned by the Rambam in Chapter 9 of the Laws of Kings, where he lists the mitzvot that Bnei Noach are required to perform.

However, Rabbi Feinstein continues that although a Ben Noach is not obligated to pray, he or she fulfills a mitzvah when praying to the Blessed L-RD.

This is supported by the verse from Isaiah 56:7: "For My House will be a house of prayer for all of the peoples."

Rashi explains that this applies not only to Israel but also to the gerim (proselytes). Rabbi Feinstein posits that the term gerim here does not only refer to Jewish converts but also to non-Jews fulfilling the commandments incumbent upon Bnei Noach. This provides explicit proof that even though they are exempt from the commandment to pray, when they do pray, they earn the reward of a mitzvah.³

Whether or not it is obligatory, it logically follows from the commandment to believe in G-d and not to rely on other powers, which could be seen as a prohibition against blasphemy. As Rabbi Moshe Weiner states in The Divine Code:

"The main part of this service, le-avdo, of the heart and mind is prayer. Although prayer, blessings, and praise to G-d are not strictly required for non-Jews, as they were not explicitly commanded in the Noahide Code, they are nevertheless an intellectual obligation."⁴

Inspiration from Isaac and Rebekah

The story of Isaac and Rebekah, their persistent prayer, and the subsequent divine intervention serves as a powerful reminder for us today. Whether we are struggling with challenges or have desires that can only be fulfilled by G-d, their example shows that persistent and sincere prayer can open the heavens. Isaac and Rebekah were united in their pleas, and we too can develop a deep bond with G-d through prayer, knowing that He will always give us what is best for us, just as the king helps his son find the treasure.

Let us follow their example and not only pray in times of need, but always maintain an open connection with G-d, so that our pleas may lead to Divine blessings.

With Thanks to Rabbi Tani Burton for the feedback

Sources

- Likutey Halkhot VIII, p. 33a-33b – source Rebbe Nachmans Torah, The Berkowitz Edition p.204
- See Rabbeinu Nissim Gaon's Hakdama to Tractate Berachos. [↗](#)
- Shiur of Rabbi Tani Burton: THE INTELLECTUAL OBLIGATION TO PRAY
- The Divine Code by Rabbi Moshe Weiner, Part I, topic 6, 4 edition p. 80



Vayetzei

On the seventh day after leaving Haran, Laban catches up with Jacob's camp on Mount Gilead. He confronts Jacob angrily, accusing him of fleeing without notice and stealing his daughters and grandchildren. Laban also accuses Jacob of stealing his household idols. Jacob explains to Laban that he left secretly for fear that Laban would try to prevent his daughters from leaving. Jacob denies any knowledge of the idols, unaware that Rachel had indeed taken them. He offers to let Laban search his camp.

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Laban searches tent by tent but finds nothing. When he reaches Rachel's tent, he finds her sitting on a camel saddle. She excuses herself, claiming to be unwell. Laban searches the tent but not the camel saddle where Laban's idols are hidden.

To help other get rid of the offense

Jacob takes his wives, children, and all his possessions and secretly departs from Haran to return to his father Isaac in his homeland. After three days, Laban learns of Jacob's departure and his family and sets out in pursuit. G-d appears to Laban in a dream at night and warns him not to harm Jacob (Genesis 31:17–32:3).

The question arises: why did the righteous Rachel take her father's idols?

One of the most important biblical commentators, Rabbi Moshe ben Nachman (Ramban), explains that Rachel intended to prevent her father from idol worship. However, there is another reason: the idols were used for divination and sorcery, practices forbidden to Noahides. Both the possession of idols and their use for divination are prohibited for Noahides as part of the prohibition against idolatry.

We see here a mutual responsibility among people. All individuals have a moral obligation to help others avoid sin. If it is possible, it should be done through gentle and peaceful means. The world is experiencing much upheaval and political revolutions. All these political revolutions are an indication, and our sages of blessed memory (Sanhedrin 99a) said that before the coming of the Messiah, there would be great chaos in the world as a preparation for redemption and salvation. The best way to be safe spiritually and materially is by adding in the observance of G-d's seven Noahide commandments.

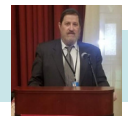




**I am your soul
You don't know me,
You know your body better,
The eyes busy all day,
The hands to create, work, and eat,
The legs to walk, travel, and enjoy,
But you don't know me well enough!**

In this ongoing series, we will learn how to expand the influence of the soul upon you, in all areas of life — between a person and their G-d, between a person and their fellow, between a husband and his wife, at work, in studies, between you and the nation to which you belong, and in fact, in every place where you are present and active.





Part 1

Who, What, When, Where, & Why are we here?

Knowing your past; improving your future...

Why are we here?

Division, prejudice, and discord grip every faction of the world's peoples. We too often hate to love, and love to hate. The source of this problem stems primarily by focusing on our differences; instead of those things that unite us. There are 70 primary nations of people, who each have a special general part to play in the world; and then each person, in an individual way, has a role of contribution. Indeed history will attest, that various peoples have furthered humanity's abilities in all genres of life.

“The purpose of all creation was because G-d ‘desired an abode in the lower world.’”

Midrash Tanchuma, Naso 16

For example; the Greeks are known for promoting philosophy, science, and art. The Romans are credited with laying out the ground rules of government. Ethics are always ascribed to “Judeo-Christian” values; and the list goes on. Each group's addition has enabled all of us to grow. Imagine if all the contributions were given toward a common goal; every facet becoming one more building block toward universal perfection. Sound impossible?

That is precisely what our task is down here; to put down our piece in the grand cosmic puzzle. At long last, all our efforts will usher in the Messianic Era; where all will direct their talents toward bettering the world, with a unified service of G-d.

Who is needed? You!

Angels do not give the Creator true pleasure. There is no force challenging their unending desire to do good. Their service is robotic and natural, because as spiritual beings, they have a clear perception of G-dliness. The ultimate pleasure for the Al mighty is physical reality, where G-dliness is concealed, and the forces of good not always so obvious. When a human being looks beyond the illusion of the tangible realm, to its G-dly core; passes over his passions which try urgently to stray him off the path; and then chooses good, G-d exclaims, "Mission accomplished!"

The Supernal Desire and thirst which willed the world into existence is quenched. We were all presented with the torches to light up the dark world, so that even this coarse existence could be a place where G-dly light could be recognized.

“The ultimate purpose is for this lower world, for such was His Blessed Will, that He shall have satisfaction when evil is subdued and darkness is turned to light.”

Likkutei Amarim Ch. 36



Prayers

In the year 1948 from the world's creation, a child named Abram (later Abraham) was born in a small cave at the foot of the Ararat Mountains. His birth was quickly announced to the mighty King Nimrod, whose servants warned that a child from the lineage of Shem—the "Keepers of the Secrets"—had been born, one who was destined to unravel his entire kingdom.

This is where the incredible journey of Abraham the Hebrew begins, a story that started over 3,800 years ago. It's a saga that continues through his son Isaac, his grandson Jacob, and Jacob's twelve sons, who laid the groundwork for a nation unlike any other. This nation not only survived the annals of history—outlasting empires like the Sumerians, Babylonians, and Romans—but also fiercely guarded the secrets passed down through generations, all the way to our present day.

Why Abraham Prayed For His Enemies, and What It Means For Your Prayers

One of Abraham's greatest secrets was also his most visible: his revolutionary method for sharing G-d's presence with the world. He didn't just engage in philosophical debates; he built a radical concept: the open tent. Unlike a fortified, private home where guests are occasionally invited, Abraham's tent was open on all sides, a beacon of welcome to anyone passing by. As tradition tells us, he would offer food and shelter with an open heart. This idea of public, unconditional hospitality is, in essence, the original blueprint for the Sukkah—a temporary, open dwelling designed to remind us of our reliance on the Creator.

When a guest would thank him for the meal, Abraham would gently redirect their gratitude toward G-d. If someone refused, Abraham would playfully offer them the food at an exorbitant price, clarifying that it would be free if they thanked the One who created everything.

Through the tangible experience of eating, the guest would come to understand that there is a Provider, a guiding force in the universe. In the Sukkah, we experience this same profound realization as we step out of our permanent homes and into a temporary shelter that reconnects us with our ultimate Source.

The original blueprint for the Sukkah





But Abraham's uniqueness wasn't limited to providing physical nourishment and spreading divine awareness through hospitality. He was also the first person in the Bible mentioned as praying for others. When he learned of the impending doom of Sodom and Gomorrah, he didn't stand idly by. He approached God and negotiated fiercely, driven by a genuine love and concern for all humanity, even for those who were not of his family or faith. He taught us that our role in this world is not just to look after ourselves, but to be advocates and intercessors for everyone.

These two pillars—the open tent (the Sukkah) and praying for others—capture the essence of Abraham's revolution: there is one G-d for all, a loving Creator who cares for every being. His message is universal. It isn't about separate sets of divine laws for different groups, but about a shared path for all humanity—the Seven Laws of Noah—alongside the special role the people of Israel accepted to be a blessing to the entire world.

An Invitation in the Footsteps of Abraham

To connect with the abundance the Creator bestows upon us, we must first recognize that the person standing next to us is also a beloved creation of that same G-d. When we show love and kindness to one another, we are, in fact, expressing our love for the Creator, for we are all created in the divine image.

Each year, as we revisit the Torah portions telling Abraham's story, we rediscover the revolution he brought to the world. There is one G-d for all, a loving Creator who cares for every single one of His creations. Abraham did not keep this truth to himself; he opened a gateway for all of humanity, reminding us that we are all the children of Adam, one human family.

The twin pillars of his legacy are the open tent and prayer for others. Abraham's greatness is powerfully revealed in the fact that he was the first person in the Bible mentioned as praying for others.

He didn't just pray for his loved ones. He entered into a bold and relentless negotiation with the Creator to save the wicked people of Sodom and Gomorrah, driven by a sincere concern for every living soul.

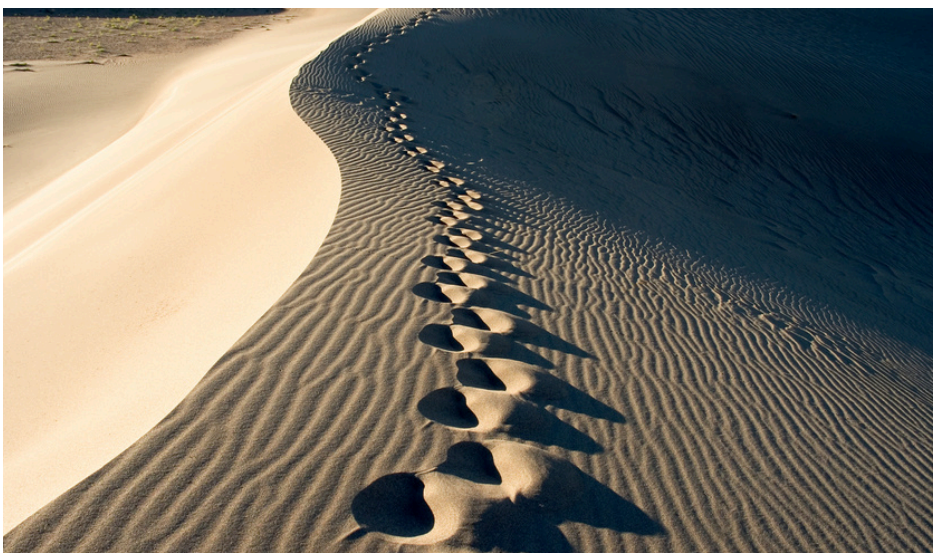
Furthermore, we witness the depth of his character when he prays for the healing of King Abimelech. This prayer was offered even though Abimelech had forcibly taken his wife, Sarah, into his palace! Instead of holding a grudge, Abraham chose compassion and a universal love for humanity. He taught us that a prayer from a pure heart has the power to heal and change reality, even for those who have wronged us.

Inspired by Abraham's timeless path, and as we reflect on his actions, we wish to continue his legacy. We invite you, from wherever you are in the world, to join our universal circle of prayer.

Send us your prayer requests—for healing, for livelihood, for relationships, for peace, or for any other salvation. As a community walking in Abraham's footsteps, we will pray for you and mention your names, believing in the profound power of a prayer that comes from a heart that loves and cares for others, just as our forefather taught us.

[Just click here](https://forms.gle/CNRadwVQ2j2QXJ8d7)

<https://forms.gle/CNRadwVQ2j2QXJ8d7>



Introduction

He was not alone in this mission – the Lubavitcher Rebbe also stood at the forefront, calling upon Jews to teach and inspire the nations of the world regarding the Seven Noahide Laws.

In 1980 Rabbi Schwartz wrote a book for Bnei Noach titled *Or LaOumot* ("Light for the Nations").

For two years the book remained unpublished in his possession, because he feared that people would laugh at him. Over the course of his life, he authored a total of 300 books, of which 50 were specifically dedicated to Bnei Noach, covering subjects directly relevant to them.

The editorial board of the Noahide World Alliance has been in contact with his family, who kindly allowed us to receive all of his books.

Rabbi Yoel Schwartz, of blessed memory, was one of the first Jewish leaders in the modern era to recognize the importance of caring for and guiding the Bnei Noach.

These books are now in our possession, and we are seeking a sponsor to help us translate them for the benefit of Bnei Noach communities around the world.

"I will turn to the nations with a clear language, to call upon all by the Name of the L-rd, to serve Him with one accord" (Zephaniah 3:9).

In our days, many of the peoples of the world seek their way to G-d; the false religions invented by Christians and Muslims have disappointed many of those born into them. Other false ideas, such as Communism and Socialism, which attracted large numbers, also proved highly disappointing in light of the behavior of their followers. Humanity longs for a new revelation – one that will return it to its natural place: a connection with the Blessed Creator, whom every soul senses deep within. As it is written:

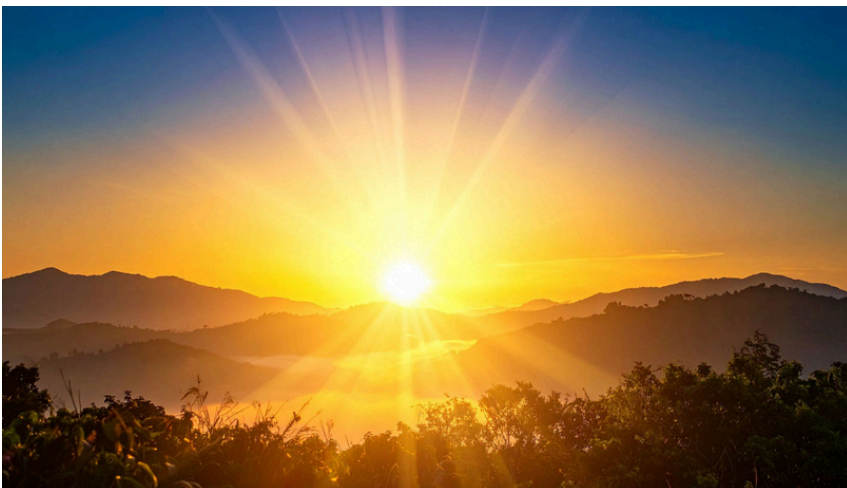
"From the rising of the sun to its setting, the Name of the L-rd is to be praised" (Psalms 113:3).

This was said in a time when humanity believed in idols. However, Rabbi Elijah Lopian explained that human recognition of a supreme power proves that each person inherently knows there is a Creator, even if some have distorted this awareness and replaced it with idolatry.

As already stated (Menachot 111a) regarding the verse (Malachi 1):

"From the rising of the sun to its setting, My Name is great among the nations, and in every place incense is offered to My Name, and a pure offering... called the L-rd G-d of G-ds."

Therefore, in our time, there is a great awakening to return to the original religion of humanity – the pure faith of Adam and Noah. Since Noah was given the seventh commandment, the prohibition against consuming flesh taken from a living animal (Genesis 9), these commandments that all people are obligated to follow are called the Seven Noahide Laws.



These seven commandments are primarily prohibitive laws, as they form the foundation for preserving the world and the divine image within man.

Therefore, they are principally prohibitions that must not be transgressed. However, when a person builds their spiritual world, they also need practical commandments, as we have already written in our book *Ve'atem Edei*.

In this booklet serie, G-d willing, we will expand on and explain the significance of the festivals of Israel, and how Bnei Noah can elevate themselves through them. May this work benefit readers – so they will know how to utilize the Torah ideas inherent in each festival, and may the practical guidance influence those who choose to observe them, enabling them to ascend spiritually and come closer to the Blessed Creator.

May it be the will of our Father in Heaven that we merit to direct ourselves toward the truth of the Torah and not fail in any mistake, so that I may open my eyes and behold the wonders of Your Torah.



Get to know

Amnon Hever was born in Israel in 1953 into a rabbinic family and is the grandson of the last Chief Rabbi of Yemen.

He holds a PhD in Philosophy from Tel Aviv University.

His journey began in the Israel Defense Forces, where he served as a medic in the Paratroopers Brigade and fought in the Yom Kippur War on the Syrian front.

His educational career extended to the diaspora: for four years he taught history in Toronto, Canada, and produced television programs for the Jewish community. For this work, he received the Jerusalem Prize for Jewish Education in the Diaspora from the President of Israel.

For twenty-five years, Amnon worked in close collaboration with Rabbi Yoel Schwartz (of blessed memory), a pioneer in guiding the Noahide movement worldwide. From this partnership emerged several books for Noahides, including "Noah – A Life of Meaning", which presents the stories of 38 Noahides explaining their spiritual journey.

Rabbi Dr. Amnon Hever



After his military service, he devoted himself to education. He first worked as a high school history teacher and later became principal of Ulpana Lehava, where he earned two prestigious awards: the National Education Prize from the Minister of Education and a Regional Award for Excellence. He also served as Deputy President of Orot Israel College and Head of the History Department, and directed the Israeli branch of the University of Alabama, which offered master's degrees in educational leadership and counseling.

He has published eight books in total, including a series of personal advice books written for his son on the occasion of his marriage, intended to help young couples build strong and loving families.

Beyond his role as educator and author, Amnon is the husband of Rachel, father of four sons, and grandfather of a growing family.



Sukkat Shalom Bnei Noach

Who are we?

Sukkat Shalom is an international community of B'nei Noach – people who live according to the basic principles Hashem gave humanity – connected to Orthodox Judaism. We believe that G-d created the world as a habitable place and desires a living relationship with us.

Our Mission

We aim to provide a place where people feel connected, support one another, and learn together how to lead a meaningful and spiritual life. Whether you are just beginning or have been on this path for years, you will find reliable guidance, learning opportunities, and a welcoming community.



Why Join Us?

At Sukkat Shalom, you will find a community where you are welcome, can ask questions, learn together, and live according to the principles of B'nei Noach. Together, we build a world where G-d's presence is felt and everyone has a place to truly belong.

Join Sukkat Shalom, a community of connection, inspiration, and growth.

Our Team

Rabbi Tani Burton

Founder of Sukkat Shalom, rabbi and psychotherapist from Israel, specializing in Torah teaching and the Noachide commandments.

Rabbi Tuvia Serber

Chabad Lubavitch rabbi from Argentina, with extensive experience teaching B'nei Noach worldwide and providing guidance for spiritual growth.

Angelique Sijbolts

Co-founder and manager, active in education, translations, and online guidance for Dutch-speaking B'nei Noach.

What We Do

- Weekly online lessons and live sessions with rabbis and guest speakers
- Tehillim group and shared prayer gatherings
- Inspirational blogs and videos on practical Noachide living
- Opportunities for online and, where possible, in-person community connection

Want to Join?

info@sukkatshalom-bneinoach.com

Our website:

[Sukkat Shalom Bnei Noach](http://SukkatShalomBneiNoach.com)





Children

Seven Laws of Noah Part 1

Finding G-d in the World



We looked at the trees,
Without a house, street, or light,
Then a few months later,
there were new homes - what a
sight!

We saw big fields of green
With only grass on the ground.
Then a few months later,
Tall buildings were found.

Did they pop up at
random?
Or grow from a rock
that was there?
No! We know there
must be a builder who
designed them with
care.



In much the same way,
This world did not just appear.
Everything was planned and designed
With thinking and care - it is clear.
The world's builder is G-d

Next Issue Preview Including:

The Key

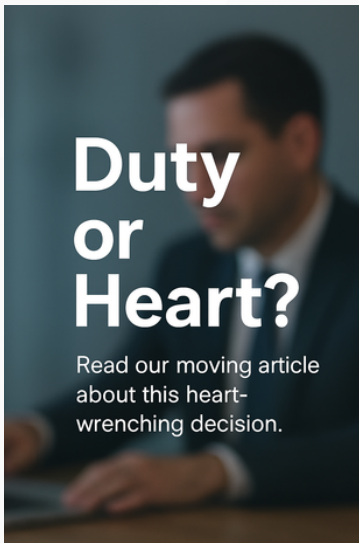
Discover how the key to understanding Creation was revealed to an entire nation.

with Rabbi Yakov David Cohen



Duty or Heart?

Read our moving article about this heart-wrenching decision.



Midot

Imagine this: in the middle of a busy workday, you receive the news that a dear friend has passed away — what do you choose: duty or heart? Read our moving article about this heart-wrenching decision and discover how close you are to your own inner voice.

Rabbi Yehuda Edri and Rabbi Dr. Amnon Hever

Reflection Parshat Vayishlach

The prophetic words about the future Temple speak not only to Israel but to all nations. For Noahides, this is an invitation to connect with G-d's plan for the world — through righteousness, prayer, and devotion.

Read in the upcoming e-magazine how this prophecy finds meaning today for the nations of the earth.

Rabbi Tani Burton



Do you have something that might be of interest to the Bnei Noach, or events in your community that other communities should know about or learn from? Please feel free to send it to the magazine's editorial team, along with an email address.

noahmagazine@gmail.com



Noahide World Alliance

Membership Form

“And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the L-RD of hosts, and to keep the feast of tabernacles.”

Book of Zechariah, 14:16

Community Information

Name of the Community: _____

Leader / Head of the Community: _____

Contact Person (if different): _____

Number of Members: _____

Address: _____

Country / Region: _____

Phone Number: _____

Email Address: _____

Website / Social Media: _____

Additional Information

Year the community was established: _____

Main activities of the community (study, gatherings, charity, etc.):

Language(s) spoken in the community: _____

Does the community already have contact with other Noahide groups? Yes / No

What does the community expect from joining the Noahide World Alliance?

Signature of Community Leader: _____

Date: _____

**When you see the light of G-d in everything,
you will see the good in every person.**

Baal Shem Tov

**Send Us
Your Content for
the Next Edition!**



bneinoahmagazine@gmail.com
