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Shabbat Beha'alotcha

June 13, 2009

21 Sivan 5769

News

CONCERTS IN CALIFORNIA

Some of our readers know Rachel Hyman, some others no, let me please introduce her to you; she is an American Jewish lady who has met the Lord a few years ago and since that time has dedicated her life to ministry, as lay evangelist, as literature evangelist, as singer evangelist, she has produced several CDs in English and in Hebrew. She has dedicated her life to evangelism.

I am pleased to announce that this summer she is going to give about 20 concerts in California. If anyone of you is interested to invite Rachel for a concert in his/her congregation, do not hesitate, I am sure that she will be able to find a day free to visit your congregation.

She will also be present at the ASI convention in Phoenix, Arizona at the beginning of August. May G-d bless her ministry for Him to touch Jews and non Jews for salvation. To contact her, send an e-mail at "rachjoy7@hotmail.com".

his joy with us. One day Yeshua said "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7). Today we are happy to rejoice with Jeff for his last immersion service on Shavuot. Here is his e-mail to me: "We had a beautiful immersion service in St. Petersburg Florida this past week on Shavout (Pentecost).

It was a very appropriate time as many were baptized on Pentecost after the resurrection of the Messiah, and also because on Shavout we traditionally read from the book of Ruth since it took place during the time of the barley harvest which culminates at Shavout.

Sharon, who was immersed, identifies with Ruth in many ways.

The tallit she is wearing is a "Ruth Tallit" with the words "Your God shall be my God" inscribed on it in Hebrew.

Sharon has been to Israel twice and longs to go back again. She loves Israel and the Jewish people and is a vocal advocate to politicians and the media.

We are thankful to have her as a part of our congregation.

The setting was gorgeous, we were surrounded by mangrove trees and the sun was setting.



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Welcome To My web Site

Born into a secular Jewish home, Rachel grew up in Atlanta, Georgia and New York City knowing the traditions of her culture, but not a personal Savior. She made her vocal debut at age 11 singing annually "Amazing Grace" at a school talent show. Her performance drew widespread praise, helping her to see she had a gift for singing.

In her teen years Rachel began spending weekends with a friend whose family attended a Christian church. She often tagged along, more out of courtesy to the family than personal conviction. During one such church service, a lady stood up to sing. As she sang, she presented herself with an enthusiasm and radiance that prompted Rachel to search her heart.

Rachel reasoned that either she or the lady must be mistaken about God, but not both. Either the joy and peace she saw in the lady's face must be genuine or all a terrible sham. This epiphany in church began a series of miracles that led Rachel to accept Jesus as her Savior and dedicate her life and musical gift to Him. [More...](#)

Books

Music CD

IMMERSION SERVICE IN FLORIDA

Jeff is doing a real good work in Florida, I had the occasion to visit him several times and I am amazed by the result of his ministry but also by his sense of communication. He is always ready to send us news and to share

OVERVIEW



BEHA'ALOTCHA NUMBERS 8:1-12:16

Aharon is taught the method for kindling the *menorah*. Moshe sanctifies the *levi'im* to work in the *Mishkan*. They replace the first-born, who were disqualified after sinning at the golden calf. The levites are commanded that after five years of training they are to serve in the *Mishkan* from ages 30 to 50; afterwards they are to engage in less hard work.

One year after the Exodus from Egypt, G-d commands Moshe concerning the *korban Pesach*. Those ineligible for this offering request a remedy, and the mitzvah of *Pesach Sheini*, allowing to offer the *korban Pesach* one month later, is detailed.

Miraculous clouds that hover near the *Mishkan* signal when to travel and when to camp.

Two silver trumpets summon the princes or the entire nation for announcements. The trumpets also signal travel plans, war or festivals.

The order in which the tribes march is specified.

Moshe invites his father-in-law, Yitro, to join the Jewish People, but Yitro returns to Midian.

At the instigation of the *eruv rav* the mixed Egyptian multitude who joined the Jewish People in the Exodus some people complain about the manna.

Moshe protests that he is unable to govern the nation alone. G-d tells him to select 70 elders, the first Sanhedrin, to assist him, and informs him that the people will be given meat until they will be sickened by it.

Two candidates for the group of elders prophesy beyond their mandate, foretelling that Yehoshua instead of Moshe will bring the people to Canaan. Some protest, including Yehoshua, but Moshe is pleased that others have become prophets.

G-d sends an incessant supply of quail for those who complained that they lacked meat. A plague punishes those who complained.

Miriam make a remark to Aharon which also implies that Moshe is only like other prophets. G-d explains that Moshe's prophecy is superior to that of any other prophet, and punishes Miriam

with *tzara'at* (kind of leprosy) as if she had gossiped about her brother.

Moshe prays for her, and the nation waits until she is cured before traveling

THE LIGHT OF THE MENORAH

This week's Parasha, begins with G-d's instructions to Aaron concerning the lighting of the *Menorah*. But, instead of using the word *Lehadlik* which means to "kindle," the Torah uses the word *Beha'alotcha* which literally means to "elevate." Torah sages discuss the reason for this and many solutions have been suggested. Some say that Aaron had to climb several steps in order to light the *Menorah*.

Although the *Menorah* was not high and he would have been able to clean and kindle the *Menorah* standing on the ground, Aaron was wearing a plate on his forehead with G-d's name engraved on it. Therefore, he was not permitted to lift his hands beyond the plate. Thus, he had to go up the steps to kindle the *Menorah*.

The Torah refers to the lights of the Holy Temple as *Ner Tamid*—a "perpetual light".

Although we do not have the Holy Temple, the synagogue is called a *Mikdash Me'at* a "miniature Temple". In the synagogue we also have a *Ner Tamid*, a special light which burns at all times.

Candles and light have an important symbolic role in the synagogue as well as in the Jewish home.

One of their symbolic role is to remind us the *Mitzvot* (commandments), which are also likened to a candle, the Torah is compared to light; the Torah and mitzvot illuminate and enlighten ones surroundings and the world.

At the marriage ceremony, many have the custom that the bride and groom are led to the *Chupah* (marriage canopy) with candles. These candles represent the two people who will be united in marriage.

Shabbat and holidays are ushered in with candles. The light of G-d is invited in our homes on Shabbat.

Our sages tell us that just as the candle needs a wick to keep the flame going and a spark to light the flame, the human "candle" also needs a wick and spark to continuously keep it lit. This is

accomplished through the performance of mitzvot and good deeds.

The Midrash explains that while keeping G-d's light (i.e. Torah and mitzvot)—is up to us, maintaining our light, is completely in the hands of G-d who gives and controls life.

One of the Talmudic sages tells that once he was walking on the road when he met a blind person walking with a lantern. “What use is this lantern to you when you are blind?” asked the sage. The man replied, “True, the light does not help me see, but this way other people can see me and keep me from getting hurt.” Similarly, illuminating our surroundings and helping others see the spiritual light also help us in our own journey of life.

The Midrash tells us that the idea of lighting the menorah caught the Jewish people by surprise. They said, “Is there any darkness before G-d that He needs our light?”

G-d replied, “It is not for my benefit that I command you to kindle the light in the Temple. It is for your merit.” The Menorah in the Temple brought forth spiritual and holy light to the Jewish nation and to the entire world.

To emphasize this point, the windows in the Temple were made narrow inside and wide on the outside. This was so that the light of the Beth Hamikdash will spread forth to the outside, illuminating the world.

Just as the light of the Menorah was intended to bring light to the outside, so too is the purpose of a believer to illuminate the world with G-dliness and holiness, through studying and teaching Torah and applying its principles in our life.

ORIGINAL FOOD IN EDEN

The Torah relates an episode in which the Jewish people complained about the manna which G-d sent them as their daily food. They cried, “**We want meat! We remember the fish that we ate in Egypt free. The cucumbers, the melons, the leeks, the onions and the garlic...**”

G-d responded to their request by supplying them with meat, but at the same time, they were punished when many of them died in a plague.

What is the meaning of, “**We remember the fish that we ate in Egypt free.**”

After all, Jews were enslaved by the Egyptians and worked for them. Why do they claim that the food they ate was “free”?

Our sages explain that free here means free from the obligation of performing the mitzvot. They were complaining about the many mitzvot, restrictions and prohibitions which G-d placed upon them.

Why did G-d give us so many mitzvot to perform? The answer is given by the Talmudic sage Rabbi Chananiya ben Akashiyah; “The Holy One blessed be He wished to make the people of Israel meritorious, therefore He gave them Torah and mitzvot in abundance.”

Rabbi Chananiya ben Akashiyah tells us that Torah and mitzvot are not a burden. They were given to us for our benefit. G-d gave us many mitzvot in order to grant us much merit and reward for performing them.

God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. “**The Lord smote the people with a very great plague.**” Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted. [PP382]

When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden. [CD377]

ABOUT WHOM DO YOU SPEAK?

Reb Yaakov Kamenetzky told the story of the Chafetz Chaim and another Rabbi who were traveling together in Poland. As guests at an inn, they were served a fitting meal. Upon finishing their supper, the owner inquired about the quality of the service and the food. "Excellent," replied the Chafetz Chaim. The other rabbi nodded in agreement and then said as an afterthought, "the soup could use a bit more salt." The Chafetz Chaim turned white. The moment the hostess left the table he turned to his travel partner. "What have you done? All my life I have tried to avoid *lashon harah* and now I regret this entire trip!" "But what did I say?" Pleaded the other Rabbi. "All I mentioned is that the soup needed a bit of salt. Otherwise I was as complimentary as you!" Don't you understand? There is a poor Jewish widow that is the cook. Right now the owner will complain to the cook who may deny that she did not salt the soup, then there may be a fight. The widow may lose her job! And if you don't believe me, come to the kitchen and see what is happening!" True to his prediction they entered the kitchen and saw the hostess admonishing the cook. Only the intervention and continued compliments of the rabbis calmed the ire of the hostess and the cook retained her position. The Torah teaches us an important lesson in considering about whom we speak. Some of us worry about speaking about Hashem's servants. But the Torah clearly chastises those who speak against Moses, even if he was not "my servant"! Everyone has a capacity in life and deserves the utmost regard no matter how high or low they are on the social scale.

G-D'S REWARD

A wealthy nobleman passed by a field and saw a peasant pitching hay. Fascinated by the peasant's skill and the rhythmic motions of his arms, he offered the peasant more money than he was getting, if he would come work for him. The peasant agreed and returned with the nobleman to his estate.

He showed him into one of the rooms of the castle and told him to proceed with his masterful

hay pitching technique. The peasant worked a full day and was rewarded handsomely. However, after collecting his pay he declared that he was quitting.

"I don't understand," said the nobleman puzzled, "Isn't it better and easier for you to just make the motions of pitching hay than actually working outside in the cold or heat? In addition, your reward is so much greater?"

The worker replied, "I'd rather work much harder in the field even for less pay! Because there, I see the fruits of my work and feel accomplished!"

The same is with Torah and mitzvot. Reward for doing nothing is meaningless. G-d gave us the Torah and mitzvot in order to accomplish them in this world and live a good life.

CLOSING THE GATES

A man once got lost in the forest. For days he tried to find his way out, but to no avail. Suddenly, he met an old man coming toward him. He ran to the stranger and pleaded, "Please advise me how to get out of the forest."

The old man replied sadly, "Unfortunately, I have been wandering in this forest for many years and I still don't know the way out! However, although I cannot tell you the right path out of the forest, I can tell you which roads I have already tried, so that you can avoid them for they lead nowhere!"

"This is the counsel every fifty year old can give," says Rabbi Yitzchak Meir. "Even if they can't counsel you on the right path, they can at least advise you which paths to avoid!"

This is the meaning that, at fifty, the Levite will serve by "closing the gates", which refers to giving advice and counsel to others, based on their own experience, so they will know which areas to avoid.

EDITOR

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HAFTARA

Zechariah 2:14 - 4:7

PARASHA: In the text of the parasha the L-rd commanded Aaron to atone the Cohanim: “When you bring the Levites before the L-RD, the Israelites shall lay their hands on the Levites, and Aaron shall present the Levites before the L-RD as an elevation offering from the Israelites, that they may do the service of the L-RD. The Levites shall lay their hands on the heads of the bulls, and he shall offer the one for a sin offering and the other for a burnt offering to the L-RD, to make atonement for the Levites.” (Num. 8:10-12).

HAFTARA: Our haftara is about another priest. “Then he showed me the Cohen Hagadol Joshua standing before the angel of the L-RD” (Zec 3:1).

We have in this haftara a beautiful story about Joshua the Cohen Hagadol, Zerubbabel and the angel of the L-rd. We have already spoken about the angel of the L-rd, a special angel who is the great Michael, the one who has the power to forgive the sins of Israel (Exodus 23:20). In our story the angel came to give forgiveness to the Cohen Hagadol Joshua. “Now Joshua was dressed with filthy clothes as he stood before the angel. The angel said to those who were standing before him, “Take off his filthy clothes.” And to him he said, “See, I have taken your guilt away from you, and I will clothe you with festal apparel.” And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with the apparel; and the angel of the L-RD was standing by. . (Zech. 3:3-5).

But also to give to Joshua a special message: “If you will walk in my ways and keep my requirements, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here.” (Zech. 3:7). For G-d the requirement is always the same, to be faithful to him. Then the angel give a wonderful promise, the promise of the Messiah called “the Branch”

“Now listen, Joshua, Cohen Hagadol, you and your colleagues who sit before you! For they are an omen of things to come: I am going to bring my servant the Branch.” (Zech. 3:8) This “branch” is a branch coming from the genealogy or “tree” of Jesse and it is called the “Branch of the L-rd” (Isaiah 4:2). It is Messiah. Yeshua is a descendant of Jesse and David, He is the “Branch.”

BESORAT YESHUA

Mark 4:21-34

PARASHA: The parasha of this week is called *Beha'alotcha*, which means “elevate”, that’s why when G-d gave instructions to Aaron about the menorah, instead of using the word *Lehadlik* to “kindle,” the Torah uses the word *Beha'alotcha* which literally means to “elevate.”

“Aaron did so; he set up its lamps to give light in front of the lampstands, as the L-RD had commanded Moses.” (Numbers 8:3).

BESORAH: In this text Yeshua give order about the menorah and said: “Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstands? For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. Let anyone with ears to hear listen!” (Mark 4:21-23).

In Numbers 10, G-d gives to Moses the march order of the tribes of Israel, this reminds us the kingdom of G-d which is described in the book of revelation 21:12 where the gates are symbolized by the tribes of Israel.

In the Besorah Yeshua give some parable about the kingdom of G-d. “The kingdom of G-d is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.” (Mark 4:26-29). When we spread the gospel, the seeds of the good news, the Holy Spirit works and allows it to grow night and day.

Then Yeshua gave another parable about the Kingdom of G-d, “With what can we compare the kingdom of G-d, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.” (Mark 4:30-32). Even though the kingdom started small it become bigger by the work of the Holy Spirit.

