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News

HAPPY NEW YEAR 5771



DISCOVERY OF A 3,000 YEARS-OLD TEMPLE IN JORDAN

Adventist archaeologists participate to an important discovery in Jordan. A 3,000-year-old temple of the Iron Age, dating back to the biblical kingdom of Moab, was unearthed during archaeological excavations in Jordan, said Thursday the Department of Antiquities. A joint team of the department and archaeologists from La Sierra University (an Adventist University) in the United States discovered the temple last month at Khirbat Atruz, near the town of Madaba, located 23 miles (38 km) south of Amman. It goes back to a period between 1200 and 539 BC., A statement said, "The excavations began in 2000 at Khirbat Atruz The ancient kingdom of biblical Moab was located on the eastern bank of the Jordan, north shores of the Dead Sea in modern Jordan." The Moabites were probably Canaanite tribes settled there around the 14th century BC. One of the capitals of the kingdom was Ar in the valley of the Arnon.

Shabbat Ha'azinu September 11, 2010 3 Tishri 5771

STATISTICS

On the eve of Rosh Hashana, the Jewish New Year, new population statistics have been published. The population of Israel is about 7,645,500 inhabitants, including 5,770,900 Jews and 1,559,100 Arabs (without the West Bank and Gaza Strip). In 2009, the rate of growth of the Jewish population was 1.7% against 2.4% for the Arab population. The ministry of Religious Affairs affirms that 58 new synagogues have been built this year in Israel.

CELEBRATIONS

Rosh Hashana and Yom Kippur are special feasts for the Jewish people, many of our Jewish Adventist congregations will mark the feasts in order to explain to the Jewish people the true meaning of these important feasts. We received this advertisement from David Barzola.

Rosh Hashana
Miércoles 08/09 - 19:30 hs.
Jueves 09/09 - 11:00 y 19:30 hs.

Días Especiales de Acercamiento a D's
Desde el Viernes 10/09
al Jueves 16/09 a las 19:30 hs.

Iom Kipur
Viernes 17/09 - 18:00 hs. (Kol Nidrei)
Sábado 18/09 - 11:00 hs. (Izcor)
Sábado 18/09 - 18:00 hs. (Neila)

Confirmar asistencia a los tels.: 4857-5628,
4856-2238, 15-5876-4923 o personalmente los viernes
a las 20:00 hs. en Frías 275 (entre Drago y Vera).

Bet Bnei Tzion
Comunidad Hebrea Adventista



OVERVIEW

HA'AZINU - הָאֲזִינוּ

DEUTERONOMY 32:1-51

Parasha

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Newsletter

Almost all of Ha'azinu is a song, written in the Torah in two parallel columns. Moshe summons the heavens and the earth to stand as eternal witnesses to what will happen if the Jewish People sin and do not obey the Torah. He reminds the people to examine the history of the world, and note how the Jewish People are rescued from obliteration in each generation—that G-d “pulls the strings” of world events so that Bnei Yisrael can fulfill their destiny as His messengers in the world. G-d’s kindness is such that Israel should be eternally grateful, not just for sustaining them in the wilderness, but for bringing them to a land of amazing abundance, and for defeating their enemies. But, this physical bounty leads the people to become self-satisfied and over-indulged.

Physical pleasures corrupt the morals of the people. They worship empty idols and powerless gods, and indulge in all kinds of depravity. G-d will then let nations with no moral worth subjugate Israel and scatter them across the world. However, their only purpose is as a rod to chastise the Jewish People. When these nations think that it is through their own power that they have dominated Israel, G-d will remind them that they are no more than a tool to do His will. The purpose of the Jewish People is fundamental - that man should know his Creator. Neither exile nor suffering can sever the bond between G-d and His people, and eventually in the final redemption this closeness will be restored. G-d will then turn His anger against the enemies of Israel, as though they were His enemies, showing no mercy to the tormentors of His people. G-d then gives His last commandment to Moshe: That he should ascend Mount Nebo and be gathered there to his people.

BLOW THE SHOFAR

The Torah states poetically:
 “My teaching shall drop as the rain;
 My speech shall condense as the dew,
 As the small rain on the tender grass,
 As the showers on the herb.” (Deut 32:2).

Rabbi Chaim Shmuelevitz, the former Rosh

Hayeshiva of the Mir Yeshiva, cites the Vilna Gaon that rain helps things grow—but only from what is already planted. If someone has planted vegetables or fruits, rain will help them develop. However, if there are poisonous mushrooms planted, rain will help them grow as well. Similarly, Torah study makes one grow. However, it depends on one’s character traits as to how he will develop. A person who has elevated traits will become a greatly elevated person; a person who has faulty character traits such as arrogance, selfishness or cruelty can become a real menace.

Water is the source of all life, and nothing can grow without rain which is given by G-d.

In the Bible rain is a metaphor for several G-d’s gifts:

1) Torah is compared to the spiritual rain of the world, and the plant that it grows is man himself. Man is compared to a tree. The difference, of course, is that man grows both physically and spiritually! If a person interrupts Torah study for extended periods, it is compared to planting a seed and constantly uprooting it. It will never grow!

2) The Ruach Hakodesh is compared to the spiritual rain. The prophet Joel says “**Be glad then, you children of Zion, And rejoice in Yahweh, your G-d; For he gives you the former rain in just measure, And he causes the rain to come down for you, The former rain and the latter rain, As before.**” (Joel 2:23) A few verses later we read, “**It will happen afterward, that I will pour out my Spirit on all flesh; And your sons and your daughters will prophesy. Your old men will dream dreams. Your young men will see visions. And also on the servants and on the handmaids in those days, I will pour out my Spirit.**” (Joel 2:28-29) But Joel asks G-d’s people to blow the shofar, that means to call G-d’s people to repentance in order to receive these blessings from G-d.

TESHUVA AND FORGIVENESS

In the text of the Haftara the Prophet Joel affirms “**Blow the Shofar in Zion! Sanctify a fast. Call a solemn assembly. Gather the people. Sanctify the assembly Assemble the elders. Gather the children, and those who suck the breasts. Let the bridegroom go forth from his room, And the bride out of her chamber. Let the priests, the ministers of Yahweh, weep between the porch and the altar,**” (Joel 2:15-17). In the Jewish calendar the blowing of the shofar is done on Rosh Hashana and Yom Kippur, the day of Atonement. This year this period starts on Wednesday 8th of October evening. A ten-days

period of Teshuva (repentance) and forgiveness for Israel. The Torah teaches us that the Almighty forgives us when we do Teshuva.

How to repent? There are five steps, Yeshua gave these five steps in “The Prodigal Son” parable:

- 1) We recognize that we have made a mistake.
- 2) We deeply regret our mistake.
- 3) We rectify the mistake where possible (i.e., returning the stolen item and asking for forgiveness).
- 4) We undertake a plan to avoid the transgression in the future.
- 5) We verbally ask the Almighty to forgive us.

Rabbi Abraham Twerski teaches us that “Halachah requires that a person should forgive anyone who offers an apology for his behavior” (Orach Chaim 606:3). The medieval works of Musar, literature which was composed by a range of rabbis, adds that we should forgive anyone who has offended us even if he does not offer an apology, and quotes the Talmud which states that if a person forgives others, he will merit forgiveness for his sins (Yoma 23a).

The Halachah states that “Divine forgiveness is effective only for those who believe that G-d forgives.” There is a promise of forgiveness in the Bible, “**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**” (1 Jn 1:9) Accepting G-d’s forgiveness is a matter of faith. It is time, in this period of Rosh Hashana and Yom Kippur to blow the shofar in our assembly and to call our people to repentance, I am sure that G-d will pour on us his spiritual rain.

USE OF G-D’S NAME

The Torah states: “**When I say G-d’s Name, it should be with greatness.**” (Deut 32:3) The commentators explain this to mean that when we say G-d’s Name, we must concentrate on the great significance of who G-d is—that He encompasses all of past, present and future.

We learn this principle from the high priest in the Temple in Jerusalem, who wore a gold plate on his forehead—upon which was written the Name of G-d. The Talmud says that while wearing this plate, the high priest was required to continuously concentrate on the Name of G-d written there. So if one is required to concentrate on G-d’s written name, then all the more so are we required to concentrate when pronouncing G-d’s name.

Somebody once counted how many times he said G-d’s name over the course of one day. Between prayers in the synagogue, blessings over food, and Torah study—he pronounced G-d’s name 900 times in one day! Figured over a lifetime, that’s about 25 million chances to give proper honor and respect to G-d!

The Almighty does so much for us, every moment, of every day. We should give Him our full respect and honor, for as it says in this parasha: “**When I say God’s Name, it should be with greatness.**”

REMEMBER THE PAST

The Torah states, “**Remember the days of yore, understand the past generations. Ask your father and grandfather and they will tell you.**” (Deut 32:7) It is very important to remember the past. G-d’s people history is the hand of G-d. If you get the opportunity to ask an elderly believer about his youth, it can be a very special experience. This maintains our link to the past and to our heritage. The reason a person’s hair turns gray is to let others know who to ask advice from!

World history, including Noah’s Flood and the tower of Babel, led up to the emergence of G-d’s people on the scene. Believers are to function as a “light unto the nations,” teaching mankind how to live and the meaning of existence. G-d finally found His nation in the desert. They agreed to follow Moses into a desolate wilderness with no provisions, they accepted the Torah, and G-d surrounded them with Clouds of Glory and loved them like the “apple of His eye!” G-d hovers over the people of Israel like an eagle. First it awakens her chicks gently. Then the eagle carries its young on its wings to protect them from predators. However, the chicks have to make the first effort to climb upon their mother’s wings. So too, God wakes us up and we have to take the first step forward. (Rabbi Osher Weiss)

BRAINSTORMING QUESTIONS FOR THIS SEASON

- 1: What are your three biggest achievements in the past year?
- 2: What are your three biggest mistakes in the past year?
- 3: If you knew you would only live for one more year, what is the most significant thing you would want to achieve? (Suggested by Rabbi Stephen Baars)

POWER OF CONFESSION

“See you in a few days,” Amy’s mother waved to her, as she hurriedly got ready to leave for her business trip. “I’m sure you’ll help your father while he’s watching you, just like you helped me to get ready,” she grinned, wheeling her suitcase out the door.

Amy weakly waved back and tried to muster a smile. It wasn’t easy - not only because she was going to miss her mom - which she was - but because of her secret...

It happened the night before. Her mom, as she always was before these trips, was super stressed and busy.

“Amy, I need your help,” she’d said, holding out a big basket. “I need this laundry for my trip. Can you do me a favor and wash, dry and pack it for me?”

Amy had been very busy at the time playing her favorite video game and really didn’t feel like stopping to do laundry. She was especially miffed when her mom had added that she had to do it in two loads - whites and colors separately.

“Okaaay,” she’d sighed and unhappily left her virtual-video paradise for the much less exotic environment of their laundry room.

That’s when she got her great idea. Why couldn’t she at least cut the time of this boring project in half by washing all the clothes together? There was certainly enough room in their big washing machine. Just to make sure it all got clean, Amy turned the temperature up to its highest setting. True, her mom had told her to use only the lukewarm setting, but it probably didn’t make a difference.

Well ... it sure did make a difference! When she dragged herself away from the screen half an hour later, Amy discovered her mom’s white shirts had become a muddy pink and much of her colored stuff looked kind of funny too.

She’d dried it - also on the highest setting - despite her mom’s instructions, hoping the heat would make the stains go away. But they didn’t and the only way the clothes looked different was that they seemed a little shrunk. Panicking, Amy rushed to fold and pack all the stuff before her mom could come around and notice, making

sure to tuck it under the other stuff that her mother had already packed.

Fortunately, the ploy had worked and now her mom had just driven off none the wiser! Amy sat down at her video screen and put on one of her best games, but she just couldn’t get into it.

She told herself she should be relieved - her mother hadn’t noticed her mistake so far and maybe she wouldn’t notice at all.

And even if she did, she wouldn’t be back for several days, by which time even if she got angry, she probably would have cooled off.

But Amy didn’t feel relieved at all and had a feeling that she wasn’t going to feel relieved until she...

Pushing the last button of her mom’s cell-phone number, Amy cringed, half hoping her mother had left it switched off. No such luck.

“Amy? I just left. Is everything okay?” her mom answered.

“Yeah, everything’s fine... Um, actually there’s just something I think you ought to know...” She went on to confess the whole, sad story. She waited to hear her mother go ballistic through the phone - but instead she heard her laugh.

“Thank you so, so much for telling me what happened!” she said. “I’m sure it wasn’t easy for you to call, but if you hadn’t, I would have gotten there and the trip would have been a disaster! Now, I’ll just swing home and get some other stuff out of the closet.”

When her mom rushed back into the house, she wasn’t all smiles, but she wasn’t really mad either. She seemed relieved to have been able to fix things - and Amy was very relieved that she’d been able to fix things, too.

EDITOR

A newsletter published by the
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HAFTARA

Hosea 14:2-10

Joel 2:15-27

Micah 7:18-20

We have celebrated Yom Kippur and we will start Succoth on Monday night. For this special Shabbat between these two great celebrations Israel is going to read three texts for the Haftara, not only one.

HAFTARA: The text of Hosea is a call to come back to the Lord, we are still in the context of *Teshuva* (repentance and confession). "Take words with you and return to the LORD; say to him, "Take away all guilt; accept that which is good, and we will offer the fruit of our lips." (Hos. 14:2). Israel has understood that sacrifices of animal are not pleasing the L-rd, what he wants from us is much more the fruits of our lips that means praises, *Hallel* and prayers.

The prophet Joel is much more in the context of calling to repentance, with the shofar as it is blown on Rosh Hashana and Yom Kippur. "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation;" (Joel 2:15-16). Israel has just gathered in a solemn assembly for Yom Kippur, however the prophet says to Israel that one solemn assembly a year is not enough, repentance, confession and coming back to the L-rd should be done every day. If Israel is faithful that way, the L-rd will bless her "In response to his people the LORD said: I am sending you grain, wine, and oil, and you will be satisfied; and I will no more make you a mockery among the nations." (Joel 2:19).

The last text from Micah is a recognition from Israel that the L-rd has forgiven her sins. "Who is a God like you, pardoning iniquity and passing over the transgression of the remnant of your possession? He does not retain his anger forever, because he delights in showing clemency. He will again have compassion upon us; he will tread our iniquities under foot. You will cast all our sins into the depths of the sea. You will show faithfulness to Jacob and unswerving loyalty to Abraham, as you have sworn to our ancestors from the days of old. " (Mic. 7:18.20). What a wonderful God who repeat His promises to His people and help them to start a new year full of confidence in Him!

I love our God for his mercy upon His people.

BESORAT YESHUA

Mark 9:14-50

This text of the Besorah is important for this period between Rosh Hashana and Yom Kippur. Because it is a period of judgement and Yeshua will refer to it with the metaphor of the salt. However, it is also a period of Joy and Yeshua will help a man to be in Joy by saving his son from the hand of the devil:

BESORAH: "Someone from the crowd answered him, "Rabbi, I brought you my son; he has a spirit that makes him unable to speak; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your talmidim to cast it out, but they could not do so." He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." (Mark 9:17-19). What was the problem? Why do the disciples could not heal this child? For Yeshua it is because we don't have enough faith and because we don't pray enough. Yeshua affirms "All things can be done for the one who believes." (Mark 9:23)The father understood what Yeshua said and reacted that way **Immediately the father of the child cried out, "I believe; help my unbelief!"** (Mark 9:24). Then the miracle was possible: "Yeshua took him by the hand and lifted him up, and he was able to stand. " (9:27). The disciples were astonished that they cannot heal his young boy, but Yeshua did it. They did not say anything until they entered the house. There, they came to Yeshua and asked him "Why could we not cast it out?" He said to them, "This kind can come out only through prayer." " (Mark 9:29). Only through prayer. Do we want to see miracles in our life? **Yeshua said only Through prayer.** Do we want to see some members of our family to come to Yeshua? **Yeshua said only Through prayer.** Do we want to see more justice in this world? **Yeshua said only Through prayer.** Do we want to see Jerusalem in peace? **Yeshua said only Through prayer.** Do we want to see Israel coming to G-d? **Yeshua said only Through prayer.** Do we want to see our Jewish friend coming to Yeshua? **Yeshua said only Through prayer.**

