

A Gallery of Photos Is Available At
<http://picasaweb.google.com/jewishadventist>

Join Our Forum of Discussion on Internet
<http://groups.google.com/group/jewish-adventists>

Visit our website
<http://www.jewishadventist.org>

Subscribe to our Facebook group
<http://www.facebook.com> (search for Jewish Adventist Friendship)

Follow us on Twitter
<https://twitter.com/JewishAdventist>

News

SUCCOTH GATHERING IN ISRAEL

120 Israeli members enjoyed the Succoth Gathering in Newe Shalom from 22 to 25 September. This place is a special place where Jewish, Palestinian and Christian live together in peace and harmony, that is why they call this place "Oasis of Peace".



This spiritual gathering was organized by Children and Youth Ministries of the Israel Field. I can say that it was a successful experience.

We had some moments of spiritual reflection, specially with our guest speaker, Janos Kovacs Biro, Personal Ministry Director of the TED. Some moments of entertainment organized by the young people, and some moments of rest, it was

Shabbat Bereshit

October 2, 2010

24 Tishri 5771

really a blessings. To see more pictures I invite everybody to look at our picasa website.

HOLY DAYS IN ARGENTINA

We all know David Barzola the leader of the Jewish Adventist congregations in Argentina. He sent to us an email with news about the celebrations in Buenos Aires and Uruguay, here is his message to us: "Every year, the High Holidays bring us a lot of work but also rewarding. Traditionally we have in our communities fourteen religious services on these dates. It is necessary to prepare special meditations for the occasion, advertisements, special food, special music, special liturgy, study the Torah reading and also to send leaders to lead the services of the community of Uruguay. All these were made possible thanks to the team that was formed over the years, with the help of the Lord. From time to time, some members of our community bring their Jewish and non-Jewish friends to visit our community. They say that our community generates a good impression of Adventism, Judaism and the Jewish people. It is a privilege that our community, Jewish and Adventist, serve to generate respect and fraternity between Jews and Christians.

Between Rosh Hashana and Yom Kippur we organized conferences that addressed specific issues regarding Adventism, Judaism and Jewish-Adventist communities. During the presentations, we also talk about Yeshua, and his followers, affirming their Jewish identity. One of the main tasks of the "remnant" is to be an agent of reconciliation. It is our desire that God use us to "reconcile parents with their children and children with their fathers" (Malachi 4:6) in order to be together in the New Jerusalem.





OVERVIEW

GENESIS 1:1-6: 8

In the beginning, G-d creates the entire universe, including time itself, out of nothingness. This process of creation continues for six days. On the seventh day, G-d rests, bringing into existence the spiritual universe of Shabbos, which returns to us every seven days.

Adam and Chava—the Human pair—are placed in the Garden of Eden.

Chava is enticed by the serpent to eat from the forbidden fruit of the “Tree of Knowledge of Good and Evil,” and in turn gives the fruit to Adam. By absorbing “sin,” Adam and Chava render themselves incapable of remaining in the spiritual paradise of Eden and are banished. Death and hard work (both physical and spiritual) now enter the world, together with pain in childbirth. Now begins the struggle to correct the sin of Adam and Chava, which will be the main subject of world history.

Cain and Hevel, the first two children of Adam and Chava, bring offerings to G-d. Hevel gives the finest of his flock, and his offering is accepted, but Cain gives inferior produce and his offering is rejected. In the ensuing quarrel, Cain kills Hevel and is condemned to wander the earth.

The Torah traces the genealogy of the other children of Adam and Chava, and the descendants of Cain until the birth of Noach.

After the death of Sheit, Mankind descends into evil, and G-d decides that He will blot out man in a flood which will deluge the world. However, one man, Noach, finds favor with G-d.

GENESIS 1:1

There are six letters in the word *BeRe'SHYt*, signifying the six work days. The first verse contains seven words representing all the days of the week. The verse contains 28 letters representing the number of full days in every Hebrew month. The verse contains the letter *aleph* six times, each *aleph* standing for a thousand years—*aleph* in Hebrew can also be

read as *aleph* meaning a “thousand”—, representing in total the maximum stretch of human history. (Da'ath Zekenim, Genesis 1,1.)

But it is individuals that accomplish human history. Thus within the limited time of 6,000 years, human beings acting with individual free will, shaping their own idea into historic reality under divine inspiration, must all together accomplish the overall design of global human history and succeed in bringing the Messiah.

BEGINNING

The Torah states, “In the beginning of God’s creating the heaven and the earth” (Genesis 1:1)

The Hebrew word meaning “beginning” is *reishit*. One of the interpretations of Rashi: G-d created the world for the sake of all the things in the Torah that are referred to as *reishit*; thus the letter *bet*, meaning “in” implies causality. For the sake of *reishit*, Rashi brings two examples:

1. The Torah which is called *reishit*.
2. Children of Israel (G-d’s people) who are referred to as *reishit*.

IN OUR LIKNESS

God gave us intelligence and also gave us the Torah. And God said, “Let Us make man in Our image, in Our likeness. (Genesis 1:25.) Rashi tells us that “in our likeness” means “with intelligence.”

TISHRI OR NISSAN?

It was taught: Rabbi Eliezer said, “The world was created in Tishri.”...Rabbi Yehoshua said, “The world was created in Nissan.” (Rosh HaShanah 10b)

We remember that in the Bible Nissan was called the first month of the Jewish year (Exodus 12) however the Jewish people have adopted later the month of Tishri as the first month of the year. That’s why this seems to be a most fundamental dispute. Nevertheless, the Tosafos commentaries attempt a resolution:

Rabbeinu Tam says, “Both views are ‘the words of the living G-d’—both are true. One may say that in Tishri it occurred to G-d to create the world, but

He did not actually do so until Nissan.” (Tosafos, Rosh HaShanah 27a, s.v. “K’man matzlinan”)

Rashi commented “Elohim created - it does not say G-d [the four-letter Divine name] created. For initially, it arose in G-d’s thought to create it with the Divine characteristic of strict justice [indicated by the name Elohim], but when He saw that the world could not endure in this mode, He preceded the characteristic of Divine mercy [indicated by the four-letter name] and twinned it with strict justice. This is as the verse says: On the day on which G-d Elohim [both names] made earth and heaven (Rashi on Bereishis 2:4).

In fact we have to remember that the month of Tishri is the month of “strict justice” because it is the month of Rosh Hashana and Yom Kippur, the time of judgement and call to repent for what has been done during the year. But the month of Nissan is the month of mercy and salvation, it is the month of Pessach when G-d saved his people from death (through the blood of the passover lamb) and from slavery. It was the month when G-d led Israel out of Egypt under the leadership of Moses the great prophet of G-d.

BOOK OF THE UPRIGHT

Rav Simcha Zissel Brody gives the following insight. In the book of Shmuel [Samuel II 1:18] there is a reference to something called “Sefer HaYashar” —the Book of the Upright. The Talmud (Avodah Zarah 25a) has a dispute as to the nature of this volume. One Amora identifies it with “the book of Avraham, Yitzchak, and Yaakov—namely the Book of Bereshit, because Bilaam called Avraham, Yitzchak, and Yaakov upright (yesharim), when he said ‘Let my soul die the death of the righteous’ (Numbers 23:10.)”

It is worth noting that the Patriarchs are not called Tzadikim (righteous) or Chasidim (pious) or Talmidei Chachamim (scholars) all of which they were. The Patriarchs are called Yesharim “straight” individuals, of upright character. The Patriarchs did not live in “religious neighborhoods”, they lived among the Gentiles. They interacted not with fellow believers but with non-believers. The way they interacted with their Gentile neighbors in a straight, honest, and upright fashion earned them

the title of Yesharim (straight ones). That is why the Book of Bereshit is called Sefer Yesharim.

Before we can attempt to learn the books of Exodus, Leviticus, Numbers and Deuteronomy, with all their laws and legal details, we must be introduced to the “Book of the Straight”. We need to know how to be ‘straight’ because according to the Jewish tradition, manners and etiquette precede the Law.

CREATION OF THE SUN AND THE MOON

Rabbi Yissocher Frand said in the name of Rav Simcha Zissel that the story of creation is full of the principle of ‘straightness’. We all know the Midrash that when G-d created the sun and the moon of equal size, the moon complained that it is not right that “two kings share a single crown.” G-d consequently minimized the moon to be smaller. According to the Midrash, G-d then created the stars in order to appease the moon (so that it now “ruled” over a trillion stars).

The world really did not need stars; they were not part of the original plan. They are apparently unnecessary. Why were they created? According to the Midrash, they were created in order to mollify the moon. This again is an example of Yashrus. It is the right thing to do.

CONNECTION WITH G-D

Rabbi Mordechai Kamenetzky says that the Torah tells us at the beginning of Creation: **“No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-rd Hashem had not caused it to rain upon the earth, and there was not a man to till the ground” (Genesis 2:5.)** The great commentators ask, “Why do you need man for things to grow. Aren’t there rainforests and vegetation in uninhabited lands?” They explain that the Torah means that there was no vegetation for there was no one to pray for rain and thus G-d did not send it.

The constant cycle of prayer and response and sometimes, lack of total response and more prayer and understanding is the greatest connection between us and our maker.

Having it all until we are sick of all that we have, with no aspirations for a conduit to a Higher force, leaves us perhaps with full stomachs, but indeed we have empty souls, for we are not eating properly.

CREATION OF MOTHERS

By the time the Almighty made mothers, he was into His sixth day and working overtime. An Angel appeared and said “Why are You spending so much time on this one?”

And the Almighty answered and said, “Have you seen the spec sheet on her? She has to be completely washable, but not plastic, have 200 movable parts, all replaceable, run on black coffee and leftovers, have a lap that can hold three children at one time and that disappears when she stands up, have a kiss that can cure anything from a scraped knee to a broken heart, and have six pairs of hands.” The Angel was astounded at the requirements for this one. “Six pairs of hands! No Way!” said the Angel.

The Almighty replied, “Oh, it’s not the hands that are the problem. It’s the three pairs of eyes that mothers must have!” “And that’s just on the standard model?” the Angel asked.

The Almighty responded, “Yep, one pair of eyes are to see through the closed door as she asks her children what they are doing, even though she already knows. Another pair in the back of her head are to see what she needs to know even though no one thinks she can. And the third pair are here in the front of her head. They are for looking at an errant child and saying that she understands and loves him or her without even saying a single word.”

The Angel tried to stop the Almighty. “This is too much work for one day. Wait until tomorrow to finish.”



“But I can’t!” the Almighty protested, “I am so close to finishing this creation; it’s so close to my own heart.

The Angel moved closer and touched the woman. “But you have made her so soft, Almighty.”

“She is soft,” the Almighty agreed, “but I have also made her tough. You have no idea what she can endure or accomplish.”

“Will she be able to think?” asked the Angel.

The Almighty replied, “Not only will she be able to think, she will be able to reason, and negotiate.”

The Angel then noticed something and reached out and touched the woman’s cheek. “Oops, it looks like you have a leak with this model. I told you that you were trying to put too much into this one.”

“That’s not a leak”, the Almighty objected, “That’s a tear!”

“What’s the tear for?” the Angel asked.

The Almighty said, “The tear is her way of expressing her joy, her sorrow, her disappointment, her pain, her loneliness, her grief, and her pride.”

The Angel was impressed. “You are a genius, Almighty. You thought of everything. WOMEN are truly amazing!”

THE FOX AND THE FISH

The fishermen’s nets were everywhere. The poor trout, bass, and whitefish were frantically swimming in all directions in an effort to avoid the nets. The sight amused the crafty fox on the shore. He also longed for a nice fish meal. “Oh brother fish,” cried the fox, “why are you swimming in all directions?”

The fish replied in unison, “Can’t you see all the fishermen’s nets we must avoid? This river has become an ‘Olympic obstacle course’ - without a gold medal at the end!”

“Oh brother fish,” exclaimed the fox, “why don’t you join me on the dry land? We can live together as our ancestors once did, and I will protect you from all danger!”

The fish replied in unison, “Oh crafty fox! You are known to be clever, but what a fool you are! If we are in danger while in our life source - the water - how much more so would we be in danger if we forsake our life source.” And so the fox was deprived of his fish ‘n chips lunch! “If we are in danger when studying Torah, our life source,” said Rabbi Akiva, “how much more so if we stop studying!”

EDITOR

A newsletter published by the
World Jewish Adventist Friendship Center
Under the umbrella of the
General Conference — Global Mission Office

Richard-Amram Elofer
4, Abraham Lincoln
94186 Jerusalem
Israel

Tel. +972 504 535 121
Fax +972 2625 1319
email: richard@elofers.com
web: jewishadventist.org



HAFTARA

Isaiah 42:5 - 43:10

This text of Isaiah is read in parallel with the Text of Bereshit to remind God's people why the earth and heavens have been created and why God has also created his people.

Everybody on the earth is part of the creation of God, everyone receive the breath of God and his spirit. **Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: (Isaiah 42:5).**

His people has been given a special covenant, a great privilege, but also a commission to be a **LIGHT TO THE NATION, I have given you as a covenant to the people, a light to the nations... (Isaiah 42:6).**

All the nations are going to sing to the Lord and to praise him for his goodness. **Sing to the LORD a new song, his praise from the end of the earth!. (Isaiah 42:10).**

But God's people is deaf and blind. He is not ready to deliver the message of the almighty. **"Listen, you that are deaf; and you that are blind, look up and see! Who is blind but my servant, or deaf like my messenger whom I send? Who is blind like my dedicated one, or blind like the servant of the LORD? ." (Isaiah 42:18-19)**

The Lord will forgive his people and will call them again his witnesses, **"Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears! Let all the nations gather together, and let the peoples assemble. You are my witnesses, says the LORD, and my servant whom I have chosen, ." (Isaiah 43:8-10).**

Because he redeemed them and loved them, **But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; ... For I am the LORD your God, the Holy One of Israel, your Savior... you are precious in my sight, and honored, and I love you, ... Do not fear, for I am with you; ... everyone who is called by my name, whom I created for my glory, whom I formed and made." (Isaiah 43:1-7).**

BRIT HACHADASHA

John 1:1-14

The besorah of Yochanan starts with the story of the creation. **"In the beginning was the Word, and the Word was with G-d, and the Word was G-d. He was with G-d in the beginning." (John 1:1-2.)** Yochanan follows the text of Genesis when he gives so much importance to the "Word" because in fact in the narrative of the creation G-d has created the universe by his "Word", **"And G-d said, Let there be light: and there was light." (Gen 1:3.)** The Rabbis have noticed that the universe has been created by 10 sayings (Word) of G-d. **(Gen. 1:3; Gen. 1:6; Gen. 1:9; Gen. 1:11; Gen. 1:14; Gen. 1:20; Gen. 1:24; Gen. 1:26; Gen. 1:28; Gen. 1:29.)** They have noticed too that when G-d spoke to the entire nation of Israel, It was when he gave the 10 Commandments, that's why the Jewish tradition has made a strong connection between the 10 sayings of the creation and the 10 sayings of the Commandments. In fact the creation can exist and subsist only if men and women accept to submit themselves to the 10 commandments. These commandments are the basic laws to live in harmony with G-d (first four commandments) and with our neighbors (next sixth commandments).

In his text, not only Yochanan affirms the existence of G-d's Word in the creation, but agrees also that everything has been created by Him and through Him, **"Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men." (John 1:3-4)** That's why when theologians say that the creation has been made "Ex-Nihilo" that means "from nothing", it does not seem to be exact. The Bible affirms that all the creation has been made "through him", through the "Word of G-d". And Yochanan continues his wonderful revelation saying that the Word of G-d was Yeshua who came on the world, who incarnated himself **"became flesh"** in this world to save us **(John 1:14).**

