

Our Facebook is Moving

Facebook wants to force all groups to migrate to a new format. We have created a new Page on Facebook. If this ministry on Facebook has been a blessing to you, please click on the following link and then click on the "LIKE" button on the top of the page.

<https://www.facebook.com/pages/World-Jewish-Adventist-Friendship-Center/132652210143177>

NEWS

GREAT COMMISSION FESTIVAL

The Trans-European Division organizes this week a Great Commission Festival in Friedensau, Germany. The purpose of this GCF is to help the congregations in Europe and Middle East to perform their mission in fulfilling the Great Commission given by Yeshua to the kehila. The emphasis of this festival was on Church planting the main speakers were Jon Dybdal, a Missiologist, former Director of the Mission Institute and of Walla Walla Univeristy. Dr Pedersen, professor at Newbold and Adams church planter working for the North-American Division. 260 people coming from all European country of the TED gathered in Friedensau.

In addition of the plenary sessions several workshops were organized and I had the privilege

to lead 2 workshops during this special festival. Many people were

interested by this training and I hope that this training will help European country to witness efficiently to the Jewish people living in these countries.

Israel Field Team



Parashat Matot, Shabbat 23 July 2011 21 Tamuz 5771

On Wednesday afternoon we had also the possibility to have a booth in the exhibition hall in the name of the Israel Field and to explain to many participants what we are doing in Israel and how we share the message of God in this special country. I carried with me many copies of our book "Comfort, Comfort my people..." there were sold very quickly during the workshops and the exhibition.

LECTURE IN BETH BNEI TZION, BUENOS AIRES, ARGENTINA

David Barzola continues to be very active in his Jewish Adventist congregation in Buenos Aires. This congregation organized a lecture on July 16 about Israel and the creation of a second state for the Palestinian people. It is a political issue and from time to time we are afraid to speak about political issues. However everyone today knows that the only solution to see peace between Israel and the Palestinian people is to let them to have their own State and to decide for their fate by themselves.

Conferencia sobre la actualidad de **Israel**
 expone: **Víctor Zaidenberg**
 especialista en Medio Oriente

**Creación de dos estados
 La Primavera Árabe**

Y además, un momento para hacer todas las preguntas

Auspicia:
OSA Organización Sionista Argentina

Comunidad Hebrea Adventista **16 de julio
 19:30 hs.**

Bet Bnei Tzion Frias 275

OVERVIEW

MATOT

Numbers 30:2 - 32:42

Moshe teaches the rules and restrictions governing oaths and vows especially the role of a husband or father in either upholding or annulling a vow.

The children of Israel wage war against Midian. They kill the five Midianite kings, all the males and Bilaam.

Moshe is upset that women were taken captive. They were catalysts for the immoral behavior of the Jewish people.

He rebukes the officers. The spoils of war are counted and apportioned. The commanding officers report to Moshe that there was not one casualty among Bnei Yisrael.

They bring an offering that is taken by Moshe and Eleazar and placed in the Ohel Mo¹ed (Tent of Meeting).

The tribes of Gad and Reuven, who own large quantities of livestock petition Moshe to allow them to remain east of the Jordan and not enter the Land of Israel. They explain that the land east of the Jordan is quite suitable grazing land for their livestock. Moshe¹s initial response is that this request will discourage the rest of Bnei Yisrael, and that it is akin to the sin of the spies. They assure Moshe that they will first help conquer Israel, and only then will they go back to their homes on the eastern side of the Jordan River. Moshe grants their request on condition that they uphold their part of the deal.

VOWS AND OATH

This week's parsha introduces the laws governing "nedarim" and "shevuos" - vows and oaths.

MOSES' ANGER

The Torah states: "And Moshe was angry with the officers of the army, the captains of thousands, and captains of hundreds who came from the service of war." (Numbers 31:14). The Talmud (Pesachim 66b) informs us that Moshe was punished for his anger at the officers for not following his instructions regarding the Midianite captives. Basing itself on this verse, the Talmud says that if a wise person becomes angry, he will forget his knowledge. In his anger, Moshe forgot the laws dealing with the Midianite vessels. Consequently, Eliezer, instead of Moshe, taught these laws to the soldiers (verse 21).

Rabbi Simcha Zissel Ziv pointed out that Moshe's rebuke was correct. The soldiers had erred and deserved censure. Moshe's only wrong was his emotion of anger. Even when a person should rebuke someone, he must remain calm and be careful not to grow angry.

BLI NEDER

This Parsha teaches us the significance and implications of words we speak and vows. Indeed, the third of the Ten Commandments, "Do not utter the name of the L-rd your G-d in vain," is a prohibition which is associated totally to what we say.

Rabbi Zalmen Marozov says that words and speech are a very powerful tool. In fact, the creation of the universe, as told in the beginning of the Torah, came about through G-d's words!

G-d's "sayings" are not in any way related to our form of speech. Yet, the fact that the Torah relates that the world was created by G-d's "sayings" tells us how important words are — they can have the power to build or to destroy.

This is why Jews use the term "Bli Neder"; which means "without a vow" when making a commitment. For, even with the best intentions, one never knows if they will be able to honor their commitment. Thus, when making a pledge or commitment whether in business or otherwise it is always best to say "Bli Neder" - i.e., "without a vow."

SPEAK THE TRUTH

The Torah states: “If her husband will remain silent for a complete day, then she must fulfill all of her vows or all of the bans which are upon her. He has established them because he remained silent on the day that he heard them.” (Numbers 30:15). Comments the Sforno (Rabbi Ovadiah Sforno, 1475-1550): When a person has the ability to protest and remains silent, his silence is similar to verbal consent. When you do not say something to disagree, it is as if you agree with what was said or done.

Rabbi Packouz says that this concept has many practical applications. Very often, someone might say something in your presence that is improper and you feel that you cannot really influence the person to change his mind or to stop what he is saying. Then he asks this question “Should you speak up or remain silent?”

Whenever your silence can be understood by others as agreement with what was said, you have an obligation to speak the truth. This way no one will mistakenly think that you agree with what was said.

Moreover, you can never tell; perhaps you will be successful in influencing others to make positive changes. A person who is not very assertive might find this difficult. However, learn from the person who says things that should not be said. If he is able to say something that he shouldn't, you certainly have a right to say those things that should be said. He is not afraid to say something improper; you should have the courage to speak up out of idealism!

VOW AND OATH IN THE TALMUD

Rabbi Yehuda Hanassi, the compiler of the Mishna categorized the Oral Law into six orders, the “Shisha Sidrei Mishna”. The third of the six orders is Seder Nashim, the laws concerning relationships between men and women. The third tractate in Seder Nashim is Mesichta Nedarim. This tractate discusses the definitions and interpretations of the differing phraseology and formulae which may be used when invoking a vow or oath.

MOSHE'S PROPHECY

The Torah states, “This is the thing that Hashem has commanded” (Numbers 30:2) Rabbi Zweig from Torah.org says: Moshe instructs the heads of the tribes with the expression “This is the thing that Hashem has commanded.” Rashi comments that whereas Moshe's prophecy is introduced by either *zeh hadavar* (this is the thing) or *ko amar Hashem* (so says Hashem), the prophecies of other prophets are only introduced with the expression *ko amar Hashem*. (Numbers 30:2) The Mizrahi explains that *ko amar* intimates an approximation, while *zeh hadavar* indicates that the information to follow is exactly what Hashem said. Moshe received his prophecy with “a clear lens”, a flawless perception of what Hashem was telling him. That is why Moshe's prophecies were introduced with *zeh hadavar*

Moshe's prophecy is unique in two ways. First, he has perfect perception of what he is being told, and second, he has the ability to relay the information in a manner by which the recipient hears it directly from Hashem. This concept is known in the Zohar as “The Divine Presence speaks from his throat.” (Zohar Pinchas 232) This second element not only allows the people of Israel to hear the complete and unadulterated directive from Hashem, but gives them a certain intimacy with Hashem as well, for He is speaking with them and not through an intermediary.

Moshe's use of the expression *ko amar* does not denote a lower level of his perception of the prophecy, rather that Moshe's transmission of the prophecy to the recipient is lacking the intimacy of direct communication from Hashem. The majority of the occasions upon which Moshe uses the expression *ko amar* are when relaying Hashem's message to Pharaoh. (Exodus 10:3, 11:4, etc.) It is therefore understandable that this intimacy is missing. The only exception is by the sin of the Golden Calf, when Moshe also uses the expression *ko amar*. (Exodus 32:27).

RABBI SAMSON'S GREAT ESCAPE

Some three hundred years ago, in the city of Vienna, capital of Austria, there lived a famous rabbi, Rabbi Samson Wertheimer. (Rabbi Samson Wertheimer was born in Worms in 1658 and died in Vienna at the age of 66. Through his great friend, Samuel Oppenheimer, the great financier, Rabbi Samson was presented to the royal court and, together, they were of great assistance to King Leopold the First. Later, after the death of Oppenheimer, Rabbi Samson took over his post, which he kept also during the reign of King Joseph.)

This rabbi was renowned not only on account of his riches and high government position, but also on account of his wisdom and fine character. He was King Leopold's Finance-Minister, and was entrusted with all the financial secrets of the country. He also supplied much of the war material for the army in the great war with Spain at that time.

Rabbi Samson used his great influence at court to benefit his oppressed Jewish brethren, and with his great wealth he supported the poor and needy. He took great pride in his Judaism, and he fought against those who told malicious lies about the Jewish people and their traditions. His piety and kindness made him beloved by all Jews.

At that time a certain bishop (who was surely a direct descendant of the wicked Haman) won the king's favor. The bishop could not bear to see the king giving so much honor to, and having so much faith in, a Jew. He tried all methods to place Rabbi Samson in the king's disfavor. Try as he would, the bishop could not find any excuse to cause the king to mistrust him.

The bishop once came to the king and said: "Your majesty, there is a Jew whom you have trusted with all the wealth of the kingdom. Do you know if he is faithful and honest? Maybe he enriches himself at the king's expense? Do you know if he has earned his wealth honestly?" The king replied: "I certainly do have faith in him. Have you any proof that he has cheated me?"

"I have no doubt whatsoever that he cheats you"; continued the bishop, "but I also have a way to prove to your majesty that my accusations are not groundless. I bribed a bookkeeper of your Jewish finance minister, and he gave me a copy of his books. I didn't believe my eyes when I saw what a huge amount of money he has amassed! Let the king ask him how much he is worth and see what he answers you. If his answer will conform to the amount written in his books, then I will also admit that he is an honest man. But if he states a sum less than that mentioned in the books, then you know that he is a swindler. The king may then give him over into my hands, and you can rest assured that he will receive his just punishment."

"Very well! I am willing to try out your test," the king answered. "You will then see that all your suspicions are groundless..."

"One condition, I would ask of your majesty," the bishop went on. "If it will be proven that Wertheimer has lied, he must be burnt alive, and, meanwhile, your majesty can have the furnace heated, so that the death sentence can be carried out immediately."

The king allowed himself to be influenced, and the furnace was prepared. Meanwhile the king gave orders to his hangmen that, if a person, no matter who it may be, should come to them and ask in the king's name: "Have you carried out the king's order?" they should straight away grab him and throw him into the furnace without any questions!

Story given by By Nissan Mindel from Chabad.org

(The end of this story will be given next week)

EDITOR

A newsletter published by the
World Jewish Adventist Friendship Center

Under the umbrella of the
General Conference —Office of Adventist Mission

Richard-Amram Elofer
4, Abraham Lincoln
94186 Jerusalem
Israel

Tel. +972 2625 1547
Fax +972 2625 1319
email: richard@elofer.com
web: jewishadventist.org

HAFTARA

JEREMIAH 1:1 - 3:4

When Moses was called by G-d he was extremely reluctant saying that he was nobody. "Moses said to God, "Who am I, that I should go to Pharaoh..." (Exodus 3:11). When Jeremiah was called he too was reluctant to accept. "Ah, Sovereign LORD," I said, "I do not know how to speak; I am only a child." (Jeremiah 1:6)

In our parasha "When a man makes a vow to the LORD or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said." (Numbers 30:2)

Jeremiah is a member of a special family. In fact when we read carefully the Bible we discover that Jeremiah was a priest, he was living in Anathoth a city of priests. The Bible states: "The words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the territory of Benjamin." (Jer 1:1) However, we never see Jeremiah performing his duty in the Temple as a priest. This because Jeremiah is a descendant of a cursed family, he is a descendant of Abiathar who was sent to Anathoth by the king of Israel "To Abiathar the priest the king said, 'Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign LORD before my father David and shared all my father's hardships.'" (1Kings 2:26) However Jeremiah is called by G-d to be a prophet in Israel. He knows G-d's law, he knows that we must not make a promise or a vow and not keep them. And even though Jeremiah was member of a cursed family he finally accepted his calling. It was a great risk for him, not to be heard because he was one of the famous priest of Anathoth.

Another connection between the parasha and the Aftarah is that The people of God are in the desert living a sort of honeymoon with G-d. Jeremiah reminds Israel of the time of their first love in the desert. "Go and proclaim in the hearing of Jerusalem: "I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown." (Jeremiah 2:2) However in the desert Moses reproaches God's people and their leaders of their unfaithfulness. "Moses was angry..." it is exactly what Jeremiah did in the next chapters of his book.

BRIT HACHADASHA

ACTS 23:12-21

Since the parasha is about vows and oaths, it is important to see what the Brit Bachadasha says about vows and oaths. First Yeshua reinforced this mitvah from hashem, He invited us not to swear of to make unnecessary vows, that is why he said "Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one." (Mat 5:37). But the mitvah of the vows and oath could be used for a good purpose and a bad purpose. We have the good example with Paul "Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken." (Acts 18:18) Because he has made a vow he wanted to be faithful to G-d and to go to Jerusalem to fulfil the mitzvah. But some Jews who were against Paul and his divine message are bad example of vows. "The next morning the Jews formed a conspiracy and bound themselves with an oath not to eat or drink until they had killed Paul." (Acts 23:12) I don't know how people of G-d can imagine that they can make a vow to kill someone and think that they are in agreement with the will of G-d. It is exactly the same behavior we see today among extremists and terrorists who kill in the name of Allah and think that G-d agrees with them. Extremism is not only in one religion, but is a danger in every religion, that is why we have to be careful to have a balanced religion and never go to one of the extreme, both extreme left and extreme right are not good.

And what is strange is that these people go to the priests to unveil their plan "They went to the chief priests and elders and said, "We have taken a solemn oath not to eat anything until we have killed Paul." (Acts 23:21). They are ready to kill, they go to say it to the priest a representative of G-d. And in fact Paul was saved because his nephew reported this complot to the commander of the Roman soldiers who saved him by escaping this place.