



A Gallery of Photos Is Available At: <http://picasaweb.google.com/jewishadventist>
Join Our Forum of Discussion on Internet: www.facebook.com/pages/World-Jewish-Adventist-Friendship-Center/132652210143177

NEWS

TU B'AV

I don't know if you know, but the Jewish people also has his feast of love (a kind of Saint Valentin) And curiously this celebration is much more popular among the Orthodox Jews than the Secular Jews. This celebration is on TU (15) of the month of AB, which is most of the time in August. And this year this date occurred on the 15th of August.

Rabbi Ari Kahn says that "On the 15th of Av, a holiday of unclear significance is commemorated" The Talmud speaks about this day in this words "R. Simeon B. Gamaliel said: there never were In Israel greater days of Joy than the 15th of Ab and the Day of Atonement (Yom Kippur)." (Taanit 30b) offers several explanations for the joy on that day: one of them is given by Rav Yehudah who said in the name of Shmuel: "It is the day on which permission was granted to the tribes to intermarry." So it was a special day for weddings. The Talmud taanit 31a says "The daughters of Israel came out and danced in the vineyards. A Tanna taught: Whoever was unmarried repaired thither. Those of them who came of noble families exclaimed, 'Young man etc.' Our Rabbis have taught: The beautiful amongst them called out, Set your eyes on beauty for the quality most to be prized in woman is beauty; those of them who came of noble families called out, Look for [a good] family for woman has been created to bring up a family; the ugly ones amongst them called out, Carry off your purchase in the name of Heaven, only on one condition that you adorn us with jewels of gold.

Rabbi Ari Kahn adds "This is the secret of Tu b'Av and the reason that marriages abound on this day. The ability for a couple to marry is based on each one controlling innate egoism and narcissism. Marriage is the most basic of relationships." And in fact the Jewish people has seen this day, the 15th of Ab as the possible day for rebuilding the temple of Jerusalem.

10TH ANNIVERSARY IN BUENOS AIRES

We are happy to announce a very important event for our Jewish Adventist congregation in Buenos Aires. They are going to celebrate the 10th anniversary of their existence. I remember when I was there at the very beginning of this congregation ten years ago, David just arrived from the University as a young pastor/Rav. His experience at the Jewish Adventist congregation in the university was such that he wanted to dedicate his ministry for the Jewish people. He said to me "there are so many Jews in Buenos Aires who does not know Yeshua, I want to do this ministry." Today, 10 years after, I am happy to see a mature Rav who is successful in his ministry. Praise the Lord.

Ten Years of History

The Jewish Adventist Community of Buenos Aires celebrates its 10 th Anniversary

Kabbalat Shabbat: Friday, August 26, 19:30 pm.

Shacharit: Saturday, August 27, 10:00 pm.

Habdala: Saturday, August 27, 19:00 pm.

Authorities of the Jewish community of Argentina
Representatives of the Adventist General Conference
Launch of the new siddur (prayer book)
Choir of the River Plate Adventist University

Bet Bnei Tzion
בית בני ציון

OVERVIEW

EIKEV

Deuteronomy 7:12-11:25

If the people of Israel carefully observe even those “minor” mitzvot that are usually “trampled” underfoot, Moshe promises them that they will be the most blessed of the nations of earth.

Moshe tells the children of Israel that they will conquer Eretz (the land) Canaan little by little, so that the land will not be overrun by wild animals in the time before they are able to organize and settle the whole land.

After again warning Israel to burn all carved idols of Canaanite gods, Moshe stresses that the Torah is indivisible and not open to partial observance.

Moshe describes the Land of Israel as a land of wheat, barley, grapes, figs, and pomegranates, a land of oil-yielding olives and date honey.

Moshe cautions Israel not to become haughty and think that their success in the land of Israel is a result of their own powers or vigor; rather, it was Hashem who gave them wealth and success.

Nor did Hashem drive out the Canaanites because of the people of Israel’s righteousness, but rather because of the sins of the Canaanites; for the road from Sinai had been a catalogue of large and small sins and rebellions against Hashem and Moshe.

Moshe details the events after Hashem spoke the 10 Commandments at Sinai, culminating in his bringing down the second set of Tablets according to the Jewish tradition on Yom Kippur.

Aharon’s passing is recorded as is the elevation of the levi’im to Hashem’s ministers.

Moshe points out that the 70 people who went down to Egypt have now become like the stars of the heaven in abundance. After specifying the great virtues of the Land of Israel, Moshe speaks the second paragraph of the Shema, conceptualizing the blessings that accompany keeping mitzvot and the curse that results from non-observance.

PERFORMING THE MITZVOT

In this week’s Parsha, Eikev, Moshe tells the Jewish people that they must obey G-d’s mitzvot in order to enter and dwell in the Land of Israel in safety and security. The Parasha begins, “**And it shall be because (“Eikev”) you will listen to these ordinances and keep them that G-d will keep with you the covenant and mercy which He swore to your fathers. And He will love you and bless you...**” The name of the Parasha *Eikev* in this context means “because”. The word *Eikev* also means “heel.” Our sages tell us that this teaches us that a person must be very careful to perform every mitzvah, even those that may seem insignificant (*mitzvot* that one may step upon with their heel). Our sages in the maxims of our Fathers *Pirkei Avot* tell us, “A person must be equally careful with a light mitzvah just as with a strict mitzvah”.

FEELING OF PEACE AND SERENITY

The Torah states, “**If you carefully observe all these commands I am giving you to follow — to love the L-RD your God, to walk in all his ways and to hold fast to him...**” (Deut. 11:22).

Rabbi Meir Simcha HaCohen comments that this verse is the commandment to trust in the Almighty. “holding fast” to the Almighty means that we trust in him like a king’s son who relies on his father. His father loves him and, being a king, has the ability to supply him with all his needs. This is our relationship with the Almighty. He is our King and our Father. We must make our efforts, but understand that success is ultimately a gift from the Almighty.

“hold fast to” the Almighty means living with this awareness. The immediate benefit to a person who internalizes this attribute is an inner feeling of peace and serenity.

CIRCUMCISION OF THE HEART

The Torah states: “**And you shall circumcise the covering of your heart, and you shall not continue to be stiff-necked.**” (Deuteronomy 10:16) Rabbi Simcha Zissel of Kelm teaches that this verse contains a commandment to love words of correction and to love those who try to correct you. The latter half of this verse contains a prohibition against failing to listen to those who try to correct you. A person who does not want to change will resent

those who try to correct him. Such a person is far from improving himself. A person pays a doctor for trying to heal him from illness and is very grateful to the doctor. This should be your attitude towards people who try to help you improve spiritually. Remove any traces of resentment towards those who rebuke you. When you have a true desire for self-improvement, you will feel love towards those who give you suggestions on ways you can improve. (Chochmah Umussar, vol.1, p. 34).

ARE THE PROMISES CONCERNING THE LAND CONDITIONAL?

Moshe tells the Jewish people: “And you should know that not because of your righteousness does the Lord your God give you this good land to possess it, for you are a stiff-necked people.” (Deut. 9:6) Most of the time we condition the possession of the land by the people of Israel to their righteousness and their obedience, but it is not what is written in this verse. “not because of your righteousness”. The conditional promise for the land of Israel is a myth, it is not in reality sustained by history. There are at least three times when G-d has given the land to Israel.

1. **After the Exodus from Egypt.** We cannot say that Israel was faithful and righteous. In Egypt they did not follow the commandments of G-d. They could not, they were slaves and not free to worship G-d as they wanted. Then, they were in the wilderness for a journey of forty years, they were not more righteous, the Torah gives us the stories of all their rebellions. And even after all these troubles, everyone who was over 20 when he left Egypt died in the desert, G-d continues to see Israel as a “Holy people” (Deut 7:6). and gave them the Land with a great blessing and help of all the angels.

2. **After the deportation of Babylon.** G-d allowed Israel to come back to their country and to rebuild Jerusalem and the Temple. The story given in Ezra and Nehemiah shows us how the Jewish people were not faithful to G-d, very few accepted to leave Babylon and to come back to Israel, Ezra was very upset about the spiritual situation of the children of Israel who were not faithful and one of their biggest sin was their marriage with non Jewish women. Ezra urges Israel to leave their non Jewish wives. Nehemiah was upset of their selfishness, they were building beautiful houses and the house of the L-rd was in ruin.

3. **After almost two thousand years since the destruction of Jerusalem by the Roman Empire,** the

Jewish people is coming back to his home land. that is a great miracle. Can we say that today the Jewish people is more faithful than in the past? I don't think so, but God is faithful to his covenant with Israel. And God continues to love Israel (Rom 11:28) and to provide his gifts and calling to Israel because they are “irrevocable” (Rom 11:29). G-d has a plan for Israel, his plan is to bring back “his people” (Rom 11:1) to him. It is part of the prophecy we have in the Bible “For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or teraphim. (Hos 3:4) The people of Israel has been living in this condition “without king or prince, without sacrifice or sacred stones, without ephod or teraphim” for almost two thousand years, then the text continues “Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.” (Hos 3:5) Jews and Adventists agree together to say that we are in the last days, Mashiach is coming soon. That means this prophecy will be fulfilled in our time, the Jewish people will “return and seek the L-rd their G-d” not only their G-d but also “David their king”, David is the symbol of the Messiah, because the Messiah is “Ben David” Son of David. The Jewish people will look for their Messiah, and discovering his goodness for them, his blessings upon them “They will come trembling to the LORD and to his blessings”. They will come to the Messiah, they will recognize the Messiah and then they will “be grafted into their own olive tree” (Rom 11:24) Not to a pagan or pseudo-Christian olive tree, but “into their own olive tree”.

Sources: These comments of the parasha are based on comments published by Rabbi Zalmen Pakouz, Rabbi Zelig Pliskin, Rabbi Ari Kahn, Rabbi Noson Weisz, and Rabbi Avigdor Bonchek, from Aish HaTorah (Aish.com). By Rabbi Naftali Reich, Rabbi Berel Wein and Rabbi Yochanan Zweig, Rabbi Yissocher Frand from Torah.org (Project Genensis). By Rabbi Yaakov Asher Sinclair from Ohr Somayach, by Rabbi Mordechai Kamenetzky. and Rabbi Zalmen Marozov.

I WILL BE AMONG YOU

A king and his entourage went out hunting in the forest. All day they chased after the animals. The king was so involved in the sport that he didn't notice that he became separated from the rest of his people.

Toward evening he realized that he was alone in the forest and he didn't know the way out. Just then a farmer came by carrying a pile of wood on his shoulder.

The king asked him for the way out of the forest. The farmer said, "I will show you the way out of here, but I want to ask you for a favor. I heard that the king is in the area hunting. I never saw the king and you must be one of his entourage. When I lead you to the main road, could you show me the king?"

The king said, "Sure I will show you the king." "But how will I know he is the king? Will he be wearing different clothes than everyone else?"

"No. He won't be wearing different clothes. But here is how you will know who he is. When we get to the road, you will see that all the king's people will remove their hats and bow their heads. The person who doesn't take off his hat and doesn't bow is the king!"

In a little while they reached the edge of the forest. When they saw the king they all took off their hats and bowed their heads.

"Now can you identify who is the king?" asked the king of the farmer.

The farmer looked around and finally replied, "I'm not sure. According to the sign you gave me, the two of us are wearing our hats and didn't bow, so it's either you or me!"

Many times, we too find ourselves in the shoes of the foolish farmer.

Often we don't recognize that it is G-d who is "walking amongst us" and fail to give Him the credit for everything we have.

"And I will walk among you, and I will be your G-d and you shall be My people"—Recognizing that G-d is amongst us and that He is our G-d and that we are His people... is indeed a great blessing and security"

EVERYTHING IS IMPORTANT IN THE TORAH

The Baal Shem Tov used to spend many hours in prayer. His disciples would finish their prayer earlier and then wait for their Rebbe. While waiting they spent their time studying Torah or reciting passages of the Psalms. Only after the Baal Shem Tov was finished, would they go home and have their Shabbat meal.

One Shabbat, the disciples decided to go home, have their meal and return to synagogue before their Rebbe finished his prayers. However, to their amazement, when they returned, the Baal Shem Tov had already finished his prayers and was waiting for them. They asked the Baal Shem Tov, "Why did the Rebbe finish his prayers so much earlier this Shabbat?" The Baal Shem Tov replied, "I will explain this with the following parable. Many people were standing near a tree, on the top of which there was a beautiful bird. In order to catch the bird, they decided that each person will stand on the other's shoulder, until the one on top will reach the bird and catch it." "The same is with us," said the Baal Shem Tov. "The only way I can reach to the higher spiritual spheres is when I place each one of you one on top of the other (in a spiritual sense) and thus, with your help, I could get to where I want to reach. However, when you all left, I lost your support and thus the ability to reach the spiritual heights."

The name of this Parasha, Eikev, teaches us the above two lessons: That every mitzvah is important - even the seemingly not-so-important mitzvot.

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

Isaiah 49:14-51:3

This Shabbat is the second Shabbat after *Tisha B'Av*. This period is called, *Shiva D'nechemta*—"Seven weeks of comfort." The seven Haftarat of the week between *Tish'a B'av* and *Rosh Hashana* are prophecies of comfort and hope for Israel and God's people at large.

HAFTARA: The text of Isaiah continues to comfort Israel. From time to time Israel can contemplate, **"The LORD has forsaken me, my Lord has forgotten me" (Is. 49:14).** The L-rd answers, **"Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you" (15).** We already said that the L-rd loves his people with an everlasting love. He will never forget his people. **"See, I have inscribed you on the palms of my hands; your walls are continually before me" (16).**

Some people think that there is no connection between what happens to Israel today and the prophecies, but it is difficult to believe that. If it is so, how can we understand the prophecies? How can we understand that G-d continues to love Israel (Rom 11:28) and not to apply the prophecies to Israel of our days? **"Thus says the Lord G-D: I will soon lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their bosom, and your daughters shall be carried on their shoulders" (22).** It is clear that this text can be applied to the return of Israel from the Babylonian Exile, but why not a double application with modern times? It is impossible to read part of the text as applying to Israel, **"See, I have inscribed you on the palms of my hands; your walls are continually before me" (16),** and not applying another part of the text to the same people. **"I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the LORD your Savior, and your Redeemer, the Mighty One of Jacob" (26).** Of course, Israel is not without sin, but the L-rd continues to be with them, calling them to repentance. **"Why was no one there when I came? Why did no one answer when I called?" (Is. 50:2).** There is a beautiful structure of the text **"The Lord G-d helps me; therefore I have not been disgraced" (7)** in parallel with **"It is the Lord G-d who helps me; who will declare me guilty? (9).** I would not personally take the risk of declaring Israel guilty when G-d provides forgiveness to her.

Rom 2:17-29

Who is Jew? This question is always in discussion, specially in Israel. Jews consider only those who have a Jewish mother, some

BRIT HACHADASHA

don't have a Jewish mother but only their father and consider themselves Jew. Rabbi Shaul gave his opinion on the question and I accept what he said because I believe that the brit Hachadasha is inspired by G-d as well as the Tanach. What Rabbi Shaul Says? "A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from G-d." (Rom. 2:28-29). To understand what Shaul says here we have to remember the meaning of being a "Jew" The word "Jew" is in Hebrew "Yehudi", originally an inhabitant of Yehuda, the province given to the Tribe of Judah. The word Yehuda comes from the root "Lehodot" (to thank) but to thank "Ye-(a)" or G-d. It was the original meaning; when Lea gave birth to Yehudah (Judah) she explained the name saying "I give praise to the L-rd" (Gen 29:35). Etymologically, The Jew or Yehudi is the one who give thanks to G-d, who praise the L-ord. That is why for Shaul the "Jew" is the one who "circumcision of the heart", which is not a new idea, it is a requirement from the Torah when Moshe says in our parasha: "And you shall circumcise the covering of your heart, and you shall not continue to be stiff-necked." (Deuteronomy 10:16). The Tanach is about the Jewish people as G-d's people, however, even though the Jewish people was the people of G-d, not all the descendant of Abraham, Isaac and Jacob where G-d's people what matters for G-d is not the ethnicity, it is the personal commitment to him. Abraham had two sons, Isaac was G-d's people not Ishmael. Isaac had two sons, Jacob was G-d's people not Esau. It has been the same during the all the history of Israel, in the wilderness many Israelites died because of their rebellion, we can continue to read the Tanach from Joshua to Malachi and we will see that not everyone who was born as a Jew, was in fact a Jew but only a remnant. It is also what Shaul reminds us: G-d did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah — how he appealed to G-d against Israel: "L-rd, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? And what was G-d's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." So too, at the present time there is a remnant chosen by grace. (Rom. 11:2-5) Today there are about 15 millions Jews in the world, not all these 15 millions are real "JEWS" only a remnant which is known only by the L-rd