



*Parashat Ki-Tetzei,  
Shabbat 10 September 2011  
11 Elul 5771*

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## NEWS

### 2012 TRIP TO ISRAEL

#### ORGANIZED BY JEFF ZEREMSKY

**W**e are calling this trip the “Dan to Beersheba Jewish Heritage Tour” because we literally will be traveling from Dan (In Bible times the northern boarder of Israel) to Beersheba (in Bible times the southern boarder of Israel). This tour will last 10 days, from May 1st to May 10th 2012. May is one of the best months of the year to visit Israel. The rainy season is past, the wildflowers are still in bloom, the holy days and crowds are past, the summer heat has not yet arrived, and the temperature and weather should be terrific. Here is picture sent by Jeff about his last trip in Israel.



If you want to read the full itinerary, price, and other information call Jeff Zeremsky at 727-375-7502 or send an email to “Jeff@jewishheritage.net”.

#### SHALOM ADVENTURE

**A**s many of our friends have noticed, the magazine Shabbath Shalom has ceased his work more than one year ago. It is

with great sorrow that we have learned that Dr Doukhan the former editor resigned and was not replaced by the North American Division which is the owner of this journal.

When the last NAD Jewish advisory met on August they have elected a new staff to continue this work of publication but in a new form.

The new publication will have different forms, and the first to be published will be a website that will be at the same time a news-website about our ministry and a reaching out website to give the opportunity to everyone to know more about this ministry and to join one of our forty Jewish adventist congregations in the world.

The name of this new website and concept is “Shalom Adventure” and will be launched in December 2011. As soon as the other publications will be ready I will inform our readers.

#### NEW YEAR 5772

**T**he Jewish calendar is supposed to be from the creation of Adam and Eve. We will start the year 5772 on Thursday September 29. It is time to wish to your Jewish friends a happy new year, “*Shana Tova*” in Hebrew

**Chag Sameach**

**Ve Shana Tova**

**Lekulam**

**Happy Feast and**

**Happy New Year**

**5772 to Everyone**

# OVERVIEW

## KI-TETZEI

### DEUTERONOMY 21:10-25:19

**T**he Torah describes the only permissible way a woman captured in battle may be married. If a man marries two wives, and the less-favored wife bears a firstborn son, this son's right to inherit a double portion is protected against the father's desire to favor the child of the favored wife.

The penalty for a rebellious son, who will inevitably degenerate into a monstrous criminal, or for some commentators who acted to interrupt the Jewish relationship with G-d, worshipping idols. is stoning.

A body must not be left on the gallows overnight, because it had housed a holy soul.

Lost property must be return.

Men are forbidden from wearing women's clothing and vice versa.

A mother bird may not be taken together with her eggs.

A fence must be built around the roof of a house.

It is forbidden to plant a mixture of seeds, to plow with an ox and a donkey together, or to combine wool and linen in a garment.

A four-cornered garment must have twisted threads - tzitzit - on its corners.

Laws regarding illicit relationships are detailed.

When Israel goes to war, the camp must be governed by rules of spiritual purity.

An escaped slave must not be returned to his master.

Taking interest for lending to a Jew is forbidden.

The people of Israel are not to make vows.

A worker may eat of the fruit he is harvesting.

Divorce and marriage are legislated. For the first year of marriage, a husband is exempt from the army and stays home to make rejoice with his wife.

Tools of labor may not be impounded, as this prevents the debtor from earning a living.

The penalty for kidnapping for profit is death.

Removal of the signs of the disease tzara'at is forbidden.

Even for an overdue loan, the creditor must return the collateral daily if the debtor needs it.

Workers' pay must not be delayed.

The guilty may not be subjugated by punishing an innocent relative.

Because of their vulnerability, converts and orphans have special rights of protection.

The poor are to have a portion of the harvest.

A court may impose lashes.

An ox must not be muzzled while threshing.

It is a mitzvah for a man to marry his brother's widow if the deceased left no offspring.

Weights and measures must be accurate and used honestly.

The parasha concludes with the mitzvah to erase the name of Amalek, for, in spite of knowing about the Exodus, they ambushed the Jewish People.

### DON'T TAKE THE MOTHER BIRD

**T**he Torah states, "If you happen to come across a bird's nest on the road or on any tree or on the ground, fledglings or eggs, and the mother bird is sitting on the fledglings or on the eggs, do not take the mother with the children" (Deuteronomy 22:6).

Rabbi Yosef Chaim Sonnenfeld of Jerusalem asked, "Can a person catch a bird once it is flying? Of course not! However, there are mother birds who are so concerned about the welfare of their children that they stay with them and do not leave them alone when a hunter comes along.

Because of her devotion, the mother bird falls right into the hands of the hunter. It turns out that the hunter would want to take advantage of the mother's compassion for her children. Therefore, the Torah orders a person to send away the mother. One has no right to utilize her positive trait of mercy in order to capture her.

All the more so, we should not try to take advantage of another person just because he is softhearted. There are people who are very compassionate and whenever they hear that someone has a difficulty, they do whatever they can to help. In monetary matters they do not like to argue or quarrel and easily give in to the demands and requests of others. Do not utilize their good naturedness to take advantage of them in either financial matters or in taking up

their time and energy by asking them to do things that you would not ask others to do.

The torah continues **“You shall surely send away the mother bird, and the fledglings take for yourself, in order that it shall be good for you and you shall live a long life.” (Deuteronomy 22:7)** Why does the Torah promise a good and long life for fulfilling this mitzvah (commandment)? The Ramban (Moshe Nachmanides) explains that this mitzvah will implant in a person the attribute of empathy and compassion. Acting in a compassionate manner will enable you to feel empathy.

The Ksav Sofer (Rabbi Avraham Shmuel Sofer) notes that the Sages in the Talmud (Pesachim 113b) teach that three kinds of people are not considered as really living: (1) those with a strong degree of compassion, (2) those who constantly become angry, and (3) those who are finicky.

Rabbi Sofer says: When someone empathizes strongly with the pain and suffering of others, he will suffer himself whenever he hears about the suffering of others, especially when he is unable to do anything to alleviate the other person’s suffering, as is frequently the case. Therefore, after the Almighty commands us to have compassion on birds in order that we should grow in this trait, He guarantees that through this we will still live a good and long life. For many years you will be able to help a larger number of people and this will increase your days instead of shortening them. The more you feel for others, the more elevated you become.

## STONING A REBELLIOUS

**T**he Torah states: **“If a man has a stubborn and rebellious [*ben sorer u’moreh*] son who does not obey his father and mother and will not listen to them when they discipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, “This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard.” Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid..” (Deut 21:18-21).** It is interesting to notice that the Talmud comments that because of the many detailed requirements which are necessary, the occurrence of a *“ben sorer u’moreh”* is impossible. That is why the

rabbis and Jewish commentators agree together to say that it never happened in Israel that a man was found as a *“ben sorer u’moreh”* and was stoned. Rabbi Yaakov Menken explains to us in which circumstances a man could be stoned, he said: **“punishment of stoning (although administered in a merciful way) was reserved for those who acted to interrupt the Jewish relationship with G-d. This was the most severe of the four types of capital punishment. The crimes which merited stoning were such misdeeds as cursing G-d and worshipping idols. We’re not speaking of a Jewish-uninformed collegiate who fell victim to a cult, as can (tragically) happen today, but someone who knew Judaism and the importance of its Mitzvot, understood our unique relationship with G-d, and — after being warned not to do it, and of the potential punishment — deliberately worshipped an idol in front of witnesses. So the one who is hanged is one who quite deliberately attempted to break the bonds between Israel and G-d -- a person at the absolute lowest echelon of evil! Nonetheless, the Torah tells us that he was made in the image of G-d, and even his dead body must be treated with respect.**

However, there are some cases when people were stoned, a blasphemous in **Leviticus 24:23**. A man who break the Shabbat in **Numbers 15:36**. Achan son of Zerah, who stole some items in the city of Ai in **Joshua 7:25**. Adoniram was stoned without judgement in **1 Kings 12:18**. We have at least three cases where people were stoned after some false witnesses gave a false testimony: Naboth in **1 King 21:13**, Zechariah the priest in **2 Chronicles 24:21**. and the last case, Stephen in **Acts 7:58**.

**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.

## YOU DID IT FOR ME

**R**abbi Meir of Premishlan says: “I had a dream in which I ascended to heaven and came to Gan Eden (Paradise) where I sat down near its gates. There, I saw a very respectable Jew asking to be let in.”

“Who are you? What merits do you have to deserve entry into Gan Eden?” asked the angel in charge.

“I was a Rabbi. All my life I studied and taught Torah. Surely, I deserve to enter through these gates,” he replied.

The angel wasn’t impressed. “You will have to wait,” he replied. “We have to check if your studying Torah was truly for G-d’s sake or was it for ulterior motives.”

Then another distinguished looking Jew arrived at the gates of Gan Eden and wanted to enter. “Who are you? And why do you want to enter to Gan Eden?” questioned the angel.

“My entire life I devoted to G-d. I spent my days in prayer and study of Torah. I surely deserve Gan Eden, for whom else was the Gan Eden created?” he demanded.

“Not so fast,” replied the angel. “Although you may have done everything you claim, we must be sure that it was done with purity and sincerity. You will have to wait until we check it out thoroughly.”

As the angel is still arguing with this man, a very plain and simple person appears at the gates. “I would like to go into Paradise,” he declared.

“Who are you and what did you accomplish during your lifetime to enter Gan Eden?” asks the angel.

“I was a very simple person and earned my living from an inn at the roadside. Whenever travelers came hungry and tired, I made sure to give them food and lodging. If a person was poor I charged him less or didn’t charge him at all. I tried my best to accommodate my guests. But on second thought, perhaps I’m not worthy of entering Gan Eden, especially

seeing these rabbis and scholars waiting.”

“Come right in!” exclaimed the angel. Then the angel explained, “We have to check all the others to see whether their deeds were pure and sincere, However, helping people in need and giving them food and lodging does not need any checking. It doesn’t matter why you did it, as long as the other person was helped!”

This story is a very good illustration of the parable Yeshua gave: **“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.**

**For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,**

**I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’**

**“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’**

**“The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’ (Matt. 25:34-40)**

## EDITOR

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

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# HAFTARA

## Isaiah 54:1-10

**T**his Shabbat is the fourth Shabbat after Tisha B'Av. We are in a period called Shiva D'nechemta—"Seven weeks of comfort." The seven Haftarot of the weeks between Tish'a B'av and Rosh Hashana are prophecies of comfort and hope for Israel and God's people at large.

This text is a very special text of comfort since the first verse is not clear for everyone. In this text G-d is speaking about two wives; the first one is the "desolated" (divorced) wife and the second one is still married. **"Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the LORD" (Is. 54:1).**

The Brit Hachadasha has clearly identified these two women as Sarah and Hagar. **(Gal 4:24, 26).** The desolated wife, Hagar, represents Israel and the married wife, Sarah, represents the kehila (church). However, in the text of Isaiah there are more blessings for the desolated (Hagar or Israel) than for the married (Sara, the kehila) **"For the children of the desolate woman will be more than the children of her that is married" (Is 54:1).** The text then continues to comfort the desolate woman: **"Do not fear, for you will not be ashamed; do not be discouraged, for you will not suffer disgrace; for you will forget the shame of your youth, . . . For your Maker is your husband, . . . the Holy One of Israel is your Redeemer . . . For a brief moment I abandoned you, but with great compassion I will gather you. . . . but with everlasting love I will have compassion on you, says the LORD, your Redeemer " (Is 54:2-8).** G-d continues to love His people, as compared with Hagar, who although Abraham divorced her, he continued to love her and she was taken back, according to Jewish tradition, as Ketura. This means that for Israel, God has not cancelled His covenant with His historical people, even though He opened His arms to the Gentiles in the kehila, **"My covenant of peace shall not be removed, says the LORD, who has compassion on you. . . . All your children shall be taught by the LORD, and great shall be the prosperity of your children. In righteousness you shall be established" (10-13).**

## Acts 6 & 7

**T**he chapters 6 and 7 of Acts cannot be read separately because reading just the chapter 7 out of his context would lead us to misunderstand the text. The chapter 6 introduces us to the first deacons of the

# BRIT HACHADASHA

first kehila of Yeshua, among them Stephen, a man full of faith (emunah) and of the Ruach-Elohim (6:5). That means that this man was devoted to G-d, he dedicated all his life to the service of G-d, and even more, another verse presented Stephen as "a man full of God's grace and power, did great wonders and miraculous signs among the people" (6:8.) He was respectful of the Torah and attended one of the synagogues of Jerusalem: the synagogue of the Greek speaking people. But he had a particularity in that synagogue, he was one of the new believer that Yeshua was the Mashiach and wanted to share his belief with the members of his synagogue. But the members and chief of the synagogue were not happy "Opposition arose, however, from members of the Synagogue of the Freedmen — as it was called — Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen" (6:9.) One of the member of this synagogue was Rabbi Shaul, he was living in Jerusalem at that time, and as a man from Cilicia "I am a Jew, from Tarsus in Cilicia" (Acts 21:39) he was member of this synagogue, which was for the Jews of Cilicia. Rabbi Shaul and the other leaders of this synagogue were so upset by the preaching of Stephen that they decided to arrest him and to put him on a trial. However, we have seen in the text of the parasha and the comments from Rabbi Yaakov Menken, that only those who "acted to interrupt the Jewish relationship with G-d. . . . and worshipping idols." It was clear that Stephen was not in this case, but they produced false witnesses "they secretly persuaded some men to say, "We have heard Stephen speak words of blasphemy against Moses and against God." (6:11). In this case the Sanhedrin should condemn him to death, to be stoned (7:58). But it is clear that Stephen was a man of God. Just before dying he received a vision from G-d "But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. 'Look,' he said, 'I see heaven open and the Son of Man standing at the right hand of God.'" (7:55-56) he was a victim of fanatics, the first among them was Rabbi Shaul (7:58).