



Website: www.jewishadventist.org

Web Ministers: www.jewishadventistministers.com

HAPPY NEW YEAR 2012

ISRAEL FIELD' SPIRITUAL ASSEMBLY

The organization of the Israel Field has been changed at the end of 2011. Until January 1, 2012 we were attached to the Trans-European Division and this fact changed on January 1, now we are directly attached to the General Conference.

This change needs some adjustment, that is why Mike Ryan, General Conference Vice-President, and Harald Wollan, Secretary-Assistant, are here in Israel this week. They arrived on Wednesday to lead some consultations, pastor meeting, leaders and Departmental Directors meetings to clarify all the questions the members could have.

The main meeting will be on Shabbat 28th of January. We will lead a kabbalat Shabbat in Ramat Gan on Friday evening and a Field Spiritual assembly on Shabbat in Jerusalem. We are waiting for a great number of members to join us for this worship.

The YMCA auditorium is perfect for such a meeting, we can accommodate 600 people in it and it is perfectly located just in front of our headquarter called Advent House. If any of our readers are around Jerusalem, we invite them to join us for this worship, YMCA, King David Street, at 10:00 am.

BUENOS AIRES

We have received a membership report from Beth Bnei Tzion in Buenos Aires. David Barzola says that "our Jewish-Adventist Community has currently 31 members. This number is less than half of the regular attendees. Most attendees are Jewish non-Adventist. When we are in special times as Pesach (Passover), or Rosh Hashana (New Year) there are from 100 to 120 people of whom 80% Jews non-Adventists. Since 2001, we received new members every year.

Below is a photo of some of the South American Jewish Adventist Ministry leaders.



SIDDUR PUBLISHED

David Barzola has worked very hard to publish a set of siddur for Jewish Ministry during the last 10 years. He published a siddur with only the words in Hebrew-Spanish and all the songs and prayers in three music sheets books.



OVERVIEW

BO

EXODUS 10: 1 - 13:16

Parasha

2

Newsletter

G-d tells Moshe that He is hardening Pharaoh's heart so that through miraculous plagues the world will know for all time that He is the one true G-d.

Pharaoh is warned about the plague of locusts and is told how severe it will be. Pharaoh agrees to release only the men, but Moshe insists that everyone must go.

During the plague, Pharaoh calls for Moshe and Aharon to remove the locusts, and he admits he has sinned.

G-d ends the plague but hardens Pharaoh's heart, and again Pharaoh fails to free the people of Israel.

The country, except for Israelites, is then engulfed in a palpable darkness.

Pharaoh calls for Moshe and tells him to take all the people of Israel out of Egypt, but to leave their flocks behind. Moshe tells him that not only will they take their own flocks, but Pharaoh must add his own too.

Moshe tells Pharaoh that G-d is going to bring one more plague, the death of the first-born, and then the Jews will leave Egypt.

G-d again hardens Pharaoh's heart, and Pharaoh warns Moshe that if he sees him again, Moshe will be put to death. G-d tells Moshe that the month of Nissan will be the first month of the year.

Israel are commanded to take a sheep on the 10th of the month and guard it until the 14th. The sheep is then to be slaughtered as a Pesach offering, its blood put on their door-posts, and its roasted meat eaten.

The blood on the door-post will be a sign that their homes will be passed-over when G-d strikes the first-born of Egypt. G-d's people are told to memorialize this day as the Exodus from Egypt by never eating chametz on Pesach.

Moshe relays G-d's commands, and Israel fulfill them flawlessly. G-d sends the final plague, killing the first-born, and Pharaoh sends the Israelites

out of Egypt. G-d tells Moshe and Aharon the laws concerning the Pesach sacrifice, pidyon haben (redemption of the first-born son) and tefillin.

A GREAT MIXED MULTITUDE

The Torah states, "The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds" (Ex. 12:38).

The Hebrew text says about the Egyptians who left Egypt with them *eirev rav*, 'alah itam a great mixed multitude went up along with them. Since G-d was with them, and G-d had protected them from the plagues, the people of Israel had become very popular in Egypt. Everyone was sure that their enterprise would be successful; that is why "a great mixed multitude" joined them.

That experience reminds me of what happened in 1947-1948 when the UN voted for the creation of the State of Israel. A lot of people, "a great mixed multitude" rejoiced together with Israel, voted for and supported Israel.

The Egyptians realized how much the Jews suffered from slavery; the world discovered how much the Jews suffered from the Shoah. However, less than a generation later, the "great mixed multitude" regretted being with Israel. They started to convince Israel that slavery and Egyptian food were not so bad. They tried to convince Israel that Moses had died on Sinai, and that it would be better to make an idol (golden calf) that would lead Israel back to Egypt.

Today it seems that it is not so nice to "go up" with Israel. Terrorists are everywhere to deal with those who "go up" with Israel.

When everything is OK for Israel, when Israel is successful, "a great multitude" supports them, but as soon as difficulties, and danger appear, this great multitude is not ready to support anymore. Throughout history, and most recently with the world's relations with the State of Israel, when the Jews are on the way up, everybody is in the fan section. However, as soon as the tide of public opinion turns, they run. They boycott. They condemn. It seems that those who attach themselves in the manner of the "great multitude" will only join with us peripherally and only when we are on the way up.

THE DEATH OF THE FIRSTBORN

The children of Israel were commanded to apply the blood of the Pascal lamb to their door posts and lintels. The merits of the blood and the fulfillment of this commandment would protect them from harm during the death of the firstborn. Furthermore, at the time of the plague the verse states that G-d *pasach* — “passed over” the Jewish-owned houses. Rashi comments that *pasach* also translates as “had mercy”. All of the previous plagues struck only the Egyptians and no special protection was necessary. Why did the death of the firstborn requires new merit and an extra measure of mercy?

While the plagues were to bring Pharaoh to submission to G-d, the Children of Israel were under G-d’s protection. But when the plagues became purely punitive in nature and the Attribute of Justice was unleashed, they became subject to scrutiny and required more protection to ward off retribution. The Torah states, **“On that same night I will pass through Egypt and strike down every firstborn — both men and animals — and I will bring judgment on all the G-ds of Egypt. I am the L-rd. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.”** (Ex 12:12-13.) The Blood was the sign of faith of Israel; The message which we relate to our children is that aside from sending forth miracles against the Egyptian who resisted G-d’s. Hashem is waiting for us to be faithful to his commands, to his Word and to relay on the blood of the sacrifices for our salvation (see comment in the Brith Hachadasha section).

SILVER AND GOLD

The Torah states, **“Now the L-rd had said to Moses, “I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. Tell the people that men and women alike are to ask their neighbors for articles of silver and gold.”** (Ex. 11:1-2.) Rav Simcha Zissel says: The text affirms that they borrowed gold and silver vessels. and asks the question: Where did they put them? Apparently, they put the gold and the silver on the donkeys but the leftover pieces of matzot (unleavened bread) and marror (bitter herbs) they carried on their own shoulders. Rabbi Yissocher Frand says that the people of Israel understood what is important and what is not important; what must be a priority in life and what is not a priority in life. The gold and silver was “replaceable”. The matzot and marror, which represented the miraculous redemption

from Egypt, and which represented their relationship with the Almighty, was “irreplaceable.” That was not something that could be entrusted to the donkeys. They carried it on their shoulders.

OPTIMISTIC HEART

The people of Israel after leaving Egypt would require forty years and a new generation before they were ready and able to undertake the task of building a free Israelite society in their own land and under their own rule and sovereignty. As the old paraphrase goes “You can take the Jew out of exile and bondage but it is much more difficult to remove the mentality of exile and bondage from within the Jew.”

In the past generation of our people, many of the survivors of the Holocaust faced enormous challenges after being liberated from Nazi tyranny. The adjustment of most of them to freedom and to their ability to rebuild their lives is a testimony to the greatness and resilience of the Jewish spirit. But it was not an easy journey back to normality in a free society.

Rabbi Berel Wein from torah.org says: The Torah seems to indicate to us quite clearly that the L-rd has the ability to save us from bondage and destruction. Beginning with the Exodus from Egypt throughout the generations, G-d has performed this miraculous task for us many times over. But it is also clear from the Torah that once that has been accomplished, the L-rd intends for us to take over and finish the task. He will supply us with food and water, physical sustenance and spiritual and temporal leadership but what we do with those blessings is purely up to us. We are taught that **“when the L-rd returns the captivity of Zion we will be as dreamers.”** (Ps 126:1.) A dreamer is in a dazed state of being. But once being awakened we are bidden to act and build and accomplish to be bold and courageous and of optimistic heart.

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

COUNTING THE MITSVOT

A certain Rebbitzin stumbled upon a garage sale while driving through the back streets of her suburban neighborhood. Curious to discover if there was anything there worth purchasing, she parked her car neatly by the curb and exited the car but not before opening the back door of the car and liberating a significant number of children who followed behind her like little duckies this treasure hunt. The woman who was presiding over the garage sale was astonished to see so many children pouring out of a single car boldly inquired, "Are these all your children?" The Rebbetzin paused thoughtfully and quipped, "No! They are G-d,s but they have been placed in my care to make sure they become what they are supposed to become!"

NORMAL OR KOSHER FOOD

After a presentation on Jewish outreach, a member of the audience approached the rabbi, Rabbi, do you know I was able to bring a 92 year old lady back to Torah and mitzvot."

Wow! How did you do that? asked the rabbi.

I own a nursing home, and this lady, Mrs. Greenberg, came to live there. Of course we ordered her kosher food.

A couple of weeks later, the state inspector for nursing homes came to check, and she complained to him, "They don't give me normal food, here! They give me weird food. I want normal food like everyone else here." The inspector called me in on the spot and said, "This lady says you don't give her normal food." So I replied, "We're giving her better than normal food, we're giving her kosher food."

"I don't want kosher, I want normal!" she said.

"But, Mrs. Greenberg, kosher food is better for your health."

"You think, at ninety-two, I'm worried about cholesterol? Just give me normal food!"

"But, Mrs. Greenberg, kosher food tastes better."

"At my age, you think I can taste anything? I just want normal food like everyone else."

"But, Mrs. Greenberg, kosher food is more expensive than regular food."

"Keep the extra and just give me normal food!"

The inspector said to me, "Listen, I am coming back here in three months, and if you're not giving her the same food as everyone else, I am going to close you down."

So that's what happened, Rabbi, I persuaded her to eat kosher. Now she lights Shabbat candles and everything."

"Yes," said the rabbi, "but what did you say to her to convince her to change?"

"I have no idea. But Rabbi, you're missing the point he was going to close me down! The secret of persuasion is commitment. and so that you may relate in the ears of your son and your son's son that you may know I am Hashem."

When you want someone else to accept what you tell him or her, you first have to be completely convinced it's true yourself. Only then will your words be accepted.

In order for our children, or elderly ladies for that matter, to be convinced of what we are saying that you may relate in the ears of your son and your son's son we first have to know I am Hashem. (story heard from Mordechai Weissman.)

HAFTARA

Jeremiah 46:13-46:28

Pharaoh does not want to repent and to let G-d's people go... Then Pharaoh said to him, "Get away from me! Take care that you do not see my face again, for on the day you see my face you shall die." (Exodus 10:28.) Egypt will receive his punishment, not only by the plagues but also an exile far from Egypt.

The text of Jeremiah announces the coming of Nebuchadnezzar, king of Babylon upon Egypt: "This is the message the L-RD spoke to Jeremiah the prophet about the coming of Nebuchadnezzar king of Babylon to attack Egypt." (Jeremiah 46:13).

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

Even though Egypt has been a great nation, with a great army, they will not resist the Babylonian invasion, the L-rd has decided to give Egypt to the Babylonian: **“Why will your warriors be laid low? They cannot stand, for the L-RD will push them down. They will stumble repeatedly; they will fall over each other.”** (Jeremiah 46:15-16).

Egypt will go to Exile, they will not live anymore in their country, even great cities like Memphis will be without its original inhabitant. **“Pack your belongings for exile, you who live in Egypt, for Memphis will be laid waste and lie in ruins without inhabitant. Egypt is a beautiful heifer, but a gadfly is coming against her from the north.”** (Jeremiah 46:19-20). Today the people living in Egypt are not descendents of the ancient Egyptians.

What happened to Egypt is presented by the prophet as a punishment from G-d: **The L-RD Almighty, the G-d of Israel, says: “I am about to bring punishment on Amon G-d of Thebes, on Pharaoh, on Egypt and her G-ds and her kings, and on those who rely on Pharaoh.”** (Jeremiah 46:25)

Even though G-d will punish also Israel for her sin He will not destroy her completely: **“Do not fear, O Jacob my servant; do not be dismayed, O Israel. I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid... “Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished.”** (Jeremiah 46:27-28.)

BRIT HACHADASHA

Romans 3:21-31

As the Tanach testifies, every human being is looking for righteousness, but if we think honestly we must admit that we are not righteous. No one is righteous, David made the same statement: **“The L-rd looks down from heaven on the sons of men to see if there are any who understand, any who seek G-d. All have turned aside, they have together become corrupt; there is no one who does good, not even one.”** (Psa 14:2-3) That is why Rabbi Shaul affirms that righteousness cannot come from us, cannot come from our keeping of the law, and **“righteousness is given through faith”** (Rom 3:22.) Of course it is important to be faithful to the L-rd, it is necessary to follow the mitzvot in order to show to G-d that we respect His Word, His will, but our nature

is not good, we are intrinsically oriented towards evil, that is why our best fulfilment of the mitzvot will not be sufficient to get righteousness from G-d. We are justified (considered just... righteous) freely, by G-d's grace. Then there is a question: How can G-d justify us and stay just at the same time? Shaul answers this question, he said: **“[We] are justified freely by his grace through the redemption that came by Mashiach Yeshua. G-d presented Yeshua as the kapparah for sin, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished — he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Yeshua. (Rom 3:24-26.)** It is not easy to understand this text, but remember what happened on the night the Hebrews left Egypt, they sacrificed the lamb and put the blood of the lamb on their doors. In this way they accepted the lamb as a kapparah (sacrifice for atonement). It is exactly what the Jewish people are doing today when they do the “Kapparoth” with a roster on Yom Kippur. However, true Kapparah is through the blood of the Messiah. This Kapparah was symbolized in the Tanach by the sacrifice of animals. **“The Torah is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins. Therefore, when Messiah came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, ‘Here I am — it is written about me in the scroll — I have come to do your will, O G-d.”** (Heb 10:1-7)