

Shabbat Shelach

June 20, 2009

28 Sivan 5769

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News

CONCERTS IN CALIFORNIA

Rachel Hyman, continues her concert in California. She will be at the Divine service at the Vallejo Central SDA Church on Shabbat June 21 at 11:00 AM. Their address is:

1111 Colusa St
Vallejo, CA 94590

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Welcome To My web Site

Born into a secular Jewish home, Rachel grew up in Atlanta, Georgia and New York City knowing the traditions of her culture, but not a personal Savior. She made her vocal debut at age 11 singing ironically "Amazing Grace" at a school talent show. Her performance drew widespread praise, helping her to see she had a gift for singing.

In her teen years Rachel began spending weekends with a friend whose family attended a Christian church. She often tagged along, more out of courtesy to the family than personal conviction. During one such church service, a lady stood up to sing. As she sang, she presented herself with an enthusiasm and radiance that prompted Rachel to search her heart.

Rachel reasoned that either she or the lady must be mistaken about God, but not both. Either the joy and peace she saw in the lady's face must be genuine or all a terrible sham. This epiphany in church began a series of miracles that led Rachel to accept Jesus as her Savior and dedicate her life and musical gift to Him. [More...](#)

Books

Music CD

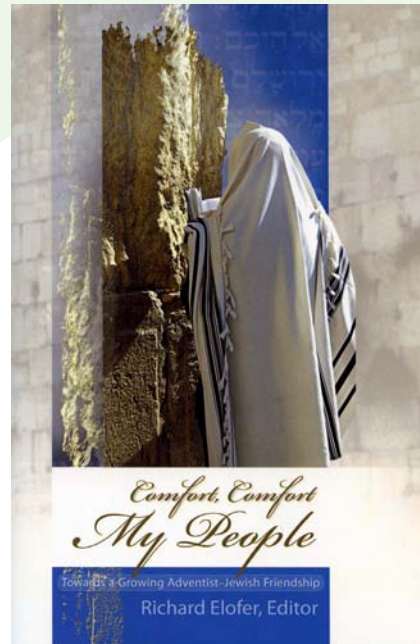
On Shabbat evening, she will be giving a concert at The Village Seventh-day Adventist Church. Their address is:

1777 Howell Mountain Rd.
Angwin, CA. 94508

COMFORT, COMFORT MY PEOPLE

We have just edited a book that everybody who is interested in or working on the Adventist-Jewish ministry should get and should read. **Its cost is US\$20 + Shipment.**

The full title is *Comfort, Comfort My People; Towards a Growing Adventist-Jewish Friendship*. This book is the result of a Conference we organized in Jerusalem in 2006 with many scholars who came from all over the world. There were about 150 participants to this conference with Adventist leaders from the General Conference, the three European Divisions, the three American Divisions and from the South Pacific Division. Here is a copy of the cover of this book.



The table of Content gives an introduction to this book.

Section I. Experiencing Jewish Thinking

- Jesus the Jew, Bertil Wiklander
- Continuity and Discontinuity Between the Church and Israel, Gunnar Pedersen
- Jewish and Adventist Issues, Reinaldo Siqueira
- The Argument For Messianic Prophecies, Jacques Doukhan
- The Place of Israel in Jewish Thinking, David Bateman

Section II. Experiencing Jewish Life

- Jerusalem and the Gospel, Gary Krause
- Life in a Jewish Home, José-Marie Penner and Richard Elofer
- The Synagogue and Jewish-Adventist Liturgy, Jacques Doukhan
- Christian Calling: It Began Among Jews, Jean-Claude Verrecchia
- Contextualization in Adventist Relations with Jews, Bertil Wiklander
- Comforting Jews, Practical Methods and Tools, Richard Elofer
- Work Among Jews: A Small Group Ministry, Richard Elofer

Section III. Experiencing Jewish Suffering

- Survey of the History of Anti-Semitism, David Penner
- Reading the Bible After the Holocaust, Laurence Turner
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OVERVIEW



SHELACH-LECHA NUMBERS 13:1-15:41

At the insistence of Bnei Yisrael, and with G-d's permission, Moshe sends 12 scouts, one from each tribe, to investigate Canaan.

Anticipating trouble, Moshe changes Hoshea's name to Yehoshua, expressing a prayer that G-d not let him fail in his mission. They return 40 days later, carrying unusually large fruit. When 10 of the 12 state that the people in Canaan are as formidable as the fruit, the men are discouraged. Calev and Yehoshua, the only two scouts still in favor of the invasion, try to bolster the people's spirit. The nation, however, decides that the Land is not worth the potentially fatal risks, and instead demands a return to Egypt. Moshe's fervent prayers save the nation from Heavenly annihilation. However, G-d declares that they must remain in the desert for 40 years until the men who wept at the scouts' false report pass away. A remorseful group rashly begins an invasion of the Land based on G-d's original command. Moshe warns them not to proceed, but they ignore this and are massacred by the Amalekites and Canaanites. G-d instructs Moshe concerning the offerings to be made when Bnei Yisrael will finally enter the Land. The people are commanded to remove challa, a gift for the kohanim, from their dough. The laws for an offering after an inadvertent sin, for an individual or a group, are explained. However, should someone blaspheme against G-d and be unrepentant, he will be cut off spiritually from his people. One man is found gathering wood on public property in violation of the laws of Shabbat and he is executed. The laws of tzitzit are taught. We recite the section about the tzitzit twice a day to remind ourselves of the Exodus.

OUR FAITH IN G-D

Parshat Shelach begins with the story of the "Meraglim"—the "spies" which Moshe sent to scout the land of Israel. Although G-d promised Abraham, Isaac and Jacob, as well as to

the Jewish people that He will give them the land of Israel, the people demanded that Moshe send spies to evaluate the land and report back. With G-d's permission, Moshe sent the spies to scout the land of Canaan (Israel).

The Torah states "And the L-rd spoke to Moshe, saying, 'Send to you men that they may spy the land of Canaan which I give to the children of Israel...' (Num 13:1-2). Moshe chose twelve men—one from each tribe—to go forth and check out the promised land. Moshe instructed them, "...See the land what it is and the people that dwell there whether they are strong or weak, are they few or many. Is the land good or bad; what are the cities in which they dwell in... Is the land fat or lean..." (Num 13:17-19). Moshe instructs them to bring back of the fruits of the land.

Moshe chose pious and righteous men for this important mission. They came back after forty days, carrying huge pieces of fruit. Sadly, ten of the spies spoke negatively and discouraged the people from conquering the land.

They said, "We will not be able to go up against the people for they are stronger than we" (Num 13:31). Only Joshua and Kalev encouraged the people to have complete faith in G-d "for we will conquer the land."

The Torah tells us that the children of Israel listened to the ten spies and "they wept that night," (Num 14:1). refusing to enter the promised land; "And all the congregation of Israel murmured against Moshe and Aaron and they said to them, 'We would have preferred to have died in the land of Egypt or in this wilderness. Why does G-d bring us into this land to fall by the sword... were it not better for us to return to Egypt...'" (Num 14:2-3).

As a result of this tragic event, the Jewish people remained in the desert for forty years (one year for each day the spies were in Israel). Only their children eventually entered the land of Israel under Joshua's leadership.

The Midrash calls the spies' ability to cover the entire land of Israel in forty days miraculous. According to the Midrash, G-d knew that they were preparing to come back with a negative report. Therefore, "G-d hastened their mission so that the Israelites will not have to stay in the desert more than forty years."

The Chofetz Chaim tells us why the 10 spies feel they weren't strong enough to enter the land? He says that the evil inclination tries in every possible way to prevent a person from doing good deeds. At times, a person is arrogant and feels that he is already on the highest level and need not do more. At other times, when a person tries to do something good, he starts feeling sad and guilt-ridden. He tells himself that the good thing he wants to do is only possible to accomplish for people on a much higher spiritual level that he has attained. He immediately remembers all the bad things he has done in his life. Even though he might have already regretted those things and repented, he forgets this and starts feeling so inferior that he loses all desire to accomplish anything positive.

Parshat Shelach-Lecha reminds us the importance of faith in G-d and the consequences for the lack of it. Our faith in G-d is put to a test continuously. During the course of a day, one is faced with situations where they may calculate that behaving contrary to G-d's will and moral standards will bring them success. Our faith in G-d may at times be tested to its limits. Yet, one must always remember that in the end it is G-d's will which will prevail.

When it comes to fulfilling G-d's commandments and our mission in life, we must not let any obstacles discourage us, no matter how difficult they may be.

We must remember that G-d never asks of us more than we can handle. If He did command, He gave us the strength and ability to accomplish our spiritual mission in life. That is a great lesson Rabbi Shaul wanted to give us in one of his letters: **"No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it."** (1 Cor 10:13).

MOSES' GREAT LOVE

When the spies convinced the people that they will not be able to conquer the promised land, the Jewish people rebelled against Moshe. G-d wanted to kill them immediately and reestablish the Jewish people from Moshe. It was only through Moshe's efforts and prayers that G-d forgave the people and they lived another forty years in the desert.

TZITZIT

The Torah states: **"Speak to the Israelites, and tell them to make fringes on the corners of their garments throughout their generations and to put a blue cord on the fringe at each corner. You have the fringe so that, when you see it, you will remember all the commandments of the LORD and do them, and not follow the lust of your own heart and your own eyes"** (Num 15:38-39)

We perform this mitzvah by wearing the Tallit (prayer shawl), a four cornered garment, during prayer. Many wear a Tallit Katan (small Tallit) all day so they can have the mitzvah all the time. The numerical value of the Hebrew word Tzitzit ($90+10+90+10+400$) is 600. Each Tzitzah has 8 strings and 5 knots. These numbers add up to 613 which is the total amount of mitzvot. By looking at the Tzitzit, we remember to perform all the mitzvot.

Tzitzit are the fringes which hang on the four corners of the Tallit (prayer shawl). The Torah tells us that each fringe should have one string colored blue. The blue dye was extracted from a special fish-worm called Chilazon. The identity of that particular fish-worm has been lost and as a result all eight strings are white. Some people today wear Tzitzit with a blue string in it. However, most rabbis do not accept it.

The number of times that the longer Tzitzah is wound around the other strings totals 39 ($7+8+11+13=39$).

This number is the same numerical value as the two Hebrew words of the Shema - Hashem Echad (G-d is One). Thus, the mitzvah of Tzitzit reminds us of the unity and omnipresence of G-d and of His mitzvot.

Jewish love and appreciation for this mitzvah is best expressed in the fact that when reciting the "Shema" in their daily morning prayer they kiss the Tzitzit numerous times.

The Tallit accompanies a Jew even after death when every Jewish man is buried in a Tallit.

You have certainly noticed that many Jews keep their Tzitzit on the outside? The reason is to make sure that the Tzitzit are always visible, for the Torah states, "so that you may look upon it and remember all the commandments of the L-rd". By exposing the Tzitzit, one can "look upon it" and thus "remember" all the mitzvot.

TZITSIT AND MITZVOT

A wealthy diamond merchant once went to the fair far from his home, to purchase diamonds. He would then bring them back to his city and make a handsome profit. After making his purchases and preparing to make the trip back to his city, someone approached him and said, "I have some wonderful diamonds which I must sell immediately. I am willing to sell it for a fraction of their cost if you pay for them in cash right now." After examining the merchandise, he realized that this was indeed a great deal. But he had already spent all the money. All he had left was to cover the expenses for the way home, but he felt that he couldn't pass up a deal like this.

"Instead of staying in luxury hotels and eating good meals, I will buy these diamonds and make do with very little on the way," he thought to himself. He bought the diamonds and traveled back to his home like a poor beggar. He slept on the floor in run down hotels and ate lousy meals together with other poor travelers.

One of his friends met him entering one of the dingy hotels. "Why do you suffer in such conditions, when you can afford good accommodations and delicious foods?" asked the friend. He told his friend how he spent all his money to purchase the diamonds from which he stands to make an enormous profit.

"But knowing the life style which you are used to, I don't understand how you can tolerate to live in such terrible accommodations and eat such cheap food," asked the friend.

"You are right. Many times during this trip, I thought that I could not go on like this any more," replied the diamond merchant. "Every time I felt like this, I would look at the diamonds which I bought and realizing the potential profit awaiting me, I would become very happy!"

The same is with the mitzvah of Tzitzit. G-d gave us this mitzvah as a daily reminder of "all" the mitzvot. Thus, like the diamond merchant, by looking at the Tzitzit, we remember all the mitzvot and the great benefit and reward we stand to receive for observing them. This makes it easier for us to overcome all hardships and obstacles and perform the mitzvot to their fullest..

COMPLETE CLEANING

On the lighter side: Before the High Holidays, Mr. Goldberg took his Tallit to the same dry cleaners as he did for the past twenty years. Not knowing that the cleaners had recently changed hands, he was a bit surprised when he was greeted by the new owner - a recently arrived Chinese immigrant who bought the cleaners from its Jewish owner.

Noticing that the customer was a bit hesitant to leave the garment, the new owner tried his best to assure Mr. Goldberg, "I promise to do as good a job as the previous owner."

Two days later he came to pick up the Tallit and was shocked to see the bill for \$25.

"Why so expensive?" gasped Mr. Goldberg. "I gave this Tallit to clean for many years and I was charged only \$5?"

"How can you compare his work to mine," replied the new owner. "Did he spend three hours on your garment as I did untying every knot in the garment!"

WHY SO MANY MITZVOT?

A Chassid once complained to his Rebbe that, due to his widespread business activities, he had very little time to perform mitzvot.

The Rebbe replied, "The Mishna says that G-d wanted to merit the Jewish people so He gave them mitzvot in abundance. When one builds a house, there are mitzvot associated with it. When a person works in the fields or in business, there are many mitzvot to perform there too. G-d spread out His mitzvot in every area so we can connect with Him each day of our lives no matter what our occupation is."

EDITOR

A newsletter published by the
World Jewish Adventist Friendship Center
Under the umbrella of the
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HAFTARA

Joshua 2

PARASHA: In the text of the parasha the L-rd commanded Moses to send spies to the Land of Canaan: “And the L-rd spoke to Moshe, saying, ‘Send to you men that they may spy the land of Canaan which I give to the children of Israel...’ Moshe chose twelve men — one from each tribe (Num. 8:10-12).

HAFTARA: In our haftara it is Joshua who send spies to the Land of Canaan. “Then Joshua bin Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” (Joshua 2:1).

Thirty eight years before the people of Israel were not ready to trust the L-rd, but now they are. They want to leave the wilderness and to taste this land of honey and milk.

The Canaanites heard what the L-rd has done for Israel since they left the land of Egypt. They are afraid of them. Some of the Canaanites have gotten faith in the G-d of Israel and are ready to help them. It is the case of Rahab the prostitute of Jericho. “So they went, and entered the house of a prostitute whose name was Rahab, and spent the night there.” (Joshua 2:1). Rahab said to the spies that she knows what the L-rd has done for them, “I know that the LORD has given you the land, and that dread of you has fallen on us, and that all the inhabitants of the land melt in fear before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. (Joshua. 2:9-10). She asks them to remember her and her family when they will come back. “Now then, since I have dealt kindly with you, swear to me by the L-RD that you in turn will deal kindly with my family. Give me a sign of good faith that you will spare my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.” (Josh. 2:12-13) Rahab become an example of faith “By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.” (Heb. 11:31). She deserved to become one of the ancestors of King David and the Mashiach, Son of David. (Matt. 1:5)

BESORAT YESHUA

Mark 4:35-5:8

PARASHA: In the parasha the spies had to go to the other side of the border to get Canaan and to scout the country in order to give back a report to Israel and Moses.

“Moses sent them to spy out the land of Canaan, and said to them, “Go up there into the Negev, and go up into the hill country, ” (Numbers 13:17).

HAFTARA: In Our haftara it is Joshua who send spies to go to the other side of the Jordan River to scout the Land of Canaan. “Then Joshua bin Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” (Joshua 2:1)

BESORAH: In our Besorah it is Yeshua who send his disciples to the other side “On that day, when evening had come, he said to them, “Let us go across to the other side.”” (Mark 4:35).

In Numbers 13, a real storm of discouragement felt on Israel who did not believe in G-d, that he will give them the land of Canaan and they died in the wilderness.

In the Besorah a real storm felt on the disciples but they did not believe that Yeshua could save them, they cried to him: “A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” (Mark 4:37-38). But Yeshua was there. “He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” (Mark 4:39-40). The example of Rahab will be followed by the disciples and they will get a strong faith in G-d and in the Mashiach. “And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?” (Mark 4:41). Then in the pagan province of the Gerasenes, Yeshua continues to strengthen the faith of his disciples in performing many miracles.

