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- Support for Adventist-Jewish dialogue with scholars and rabbis

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- **Shalom Adventure Magazine online:** www.ShalomAdventure.com
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- **WebRadio:** www.shema-israel-radio.com
If you would like to listen Jewish or Messianic songs. If you want to be used to ear modern Hebrew of the Apostolic Writings, it is the right radio to listen on the web.
- **Adventist Mission Website:** <http://wjafc.adventistmission.org/> This website is the new resource provided by the Office of Adventist Mission of the General Conference of the Seventh-day Adventists.
- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.



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Weekly Jewish-Adventist Journal of Information

We pray every week for leaders of the Jewish Ministry, According to our list of prayer for 2016, I suggest that our partners pray from March 6-12, 2016, for Mark Hart, who is a Jewish Adventist leader who tries to gather and to lead a Jewish ministry in Baltimore, MD. He is meeting with people interested by this ministry in Baltimore. Let's pray for his ministry.



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NEWS

ADVENTIST MISSION ADVISORY

The Office of Adventist Mission of the General Conference holds a very important meeting this week on March 1-3 in Silver Spring, MD. The Adventist Mission Advisory. It is an important meeting because in addition to the presentations from Ted Wilson, Gary Krause and Rick McEdward, this meeting as the quinquennial Adventist Mission Advisory, gathered the directors of the six Global Mission Centers and their assistants, but also the Adventist Mission director of the thirteen Divisions of the Seventh-day Adventists.

In this meeting each Division leader introduces the ministry of Adventist Mission in their territory and the Global Mission Center's directors presents their ministry, especially how to reach and to touch non-Christians people all over the world.



TRAINING SEMINARS IN KIEV

Our Kiev Jewish Adventist Congregation "Beit Shalom" has been experiencing a good growth of its membership via transfer from other SDA

congregations. There are some new people who love Jews and want to know how to reach them with the Gospel. That is why Vitaliy Obrevko will start training seminars dedicated to

Jewish ministry called: "Messiah to Jews. The mission is possible." It will start on March, 5 and will run for 10 weeks, one subject per Shabbat: "G-d's love to Israel," "Messianic prophecies," "Principles of dialogue and friendship with Jews," etc. We have prepared some advertisements to share with other Adventist congregations in Kiev. We pray that these training seminars will be useful to many people to know G-d's plan of salvation for Jews. The main verses of this training will be from Romans 1:16 and Romans 10:14. We want to create a team of educated people who will be ready to be friends with Jews in order to help them to discover that Yeshua is the Messiah of Israel. To achieve this goal we would like to give them a correct view of this mission and the necessary tools. Let's pray for this program and everyone who will participate to this training.



Parasha Overview:

VAYAK'HEL

Moshe Rabbeinu exhorts

Bnei Yisrael (children of Israel) to keep Shabbat, and requests donations for the materials for making the Mishkan.

He collects gold, silver, precious stones, skins and yarn, as well as incense and olive oil for the menorah and for anointing.

The princes of each tribe bring the precious stones for the Kohen Gadol's breastplate and ephod.

G-d appoints Betzalel and Oholiav as the master craftsmen.

Bnei Yisrael contribute so much that Moshe begins to refuse donations.

Special curtains with two different covers were designed for the Mishkan's roof and door.

Gold-covered boards in silver bases were connected, forming the Mishkan's walls.

Betzalel made the Holy



PARASHA FOR THIS WEEK

Vayak'hel

ויקהל

Exodus 35:1 - 38:20

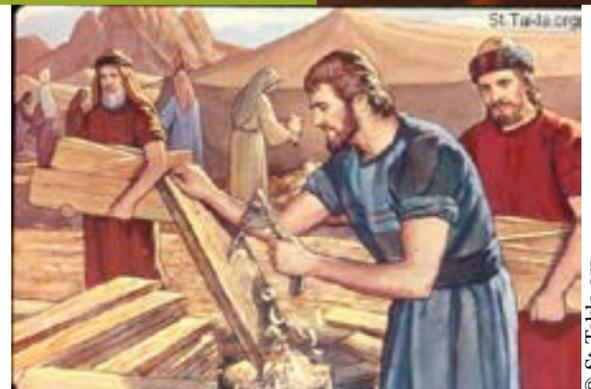
SHABBAT AND SANCTUARY

Moshe affirms again about the Shabbat

“Six days work shall be done, but on the seventh day you shall have a Shabbat of solemn rest, holy to the L-rd. Whoever does any work on it shall be put to death.” (Exodus 35:2).

It is the second time that G-d introduces the commandment of observing Shabbat in the middle of this section which is in connection with the building of the Sanctuary. In Exodus 31 and now in Exodus 35.

In the chapter 35 the command of Shabbat is preceded by the sentence “These are the things that the L-rd has commanded you to do” (Exodus 35:1) and followed by the sentence “This is the thing that the L-rd has commanded.” (Exodus 35:4) and what the L-rd has commanded was the construction of the Sanctuary. This teaches us that even the fulfillment of G-d's command to carry out the work of the Sanctuary does not supersede Shabbat. From this the Jewish people infer that the activities required for carrying out this constructions constitute the concept of the “works” that is prohibited on Shabbat.



“Let every skillful craftsman among you come and make all that the LORD has commanded: the tabernacle, its tent and its covering, its hooks and its frames, its bars, its pillars, and its bases;” (Exodus 35:10-11)

To understand this we must give an explanation about the original Hebrew text which is not clear in the English translation. If we compare the language in the introduction in which the Sanctuary is related to the laws of Shabbat with the language that introduces the section on the construction itself.

In the verse 1 it is written: Eleh hadevarim asher tsiva Adonai laasot otam

In the verse 4 it is written: Ze hadvar asher tsiva Adonai lemora

In the verse 1 the plural form is used (devarim), this plural form is specially stressed by a repetition with the last word otam (them). In the verse 4 the singular form is used. The plural of the verse 1 “these works” refer to the work of the sanctuary, that is to say, every one of these activities may be performed only during the six weekdays, but not on Shabbat. Every activities required for the construction of the Sanctuary is considered as a “work” forbidden on Shabbat, that is why the Jewish people has made a list of the work in the Sanctuary and said that there are

39 kind of work forbidden on Shabbat. These kind of works are listed in the Talmud, they are: sowing, plowing, cutting, gathering, threshing, winnowing, selecting, grinding, sifting, kneading, baking, shearing, washing, combing, dyeing, spinning, setting up the warp, making tow loops, weaving, splitting thread, tying a knot, untying a knot, sewing, tearing in order to sew, trapping, slaughtering, skinning, salting, tracing of lines, scraping and smoothing the hide, cutting the hide, writing, erasing in order to write, building, demolishing in order to rebuild, kindling, hitting with a hammer and carrying from one domain to another (Shabbat 73).

BETZALEL'S WISDOM

Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonasan: The name Betzalel indicates his wisdom, for when G-d told Moses to tell Betzalel to make a Mishkan (tabernacle), an Ark, and the other vessels, Moses reversed the order and said to him, “Make an Ark and the vessels and the Mishkan.”

Betzalel then said to him, “Moses, the way of the world

is to build a house and then bring into it the vessels, but you told me to first make the vessels and then the Mishkan. Where will I put the vessels that I make? Perhaps G-d told you to make the Mishkan first and then the Ark and vessels.”

Moses responded, “You are called Betzalel (literally) in the shadow of G-d, for you knew precisely how to interpret G-d's words as if you were there, in his shadow.” (Talmud - Brachot 55a)

DON'T DISAPPOINT YOUR FRIENDS

The Torah states, “And Moshe commanded, and caused it to be proclaimed throughout the camp saying: No man or woman shall do any more work for the offering of the sanctuary (Exodus 36:6). Israel were asked to contribute the material necessary of the building of the Sanctuary. With great enthusiasm, they responded with the various items that were needed. When the men in charge of the collection reported to Moshe that they were receiving an abundance of material, Moshe commanded the people to suspend further work on their offers. Sforno notes

Ark (which contained the Tablets) from wood covered with gold.

On the Ark's cover were two figures facing each other.

The menorah and the table with the show-breads were also of gold.

Two altars were made: a small incense altar of wood overlaid with gold, and a larger altar for sacrifices made of wood covered with copper.

Haftara Overview

1 Kings 7:13-7:50

G-d asks Israel to continue to build the sanctuary, Moses choose Betzalel for all artistic work because he was skilled. “Then Moses said to the Israelites: See, the L-rd has called by name Betzalel son of Uri son of Hur, of the tribe of Judah; he has filled him with divine spirit, with skill, intelligence, and knowledge in every kind of craft, to devise artistic designs, to work in gold, silver, and bronze...” (Exodus 35:30-3).

About four hundred years later, Solomon choose in the Haftara Hiram from Tyre for artistic work because he was a skilled man: “King Solomon sent for Hiram and brought him down from Tyre. He was the son of a widow of the tribe of Naphtali, and his father had been a Tyrian, a copper-smith. He was endowed with skill, ability, and talent for executing all work in bronze. He came to King Solomon and executed all his work.” (1Kings 7:13-14)

All the text of the parasha is about Betzalel and how he made all the beautiful furniture of the sanctuary.

The great lesson of this haftara is that when we want to do or to build something for the L-rd we have to do our best, to select the best material for the L-rd.

Before dying, David gave



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that Moshe did not instruct that the people should not bring any more items, but that they should discontinue doing additional work.

Some of the people had already completed doing work for the Sanctuary and had they been told not to bring what they had already prepared, they would have been most disappointed. Moshe, therefore worded his announcement in a manner that would not cause them anguish.

If someone does something for you which ultimately proves to have been superfluous, be considerate of his feelings. Do not tell him that his efforts were not actually needed, since this will cause him needless disappointment. Likewise, if you have heard a joke before, listen with rapt attention as if it is the first time and laugh heartily. The teller will feel better . . . and so will you?

BIBLICAL ACCOUNTABILITY.

Moshe gives us a great lesson on accountability. The Torah affirms that Moshe accounted carefully of all the donations given by Israel. “These are the

records of the tabernacle, the tabernacle of the testimony, as they were recorded at the commandment of Moses, the responsibility of the Levites under the direction of Ithamar the son of Aaron the priest.” (Exodus 38:21). We have in the Torah a detailed list of the use of the wealth gathered by Moshe: “All the gold that was used for the work, in all the construction of the sanctuary, the gold from the offering, was twenty-nine talents and 730 shekels, by the shekel of the sanctuary. The silver from those of the congregation who were recorded was a hundred talents and 1,775 shekels, by the shekel of the sanctuary” (Exodus 38:24-25)

Moshe made accounts for all of the work that was done in the construction of the *Mishkan*/tabernacle and for every shekel that was expended in that project.

Rabbi Berel Wein says “In the last analysis of life, accountability is the main challenge and test that faces us. King Solomon in *Kohelet* informs us that all of our actions and behavior will be accounted for in G-d’s system of justice. It is this concept of accountability that allows the basic axiom of religious life, reward and punishment, the temporal and eternal, to

“And every skillful woman spun with her hands, and they all brought what they had spun in blue and purple and scarlet yarns and fine twined linen. All the women whose hearts stirred them to use their skill spun the goats’ hair.” (Exodus 35:25-26)

function. One of the great weaknesses of individuals and societies is that they somehow feel that they are not accountable for their errors, sins, omissions and failures. We live in a world where everyone and everything is entitled to a pass.” The prophets of Israel held the leaders and the people of Israel accountable to the moral teachings of the Torah and to G-d Himself, so to speak. Thus the prophets of Israel served as the necessary brake to an otherwise dictatorial, all-powerful monarchy.

Rabbi Wein continues saying: The rabbis of the Talmud were acutely aware that they were accountable for their decisions and behavior. Often times that sense of accountability focused on the presence of another individual rabbi to whom one somehow felt accountable. The great Mar Shmuel mourned the death of Rav by saying that the “person that I feared and was accountable to is no longer with us.” The idea of accountability stretches over generations. We are all accountable for the past and for the future. And it is in that light that we will certainly be judged, and how the accomplishments of our lifetime will be marked and assessed.

APOSTOLIC WRITINGS — MARK 15:42-16:1

As I have already explained last year, the *Besorah* of Mark (gospel of Mark) was written and read in parallel with the cycle of the reading of the synagogue. So in order to be in harmony with the *parashot* the early believers in Yeshua assumed that the two parashot, *Vayak’hel* and *Pikudey*, were read on the same week, and the same passage of the *Besorah* (Mark 15:42-16:20) was read with these two parashot. Since this year, the two parashot are read separately on two consecutive weeks, the same text of the *Besorah* is read this week with *Vayak’hel* and next week with *Pikudey*.

Starting the parasha *Vayak’hel*, Moshe Rabeinu exhorts Israel to keep the Shabbat as a holy day: “Moses assembled all the congregation of the people of Israel and said to them, ‘These are the things that the L-rd has commanded you to do. Six days work shall be done, but on the seventh day you shall have a Sabbath of solemn rest, holy to the L-rd.’” (Exodus 35:1-2). It is not the first time that Moses reminds Israel the commandment of the Shabbat. This time it is just before explaining how to build the sanctuary to be sure that Israel will not break the Shabbat even for a holy work such as the building of the Sanctuary. The Ten commandments are G-d’s moral laws for all humanity, that is why these laws are superior to any other law even the law to construct the Sanctuary.

This reminder of the Shabbat is in parallel with the text of the *Besorah* especially the death of Yeshua on Friday evening and his stay in his tomb on the Shabbat day. The beginning of

this portion of the *Besorah* says that after the death of Yeshua on the cross, a righteous man, Joseph of Arimathea, who discovered that Yeshua was a good man and did not deserve death decided to bury his body in one of his tomb: “And when evening had come, since it was the day of Preparation, that is, the day before the Shabbat, Joseph of Arimathea, a respected member of the Sanhedrin, who was also himself looking for the kingdom of G-d, took courage and went to Pilate and asked for the body of Yeshua.” (Mark 15:42-43). Yeshua died earlier than other crucified people: “Pilate was surprised to hear that he should have already died. . . And when he learned from the centurion that he was dead, he granted the corpse to Joseph.” (Mark 15:44-45). Joseph took the body of Yeshua and organized the funeral service: “And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb.” (Mark 15:46). This evening was a double holy day for the Jewish people. It was the eve of the Shabbat, and on this very night the feast of *Pesach* was to start. The first day of Passover was a day of strict observance of rest and Shabbat. Since Yeshua’s death occurred on the eve of Shabbat, Joseph had no time to finish the inhumation, that is why it is written that “Mary Magdalene and Mary the mother of Joseph saw where he was laid.” (Mark 15:47). They wanted to bury Yeshua in a proper way, with all the honor due to a righteous

man, but they could not. The Shabbat was to start, they decided to wait for the end of the Shabbat in order to give a good sepulcher to Yeshua. In the next verse of the *Besorah* we are on the first day of the week (Mark 16:1) that means on Sunday morning. Nothing happened on Shabbat. Nothing in the life of the disciples and the believers in Yeshua and nothing is written about Yeshua. Why? Because it was Shabbat, even though Yeshua was recognized as the L-rd, even though he was the Mashiach expected by the Jewish people, he respected the Shabbat in his death and did not want to do any work on the day of Shabbat, indeed, the resurrection is a work. Yeshua waited for the end of Shabbat to accomplish this great action of coming back from the dead. This is a strong argument about the keeping of Shabbat even after the death and resurrection of Yeshua. The resting of Yeshua in the tomb on Shabbat demonstrates the fulfillment of Yeshua’s words in the *Besorah* of Mattatyahu “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.” (Matthew 5:17-18). Yeshua did not come to destroy the law of G-d, or to cancel, or to change it, Yeshua is the new Moses, and as so, confirmed the law given by Moses to his people, that is why he confirmed the law and rested on Shabbat.

to Solomon all instruction about the temple and commanded his son to build the House of the L-rd. He prepared everything and gave a lot of treasure for that house. Solomon followed the instruction given by David and when everything was finished he put all the treasure David gave him in the temple. “When all the work that King Solomon had done in the House of the L-rd was completed, Solomon brought in the sacred donations of his father David — the silver, the gold, and the vessels — and deposited them in the treasury of the House of the L-rd” (1Kings 7:51). Doing this donation, David followed the command of Moses who said to Israel to make donation for the sanctuary. What a great lesson for each one of us, Most of the time when the L-rd ask from us offering and donations for his work, we keep the best part for us and give only our surplus to the L-rd.

STORIES AND TRADITIONS

SHABBAT, THE QUEEN

Rabbi Zalmen Marozov asks this question: “Why did Moshe preface the mitzvah of building the Mishkan with the mitzvah of observing the Shabbat?”

The Midrash explains this with the following parable: A king instructed the best architects in his land to build for him a beautiful palace. The king was totally involved in the architectural plans and all stages of preparing and building the palace. One day the queen approached him and said, “You are so happy and involved with your palace that you totally forgot that I exist!” Immediately the king took his mind off the palace and spent the next 24 hours attending to his queen.

The same was with the building of the Mishkan. Shabbat, which is called “the queen”, complained that “Jews will be so immersed in building the Mishkan that they will totally forget about me.” Thus, before telling the Jewish people about building the Mishkan, Moshe, began with the mitzvah of Shabbat. For the observance of Shabbat is one of the greatest and most important mitzvot which G-d gave to the people of Israel.”

WE DO NOT WASH BRAINS WE DRY CLEAN ONLY

“You have brainwashed my son!” This was the angry accusation that a non-religious mother of a young man who had become religious and was attending a yeshiva in Jerusalem hurled at the head of the yeshiva.

The Rosh Hayeshiva, sensitive to the pain felt by this woman at seeing her son turn his back on the secular lifestyle in which she had raised him, decided to temper her anger with a bit of humor with a big message. Aware of how much spiritual poison had been absorbed in the brain of his student from his exposure to corrupting influences, the rabbi smiled and told the woman: “My dear lady, in our yeshiva we do not wash brains we dry clean only!”

MOTIVATIONS

Our sages in Pirkei Avot (Chapters of our Fathers) taught us the following directive, “Don’t be like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master without the expectation of receiving a reward.” Thus, while G-d did promise reward for performing mitzvot, this should not be the motivating factor. Our motivation for performing mitzvot and good deeds should be the very fact that we are fulfilling G-d’s will. Having the ability to serve G-d is the greatest honor and privilege.

Yet, we find a wonderful story in the Talmud, that in the merit of being so diligent in the observance of Shabbat a Jew by the name, Yosef Mokir Shabbat, was rewarded for his efforts on behalf of Shabbat.

Once there was a man who earned the title, “Yosef Mokir Shabbat” (Yosef who honors the Shabbat). He was called so because no matter how meager his earnings, he would always honor the Shabbat with

all types of delicacies, notably when it came to buying the finest fish for Shabbat.

Where he lived, there also lived a gentile who was very wealthy. One day he was told that all his wealth will end up with Yosef Mokir Shabbat.

In order to avoid something like this from happening, he went and sold all his property and purchased a precious stone, which he sowed into his hat.

One day as he was crossing a bridge, a powerful wind blew off his hat and cast it into the river, where a fish swallowed up the diamond. This very same fish was later hauled up by a fisherman and brought to the market just before Shabbat.

“Who will purchase it now?” they asked anxiously, as Shabbat was soon approaching and most people had already bought and cooked their Shabbat meals. “Go and take it to Yosef Mokir Shabbat,” they were told by fellow shopkeepers. So they took it to him and he purchased it. Upon opening the fish, his wife found the valuable jewel and they sold it after Shabbat for an enormous sum. (Shabbos 119a).

FOR FUN

A father was at the beach with his children when his four-year-old son ran up to him, grabbed his hand, and led him to the shore, where a seagull lay dead in the sand. “Daddy, what happened to him?” the son asked. “He died and went to Heaven,” the dad replied. The boy thought a moment and then said, “Did G-d throw him back down?”

KIDS PARASHA VAYAK’HEL

וַיְקַהֵל



Exodus 35:1-38:20

“From the blue and purple and scarlet yarns they made finely woven garments, for ministering in the Holy Place. They made the holy garments for Aaron, as the L-rd had commanded Moses. He made the ephod of gold, blue and purple and scarlet yarns, and fine twined linen. And they hammered out gold leaf, and he cut it into threads to work into the blue and purple and the scarlet yarns, and into the fine twined linen, in skilled design. They made for the ephod attaching shoulder pieces, joined to it at its two edges. And the skillfully woven band on it was of one piece with it and made like it, of gold, blue and purple and scarlet yarns, and fine twined linen, as the L-rd had commanded Moses.” (Exodus 39:1-5)

<http://www.bnai-tikkun.org.nz>

Inspirational Corner

❖ For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the L-rd accepted only freewill offerings. “Of every man that giveth it willingly with his heart ye shall take My offering” was the divine command repeated by Moses to the congregation. Devotion to G-d and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High. (PP 343)

Inspirational Corner

❖ All who love the worship of G-d and prize the blessing of His sacred presence will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the L-rd an offering of the very best that they possess. A house built for G-d should not be left in debt, for He is thereby dishonored. An amount sufficient to accomplish the work should be freely given, that the workmen may be able to say, as did the builders of the tabernacle. (PP 346)