

News

CHAG CHANUKAH SAMEACH HAPPY CHANUKAH

Let's Pray together

We pray every week for the Jewish Friendship Ministry. I suggest our partners to pray from December 9 - 16 for Jewish Adventist congregation in Paris (France). It is a difficult ministry, but the leaders are persevering to open a Cultural Center, which we hope, will impact the Jewish people in Paris. Let's pray for this project.

What are you doing for Chanukah?

Chanukah is perceived as a pure Jewish festival, but now we know that Yeshua celebrated Chanukah with the Jewish people of his time. That is why it is important to know what we are doing for Chanukah.

Most of the Jewish people do not know Yeshua, they have a wrong understanding of his person and his role in human life.

Asking the common Jewish people about Yeshua, you will have soft answer, as he was a true or a false prophet, or that he betrayed his people, he deceived the Jews of his time, and reading the ministry of Yeshua through the history of the church some will say that he converted to another religion, and changed the religion of his ancestors. We all know that is not true, thus our Cultural Centers, and congregation are good places to teach the truth about Yeshua to the Jewish people.

Yeshua was born as a Jew, and he died as a Jew. He never was a member of another religion, nor did he try to create a new religion. He came on the earth to teach the will of God to the people of God, and

since he was the one who gave the Torah on the Mount of Sinai, he was faithful to the Torah and was a good Jewish Torah observant. Even more, he was respectful of celebrations which were not in the Torah as the feast of Chanukah, indeed we read in the gospel written by John (Yochanan) "At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon." (John 10:22-23). I never heard a pastor or a priest of a regular Christian church saying that Yeshua observed the Feast of Chanukah, because most of the clergymen want to give another picture of Yeshua, they don't want to let their flock contemplate a Jewish Messiah called Yeshua, the Christian church has been so much anti-Semitic during last 16 or 17 centuries that Christians would not understand why they hate Jews and at the same time worship a Jewish man as the Messiah and as the incarnation of God.

Thus I repeat my first question: What are you doing for Chanukah?

Chanukah this year will be from Wednesday December 12, to Wednesday December 20, and of course as the day starts for the Jewish people on the evening before, the first light will be lit on Tuesday evening.

Jeff Zeremsky organizes these celebrations of Chanukah in his congregations in Florida.

CHANUKAH
2017 / 5778 at Beth-El Shalom

COME JOIN THE CHANUKAH FUN!
We'll light a gigantic 10 ft. menorah, eat potato latkes, sing Chanukah songs, dance, learn, play games, & have a ton of fun. Bring your Chanukah menorah.
FRI DEC 15, 7:00, 1701 29TH AVE N. ST. PETERSBURG
SAT DEC 16, 5:00, 6209 CONGRESS ST. NEW PORT RICHEY

RABBI RIPS APART ANTI-SEMITIC BIBLE
Rabbi Jeff will expose & rip out an anti-Semitic portion of most Christian Bibles which has caused millions of deaths. Invite a Christian to bring a Bible - they may want to have it ripped out as well.
ST PETERSBURG FRI DEC 22, 7:00.
NEW PORT RICHEY SAT DEC 23, 5:00

SHALOM ADVENTURE MAGAZINE
New & fresh every day of the year. Special videos, articles, & recipes every day of Chanukah.
www.ShalomAdventure.com

ISRAEL TOUR - SPRING 2019:
Join us on our Dan to Beersheba tour - A powerful experience that makes the Bible come alive. Contact the office for more info.

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Richard-Amram Elofer
Editor

English Edition:
Richard-Amram Elofer

Russian Edition:
Alexandra Obrevko

French Edition:
Sabine Baris

Portuguese Edition:
Carlos Muniz

Dutch Edition:
Hubert Paulleta

Emails:

English: richard@elofer.com

Russian: sashok_l@mail.ru

French: sabinebaris@gmail.com

Portuguese: cdmuniz@gmail.com

Dutch: hpaulleta@hotmail.com



Hubert Paulleta



Sabine Baris



Alexandra Obrevko



Carlos Muniz



PARASHA FOR
THIS WEEK
Vayeshev
וישֵׁב
Genesis 37:1-40:23

Parasha Overview:
Vayeshev

Yaakov settles in the land of Canaan. His son, Yosef, brings him critical reports about his brothers. Yaakov makes Yosef a fine tunic of multi-colored woolen strips.

Yosef exacerbates his brothers' hatred by recounting prophetic dreams of sheaves of wheat bowing to his sheaf, and of the sun, moon and stars bowing to him, signifying that all his family will appoint him king.

The brothers indict Yosef and resolve to execute him. When Yosef comes to Shechem, the brothers relent and decide, at Reuven's instigation, to throw him into a pit instead.

Reuven's intent was to save Yosef. Yehuda persuades the brothers to take Yosef out of the pit and sell him to a caravan of passing Ishmaelites. Reuven returns to find the pit empty and rends his clothes. The brothers soak Yosef's tunic in goat's blood and show it to Yaakov, who assumes that Yosef has been devoured by a wild beast.

Yaakov is inconsolable. Meanwhile, in Egypt, Yosef has been sold to Potiphar, Pharaoh's Chamberlain of the Butchers.

In the Parasha's sub-plot, Yehuda's son, Er, dies as punishment for preventing his wife Tamar from becoming pregnant.

Onan, Yehuda's second son, then weds Tamar by levirate marriage. He too is punished in similar circumstances.

When Yehuda's wife dies, Tamar resolves to have children through Yehuda, as this union will find the Davidic line culminating in the Mashiach (Yeshua was a descendant of Yehuda and Tamar). Meanwhile, Yosef rises to power in the house of his Egyptian master.

His extreme beauty attracts the unwanted advances of his master's wife. Enraged by his rejection, she accuses Yosef of attempting to seduce her, and he is imprisoned. In prison, Yosef successfully predicts the outcome of the dream of Pharaoh's wine steward, who is reinstated, and the dream of Pharaoh's baker, who is hanged.

**REUVEN TRIED
TO SAVE YOSEF**

The Torah states: "And one brother said to another, behold this dreamer (Joseph) is coming." (Genesis 37:19)

They were concerned that Joseph was trying to usurp the birthright from Reuven as expressed in Joseph's dreams of the family bowing down to him.

Rashi (Genesis 49:5) states that the two brothers here are Shimon and Levi.

Rabbi Zalman Sorotzkin noted that Shimon and Levi were the ones who were zealous to save the birthright and future monarchy for Reuven. Reuven, himself, however, tried to save Joseph from their hands. Why?

Rabbi Shmuel Walkin commented on this that whenever a person's bias is involved, he should not trust himself. It is easy for that bias to blind a person's intellect. Therefore, Reuven, who was the first-born son and had the most to lose from Joseph becoming the ruler, avoided doing anything to harm Joseph and even planned to save him. Our lesson: Watch out when our own bias is involved in a decision!

The Torah states: "And Reuven heard and he saved him from their hands. And he said, 'Let us not hit a mortal blow.' And Reuven said to them, 'Do not shed blood.'" (Genesis 37:21-22).

Rabbi Bahya comments that Reuven wanted to save his brother, Joseph. If he were to have said, "Let us not hit him," he would have shown his brothers that his motivation was compassion for Joseph and they would not have listened to him. Therefore, Reuven added the word nefesh, "life" or "soul." Reuven was saying, "I don't want you to commit murder regardless of who the person is." Similarly, in verse 22 he said to them, "Do not shed blood." He did not say "his blood." This implied, "I, too, hate him and it is not his blood that I am concerned about. Rather, I am concerned that you should not become murderers."

From this observation of Rabbi Bahya we see a very important principle when it comes to influencing someone. The focus of your arguments should be on points that the listener will accept even though your own focus might center on a different aspect of the situation. Reuven's goal was to prevent the shedding of blood. He wanted to save Joseph. If he would have told them to have mercy on Joseph, they would have disregarded his pleas. He wisely showed them that their behavior was not in their own best interests since they would lower themselves by their actions.

Rabbi Kalman Packouz affirms: "a person will only do what he or she perceives is in his or her best interest. Therefore, it is always more effective to present ideas and suggestions from that point of view."

YOSEF AND MASHIACH

According to the Jewish tradition, this text is "One of the most difficult portions in the Torah to understand is the episode of Yosef and his brothers" They try to understand it by the commentaries of the sages of Israel, but if they don't see the connection of this text



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"Listen to the dream I had,' he said to them. 'We were binding sheaves in the field, when my sheaf suddenly stood up erect. Your sheaves formed a circle around my sheaf, and bowed down to it.'" (Genesis 37:6,7)

**A SIGN FOR JACOB'S
DESCENDANTS**

The narratives of Genesis are more than stories. The vicissitudes of the forefathers are far more than ancient tales; they are spiritual realities pregnant with meaning, which form the woof and warp of G-d's people history. In order to understand the significance of the teachings in Genesis generally, and in this Torah portion specifically, we must introduce the concept of ma'aseh avot siman l'banim, "the actions of the forefathers serve as a sign for their descendants." Put another way, history repeats itself, or, in theological terms, G-d's people history is G-d's people destiny. Rabbi Shaul reminds us that "All Scripture is G-d-breathed and is useful for teaching, rebuking, correcting and training in righteousness," (2 Tim 3:16).

TWO TYPES OF DREAMS

The Sages tell us that there are two distinct types of dreams: those generated by one's own thoughts and ideas; the other linked to prophecy. When Joseph related his dreams concerning his brothers' sheaves of grain bowing to him—and later the dream of the sun, moon and stars bowing to him—he did so because he viewed them as prophetic mandates. The brothers, however, saw them as further proof that thoughts of domination preoccupied his mind.

OVERCOME THE TEMPTATION

Rabbi Yissocher Frand reminds us that the Talmud relates that a certain Roman matron asked Rav Yosi the following question: How can it be that a 17-year-old boy, who has been away from his family and all family influence, immersed in the sensuality of Egyptian society — how was it possible for him to be able to withstand this temptation? The Talmud [Sotah 36b] elaborates that it was that vision of his father in the window telling him "Yosef, in the future your brethren will want to inscribe your name among the stones of the Ephod worn by the Kohen Gadol, together with the names of the other tribes. Do you want to

"When Joseph came to his brothers, they stripped him of the long colorful coat that he was wearing. They took him and threw him into the well. The well was empty; there was no water in it." (Genesis 37:23,24)



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do something that will cause your name to be blotted out from amidst the names of my other sons? Do you want to have the title a shepherd of prostitutes?" When Yosef heard that, he backed off. This fear of losing his connection to his father is what held him back from sinning.

By natural instinct and logic, as the Roman matron asked Rav Yosi, this temptation required super human powers for a 17-year-old young man to resist. However, it was the image of Yaakov — how can I do this to my father? — that held Yosef back.

Rav Yaakov Kamenetsky makes two interesting observations. This image only works if the father has "currency" with his son. If the father does not have "currency" with the son, his appearance in the window is not going to save the day. Just as there is a concept [Chagiga 15b] that "If a teacher appears (in stature) as an Angel of G-d, then one seeks the words of Torah from his mouth," so too it is the case that if a FATHER appears (in stature) to his children like an Angel of G-d, then and only then will be able to have influence on them. We as parents need to act in a manner that will cause it to be simply impossible for our children to contemplate "how could I ever let my father down and do this to him?"

This is one of the foundations of child rearing — that a father needs to gain respect and prestige in the eyes of his children. He has to maintain credibility and inspire love and admiration, such that one's children would never contemplate harming their father's reputation or expectations of them.

There was once a Jew who lived in Baltimore, who came there in the 1920s. For many years, he was the chairman of the Board of a Rabbinical College. He was a student of Rav Leibowitz, the Rosh HaYehsiva. When the student came to Baltimore in the 1920s, it was almost impossible to make a living without working on Shabbat. Like so many people of his generation, he faced the great test of earning a living that "If you do not come on Saturday, do not bother coming on Monday either." He relates that he was on the verge of taking such a job that required a six-day workweek. However, he was stopped by the image of his Rebbe, Rav Leibowitz. He could not do it to his Rebbe. That literally held him back and he remained a Sabbath observant and honest Jew for all of his 101 years.

Rabbi Yissocher Frand says that rather than Yaakov Avinu appearing in the window as by Yosef haTzadik, Rav Leibowitz appeared in the window. This story is telling us that we need to have that type of relationship with our children, such that they love and respect us and want to remain attached to us, thereby never doing anything that puts that relationship at risk.

APOSTOLIC WRITINGS

Hebreux 7:24-26

Joseph is a special figure in the biblical and Jewish traditions. In the Bible, especially in the book of Genesis he is a very important character. Fourteen chapters of the book are dedicated to Joseph and his story. Exactly the same number of chapters dedicated to Abraham the “father of believers”. In the Jewish tradition, he is called “Yosef Hatsadik” that means “Joseph the righteous”. It is true that Joseph is one of the rare biblical characters who has not sinned (the Bible does not mention his sins). That is why in the Jewish tradition Joseph becomes the “father” or “type” of the Messiah. And one of the titles of the Messiah is “Son of Joseph” (Sukkah 52a and 52b). In the Jewish tradition, the Messiah who will die, is called the Mashiach-ben-Yosef, the Son-of-Yosef. Not because he will be a descendent of Yosef, but because he will be like Yosef. A strange parallel exists between Yosef and Yeshua who was “Son-of Yosef.”

The parallel is clear: Yosef was sold for a few coins (Gen 37:28), Yeshua was sold for a few coins (Matt 26:15). However, in the story of Yeshua, it is not Yehudah who saves him, but he sold him to the Sanhedrin and the Romans.

Yosef went to feed his brothers, as Yeshua came to feed (spiritually) his brothers (the Jewish people)

Yosef was rejected and sold to a cousin people Ishmaelites.

Yeshua was rejected and sold to the Romans, according to the Bible, Herod, was a Edomite, and according to the Jewish tradition, the ancestor (maybe spiritually) of the Roman was Esau, the Edomite. The three monotheist religions are represented by Jacob (Israel), Ishmael (Islam) and Esau (Messiahians).

Yosef suffered very much, and was imprisoned.

Yeshua suffered very much and died.

But Yosef was saved, he got out from his prison and saved his people from death (famine).

Yeshua was saved (resurrected) and also saved his people. “G-d exalted him [Yeshua] to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel.” (Acts 5:31).

When Yosef revealed himself to his brother in Egypt “I am your brother Joseph” (Gen 45:4) they accepted him, they accepted his leadership and lived with him for all the rest of the book.

This part of the parallel is not yet fulfilled, At the end of the history, Yeshua will reveal himself to the people of Israel, they will accept him and they will accept his leadership (Hosea 3:4-5).

In the Brit Hachadasha we have this reminiscence and link between the Mashiach and Joseph. In the genealogy of Yeshua, we learn that Yeshua is the son of Yoseph (Luke 3:23). When there was discussion about him in the crowd he was presented as the son of Yoseph (John 6:42). And when he was introduced to the first disciples as the Messiah, he was introduced as the son of Joseph, as though the title “Son of Joseph” was more important than “Son of David”. It is said “Philip found Nathanael and told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote — Yeshua of Nazareth, the son of Joseph.’” (John 1:45).

As Yoseph was called “Yoseph hatsadik” (the righteous), when we read the Brit Hachadasha we discover that Yeshua is also the tsadik par excellence. Yochanan called him *Yeshua Hamashiach Hatsadik* (the righteous) (1 John 2:1). Righteous means that Yeshua is the perfect intercessor between man and G-d. He is at the right hand of G-d pleading in our favor on behalf of each one of us. Because Yeshua is the righteous, his ministry is much more superior to the ministry of any other high priest. The book of Hebrew says “but because Yeshua lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to G-d through him, because he always lives to intercede for them. Such a high priest meets our need — one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.” (Heb. 7:24-6). Yeshua lives, he is officiating in the heavenly sanctuary and he performs a unique ministry of intercession because he is HOLY, BLAMELESS, and PURE, he is HaTsadik, “The Righteous.”

Haftara

Amos 2:6 - 3:8

We continue to read in this parasha the story of Yaakov and specially the painful experience of Yosef who was sold by his brothers for some coins of silver. (Genesis 37:27-28).

This text of Amos could be linked to the selling of Yosef for some coins of silver “Thus says the L-rd: For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of sandals” (Amos 2:6).

The parasha describes the beginning of the installation of the Israelites in Egypt “Now Yosef was taken down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there.” (Gen. 39:1)

The mention of Egypt in our Haftara is also a link with the Parasha where Yosef is sold and then will see Israel to be installed in Egypt, then after slavery they will have to leave. “Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. And I raised up some of your children to be prophets and some of your youths to be nazirites. Is it not indeed so, O people of Israel? says the L-rd.” (Amos 2:10-11).

It is not easy to be G-d’s people in the Parasha, it gives them more responsibilities and from time to time Israel did not use their privilege properly, that’s why the L-rd has said to them: “Hear this word that the L-rd has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt: You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.” (Amos 3:1-2).

STORIES AND TRADITIONS

Good Reasons to Travel

One Thursday a Magid (preacher) had to travel to Minsk to deliver a sermon on Shabbat. It was a cold winter day and a heavy snow was falling. As a result, no coachman wanted to travel to the city. In desperation, the Magid hired a poor Jew with an old horse who was willing to make the trip.

Driving on the icy road was very difficult. The horse wasn’t in great shape to begin with, and certainly wasn’t fit for traveling in such treacherous conditions.

Not too long after they set out, they came to a hill. “We have to get out and help push the carriage,” said the coachman to the Magid. “My old mare isn’t strong enough to pull the wagon up the hill.”

The Magid had no choice but to get out and help push. They finally managed to get to the top of the hill. The Magid couldn’t wait to climb back into the wagon, but the coachman said, “I’m sorry, you can’t get back in yet. I need your help to hold the carriage back so it doesn’t slide down the hill. My horse is in no shape to make it down the hill on her own.”

Groaning under the strain, the Magid held on to the wagon so it wouldn’t slide down the hill.

Many times throughout the trip, the Magid was forced to assist the horse and carriage through mud and snow. At last, totally exhausted, the Magid arrived at his destination.

“I want to ask you a question,” said the Magid to the driver. “I had a good reason to travel to this city, because I have to give a sermon in the synagogue. You also had a good reason to travel because you

needed the money to feed your family. But, can you think of one good reason why the horse had to come all the way to Minsk?”

In this week’s Parsha, Mishpatim, the Torah commands, “If you see the donkey of your enemy lying under its burden, and you may not want to help him, you have to make every effort to help him.”

Victory of Chanukah

In the story of Chanukah there is a lesson to each one of us. The battle which took place at that time was the battle between good and evil; a battle between those who wanted to defile all that is holy to us and those who fought to preserve it. It is a battle we all have every day of our lives. It is a challenge we face all the time.

The miracle of Chanukah teaches us that one must not be overwhelmed by the forces of evil, even when they are in the majority. The Macabees were a very small army of fighters who were resolved to fight for good and holiness over impurity and corruption. Because of their resolve and conviction, even though they were small in numbers compared to the armies of the Syrian-Greek armies, they were victorious. It is a lesson in our day-to-day battles that if we fight for the truth and don’t give up we too will overcome.



Inspirational Corner

From the beginning G-d has wrought through His people to bring blessing to the world. To the ancient Egyptian nation G-d made Joseph a fountain of life. Through the integrity of Joseph the life of that whole people was preserved. Through Daniel G-d saved the life of all the wise men of Babylon. And these deliverances are as object lessons; they illustrate the spiritual blessings offered to the world through connection with the G-d whom Joseph and Daniel worshiped. Everyone in whose heart Messiah abides, everyone who will show forth His love to the

world, is a worker together with G-d for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. (AA 13)