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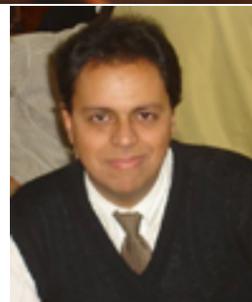


A weekly Journal of information and training published by the World Jewish Adventist Friendship Center Under the umbrella of the General Conference —Office of Adventist Mission

Journal of Information and Training — Issue 711 — 24 December 2016 / 24 Kislev 5777



Richard Amram Elofer



Carlos Muniz



Alexandra Obrevko



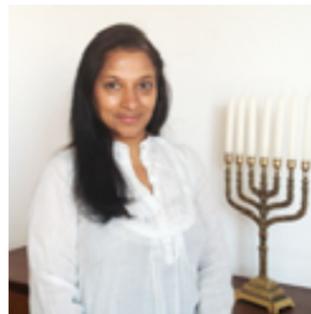
Hubert Paulleta

<p>English Edition: Richard-Amram Elofer</p> <p>Russian Edition: Alexandra Obrevko</p> <p>French Edition: Sabine Baris</p> <p>Spanish Edition: Jael Wells Cuellar</p> <p>Portuguese Edition: Carlos Muniz</p> <p>Dutch Edition: Hubert Paulleta</p>	<p>Emails:</p> <p>English: richard@elofe.com</p> <p>Russian: sashok_l@mail.ru</p> <p>French: sabinebaris@gmail.com</p> <p>Spanish: jael_wells@hotmail.com</p> <p>Portuguese: cdmuniz@gmail.com</p> <p>Dutch: hpaulleta@hotmail.com</p>
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Credit photos:

Richard Elofer, Alexandra Obrevko, Jael Wells Cuellar
Hubert Paulleta, Laurent Baris and Advent Digital Media

for more information: contact us at www.jewishadventist.org



Sabine Baris

Weekly Jewish-Adventist Journal of Information

We pray every week for a topic related to the Jewish people. I suggest our partners to pray from December 25 to 31 for the "Office of Adventist Mission" at the General Conference. Gary Krause, the general director, Homer Trecartin, the director of the Global Mission Centers, Rick Kajura the communication director.



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NEWS

**CHAG CHANUKAH SAMEACH
HAPPY CHANUKAH**

The Feast of Chanukah

I hope that every Jewish Adventist congregation has prepared a good lightning of the Chanukah for this Jewish feasts and has invited their Jewish friends and neighbor to attend this special event. Here are the blessings Jews pronounce when they light the candles:

1st Chanukah blessing

Baruch ata adonay elohenu melech haolam asher kideshanu bemitsvotay Vetsivanu lehadlik ner shel chanuka.

Blessed are you L-rd our G-d, king of the universe, who sanctifies us by your commandments and commands us to light the candle of Chanukah.

2nd Chanukah blessing

Baruch ata adonay elohenu melech haolam she asa nisim leavotenu beyamim habem bezman hazeh

Blessed are you L-rd our G-d, king of the universe, who did miracles for our fathers during those days during that time.

3rd Chanukah blessing

Baruch ata adonay elohenu melech haolam Shebichyanu Vehigyanu lezman hazeh

Blessed are you L-rd our G-d, king of the universe, who has revived us, who has sustained us, and who has brought us to this days.

The Story of Chanukah

2200 years ago the land of Israel was under the power of the Syrian-Greek Empire, dominated by the dynasty of the Seleucids. They oppressed the Jews. Yochanan, the Kohen Gadol, foresaw the danger to Judaism from the penetration of Syrian-Greek influence into the Holy Land. The Jewish people could never give up their faith in G-d and accept the idol-worship of the Syrians.

Desiring to unify his kingdom through the medium of a common religion and culture, Antiochus IV removed the High Priest, and in his place installed Yochanan's brother Joshua, called by his Greek name Jason. Then Menelaus, who had promised the king that he would bring in more money than Jason did was installed in Jerusalem.

While Antiochus was engaged in a successful war against Egypt, a rumor spread in Jerusalem about the death of Antiochus. Thus the people rebelled against Menelaus. The High Priest fled together with his friends.

Antiochus returned from Egypt when he heard what happened in Jerusalem, he ordered his army to fall upon the Jews.

To be continued on "Stories and Traditions" page 6

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.



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



“Listen to the dream I had, he (Yosef) 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)

YAAKOV SETTLED
The Torah states, “Now Yaakov was settled in the land where his father had sojourned, the land of Canaan.” (Genesis 37:1). After the many hardships and conflicts of Yaakov, Rashi comments that he desired to dwell in prosperity (that is also the meaning of the word “settled”).

During the portion of his life passed in Canaan, he was occupied with missional activities, making proselytes, following the example of Abraham and Isaac. The tradition affirms that among the sons of Israel, Yosef was the one to whom Yaakov transmitted the instruction and knowledge he had received from his teachers Abraham, Itzhak and Rivka. However, even though Yaakov, thought he would be at rest in the Promise Land, the dreams of Yosef and his disappearance beset him.

AS FATHER AS SON

The life of Yaakov, the father and Yosef, the son were very similar: 1) the mother of Yaakov remained childless for a long

time after her marriage, so also the mother of Yosef. 2) As Rivka had undergone severe suffering in giving birth to Yaakov, so Rachel in giving birth to Yosef. 3) As Yaakov's mother bore two sons, so also Yosef's mother. 4) As Yaakov was a shepherd, so Yosef. 5) As Yaakov served for the sake of a woman, so the Yosef served under a woman. 6) Like the father, the son appropriated his older brother's birthright. 7) The father was hated by his brother, and the son was hated by his brethren. 8) The father was the favorite son as compared with his brother, so was the son as compared with his brethren. 9) Both the father and the son lived in the land of the stranger. 10) The father became a servant to a master, also the son. 11) The master whom the father served was blessed by G-d, so was the master whom the son served. 12) The father and the son were both accompanied by angels, 13) and both married their wives outside of the Holy Land. 14) The father and the son were both blessed with wealth. 15) Great things were announced to the father in a dream, so also to the son. 16) As the father went to Egypt and put an end to famine, so the son. 17) As the father exacted the promise from his sons to bury him in the

Holy Land, so also the son. 18) The father died in Egypt, there died also the son. 19) The body of the father was embalmed, also the body of the son. 20) As the father's remains were carried to the Holy Land for his funeral, so also the remains of the son. 21) Yaakov the father provided for the sustenance of his son Yosef during a period of seventeen years, so Yosef the son provided for his father Yaakov during a period of seventeen years in Egypt.

BRETHREN'S JEALOUSY

The Bible states: “Yosef was well built and handsome.” In Hebrew *Yafē tohar veyafē mar'ē* (Genesis 39:6). To the resentment of the brethren (for his report to his father of their wrongdoings) was added their jealousy, because their father loved him more than all of them. Yosef's beauty of person was equal to that of his mother Rachel, “Rachel was shapely and beautiful.” In Hebrew *Yafat tohar veyafat mar'ē* (Genesis 29:17) and Yaakov had to look at him to be consoled for the death of his beloved wife. Reason enough for distinguishing him among his children. As a token of his great love for him, Yaakov gave

Yosef a coat of many colors, so light and delicate that it could concealed in the closed palm of one hand. The Talmud affirms that the attitude of Yaakov was wrong: “Raba b. Mehasia also said in the name of R. Hama b. Gorias in Rab's name: ‘A man should never single out one son among his other sons, for on account of the two sela's weight of silk (the coat of many colors), which Yaakov gave Yosef in excess of his other sons, his brothers became jealous of him and the matter resulted in our forefathers' descent into Egypt.’” (Shabbat 10b).

YOSEF'S KINGS AND RULERS

Yosef had a first dream and told it to his brethren, they were not happy, and answered to him “Do you mean to reign over us? Do you mean to rule over us?” (Genesis 37:8). It is G-d who put a prophetic interpretation into their mouths among the descendants of Yosef we find Jeroboam (1 Kings 11:26), and Jehu (1 Kings 19:16), two kings, and Joshua (Numbers 13:8), and Gideon (Judges 6:11), two judges, cor-

responding to the double and emphatic expressions used by his brethren in interpreting the dream.

THE SUN AND THE MOON

Then Yosef dreamed another dream, “I had had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.” (Genesis 37:9). And Yaakov, to whom he told it first, rejoiced over it, for he understood its meaning. He knew that he himself was designated by the sun. The moon stood for Yosef's mother, and the stars for his brethren, for the righteous are as the stars. Yaakov was convinced of the truth of the dream but when Yosef repeated his dream to his brethren, in the presence of his father, Yaakov rebuked him, saying, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?” (Genesis 37:10). Yaakov may be excused, he had spoken in this way only in order to avert the envy and hate of his brethren from Yosef, but they envied and hated him because they knew that the in-

terpretation put upon the dream by Yaakov would be realized. But in fact it would not be fully fulfilled. Which was confirmed by the Talmud “R. Berechyah said: Although a dream may be fulfilled in part, it is never completely realized. Whence do we derive this? From Yosef, as it is written ‘and behold the sun and the moon and the eleven stars bowed down to me; but his mother (represented by the moon) was not alive at that time.’” (Berachoth 55a)

ISHMAELITES OR MADIANITES?

The Torah states: “Let us sell him to the Ishmaelites, ... Then Midianite traders passed by and they drew Yosef up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver... the Midianites had sold him in Egypt to Potiphar.... Now Yosef had been brought down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, had bought him from the Ishmaelites who had brought him down there.” (Genesis 37:27-28, 36, 39:1), this text is not clear, we don't know to whom Yosef was sold

In the Parasha's subplot, 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.

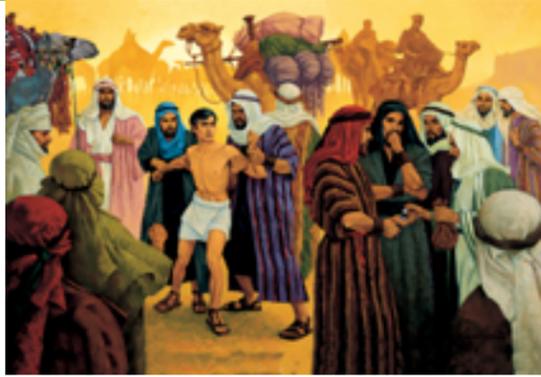
Haftarah Overview: Amos 2:6 - 3:8

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**



“**And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.**” (Genesis 37:28)

to the Ishmaelites or to the Madianites?

The first foreigners who approached the Hebrew camp were the Ishmaelites. They usually, according to the tradition, dealt in perfume and grease and had no knowledge in slave dealings. Afterwards a group of Midianites business brokers passed by. (When one wants to buy or sell something, he contacts a business broker who negotiates the purchase or the sale and shares in the profit.) The Midianites evaluate Yosef and, upon their advice, the Ishmaelites bought him for twenty silver pieces. The title of property for Yosef was made out to the Ishmaelites, who were the real buyers. The Midianites made an agreement with the Ishmaelites that they would undertake to sell him and share in the profits. Upon arrival in Egypt the Midianites arranged a sale to Potiphar. To legalize the sale, it was necessary to make a property's title change. Thus, the Ishmaelites, who held the original title of property, transferred it to Potiphar.

PERETZ ANCESTOR OF THE MASHIACH

The Torah affirms: “**When the time came for her [Tamar] to give birth, there were**

twins in her womb! ... he was named Peretz. Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.” (Genesis 38:27-30). Peretz is the direct ancestor of King David and Yeshua Hamashiach. Thus, in the Jewish tradition he is identified with Mashiach, and this is suggested by his name Peretz, which is used in a messianic prophecy “**The poretz (the one who breaks through) Goes before them; They enlarge it to a gate And leave by it. Their king marches before them, The L-rd at their head.**” (Micah 2:13). The Midrash (Bereishit Rabba 85:1) states: “Before the first enslaver of Israel (Pharaoh) was born, the ultimate redeemer of Israel (Mashiach-Peretz) was already born.” With the birth of Peretz, the sages of Israel note there, the Almighty created the light of Mashiach (he was his ancestors).

YOSEF'S FAITHFULNESS

The Torah states: “**When Yosef was taken down to Egypt, a certain Egyptian, Potiphar, a courtier of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought him there.**” (Genesis 39:1). Yosef could reveal to Potiphar and his wife that he was not a slave born but the son of a powerful man in Canaan for the

sake of his brethren. Potiphar convinced himself that G-d was with Yosef. Sometimes he would make a test of Yosef's integrity. Whatever he desired, he could be sure to get it from Yosef, and he saw clearly that G-d fulfilled the wishes of his slave. Therefore, he put all the keys of his house into his hand, keeping back nothing from Yosef but his wife. Potiphar treated Yosef not as a slave, but as a member of his family, accordingly, he provided instruction for him in the arts, and ordered him to have better fare than the other slaves. Yosef thanked G-d for his new and happy state. The Torah informed us on the secret of Yosef “**The L-rd was with Yosef, and he was a successful man; and he stayed in the house of his Egyptian master. And when his master saw that the L-rd was with him and that the L-rd lent success to everything he undertook, he took a liking to Yosef. He made him his personal attendant and put him in charge of his household, placing in his hands all that he owned. And from the time that the Egyptian put him in charge of his household and of all that he owned, the L-rd blessed his house for Yosef's sake, so that the blessing of the L-rd was upon everything that he owned, in the house and outside.**” (Genesis 39:2-5). His faithfulness.

APOSTOLIC WRITINGS — MATTHEW 1:18-23

Yosef is a special figure in the Jewish and biblical traditions. In the Bible, especially in the book of Genesis he is a very important character. 14 chapters of the book are dedicated to Yosef and his story. The same number of chapters dedicated to Abraham the “father of believers.” In the Jewish tradition, he is called “Yosef Hatsadik” that means “Yosef the righteous”. It is true that Yosef is one of the rare characters who has not sinned (the Bible does not describe his sins). That is why in the tradition Yosef becomes the “father” or “type” of the Messiah. And one of the Titles of the Messiah is “Son of Yosef” (Sukkah 52a, b).

Yeshua, was born from a family that everyone knows, especially on this period of Christmas, when Christendom celebrate the birth of Yeshua, it is clear that Yeshua was not born on December 25, the climate is too cold and too rainy to fit the description of the gospel. In this narration, the parents of Yeshua are: Myriam and Yosef, the full name of Yeshua was “Yeshua bar Yosef” (Yeshua son of Yosef), and had the reputation of coming from Nazareth, that is why when he was introduced to the first disciples as the Messiah, he was introduced as the son of Yosef, as if the title “Son of Yosef” was more important than “Son of David”. “Philip found Nathanael and told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote — Jesus of Nazareth, the son of Yosef.’” (John 1:45).

His birth confirms that he is the Messiah Son of David

and son of Yosef. The gospel of Matthew gives us the narration of his birth: “**Now the birth of Yeshua HaMashiach was thus: for when his mother Miriam had been engaged to Yosef, before they came together she was found to be with a child from the Ruach Hakodesh.**” (Matthew 1:18-19), the text clearly starts with the affirmation that Yeshua was not born normally, but through the *Ruach Hakodesh*. It is difficult to understand or believe such a story, that is why Yosef was thinking about this miracle, how this could be possible? At that moment, an angel of the L-rd appeared to him: “**But as he considered these things, behold, an angel of the L-rd appeared to him in a dream, saying, ‘Yosef, son of David, do not fear to take Miriam as your wife, for that which is conceived in her is from the Ruach Hakodesh.’**” (Matthew 1:20), the angel will confirm even more this truth by a prophecy given eight hundred years before, “**All this took place to fulfill what the L-rd had spoken by the prophet: ‘Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel’** (which means, G-d with us).” (Matthew 1:22-23), going back to the prophet Isaiah, we read “**Therefore the L-rd himself will give you a sign. Behold, the virgin (‘alma’) shall conceive and bear a son, and shall call his name Immanuel**” (Isaiah 7:14), the great question Jews ask on this text is about the correct translation of the word ‘alma because most of the text of the bible which speak about “virgin” used the word *bethulah*, and today

in modern Hebrew virgin is translated *bethulah*, this word is used fifty times in the Hebrew bible. However when we look at the word ‘alma it is a much more seldom word, it is a special word used only three times in the whole Hebrew Bible in Genesis 24:43 Rivkah, the virgin before her wedding with Yitzchak, Exodus 2:8, Miriam the virgin sister of Moses when they were still young, and our text of Isaiah 7:14, which uses this word, a very seldom word, to be considered as a sign, “**the L-rd himself will give you a sign.**” (Isaiah 7:14). Yeshua is the only one in the whole human history who was born from the Holy Spirit, the *Ruach hakodesh*. Even Adam Harishon, he was “formed” by G-d and received the breath of life, he was not born from a woman incubated by G-d. Thus Yeshua was “Son of G-d”, was “Son of David” and “Son of Yosef” since his earthly father was named Yosef, a descendant of David.

As Yosef ben Yaakov was called in the Jewish tradition, *Yoseph hatsadik* (the righteous), in the Apostolic Writings we discover that Yeshua is also a *tsadik*, certainly The *Tsadic* per excellence. “**My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.**” (1 John 2:1). Jochanan called him *Yeshua Hamashiach Hatsadik* (the righteous), righteous means that Yeshua is the perfect man, Yeshua's life was a holy, blameless and pure life, he is *HaTsadik*, The Righteous, *Baruch Hashem* (Praise the L-rd).

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).

❖ Yosef was greatly afflicted to be separated from his father, and his bitterest sorrow was in reflecting upon his father's grief. But G-d did not leave Yosef to go into Egypt alone. Angels prepared the way for his reception. Potiphar, an officer of Pharaoh, captain of the guard, bought him of the Ishmaelites. And the L-rd was with Yosef, and he prospered him, and gave him favor with his master, so that all he possessed he intrusted to Yosef's care. "And he left all that he had in Yosef's hand; and he knew not ought he had, save the bread which he did eat." It was considered an abomination for a Hebrew to prepare food for an Egyptian. (1SP 131)

STORIES AND TRADITIONS

Continuation from page 1

Thousands of Jews were killed. Antiochus then enacted a series of harsh decrees against the Jews. Jewish worship was forbidden; the scrolls of the Law were confiscated and burned. Sabbath rest, circumcision and the dietary laws were prohibited under penalty of death. Even one of the respected elders of that generation, Rabbi Eliezer, a man of 90, was ordered by the servants of Antiochus to eat pork so that others would do the same. Rabbi Eliezer refused and was put to death.

There were thousands of others who likewise sacrificed their lives. The famous story of Hannah and her seven children happened at that time. Antiochus's men went from town to town and from village to village to force the inhabitants to worship pagan G-ds. Only one refuge area remained and that was the hills of Judea with their caves. But even there did the Syrians pursue the faithful Jews, and many Jew died a martyr's death.

One day the henchmen of Antiochus arrived in the village of Modin where Mattityahu, the old priest, lived. The Syrian officer built an altar in the marketplace of the village and demanded that Mattityahu offer sacrifices to the Greek G-ds. Mattityahu replied, "I, my sons and my brothers are determined to remain loyal to the covenant which our G-d made with our ancestors!"

Thereupon, a Hellenis-

tic Jew approached the altar to offer a sacrifice. Mattityahu grabbed his sword and killed him, and his sons and friends fell upon the Syrian officers and men. They killed many of them and chased the rest away. They then destroyed the altar.

Mattityahu knew that Antiochus would be enraged when he heard what had happened. He would certainly send an expedition to punish him and his followers. Mattityahu, therefore, left the village of Modin and fled together with his sons and friends to the hills of Judea.

All loyal and courageous Jews joined them. They formed legions and from time to time they left their hiding places to fall upon enemy detachments and outposts, and to destroy the pagan altars that were built by order of Antiochus.

Before his death, Mattityahu called his sons together and urged them to continue to fight in defense of G-d's Torah. He asked them to follow the counsel of their brother Shimon the Wise. In waging warfare, he said, their leader should be Judah the Strong. Judah was called "Maccabee," a word composed of the initial letters of the four Hebrew words *Mi Kamocha Ba'eilim Hashem*, "Who is like You, O G-d."

Antiochus sent his General Apolonius to wipe out Yehuda and his followers, the Maccabees. Though greater in number and equipment than their adversaries, the Syrians were defeated by the Maccabees. Antiochus sent out another expedition which also was defeated. He realized that only by

sending a powerful army could he hope to defeat Judah and his brave fighting men.

An army consisting of more than 40,000 men swept the land under the leadership of two commanders, Nicanor and Gorgiash. When Judah and his brothers heard of that, they exclaimed: "Let us fight unto death in defense of our souls and our Temple!" The people assembled in Mitzpah, where Samuel, the prophet of old, had offered prayers to G-d. After a series of battles the war was won.

THE DEDICATION

Now the Maccabees returned to Jerusalem to liberate it. They entered the Temple and cleared it of the idols placed there by the Syrian vandals. Judah and his followers built a new altar, which he dedicated on the twenty-fifth of the month of Kislev, in 164 B.C.E.

Since the golden Menorah had been stolen by the Syrians, the Maccabees now made one of cheaper metal. When they wanted to light it, they found only a small cruse of pure olive oil bearing the seal of the High Priest Yochanan. It was sufficient to light only for one day. By a miracle of G d, it continued to burn for eight days, till new oil was made available. That miracle proved that G d had again taken His people under His protection. In memory of this, our sages appointed these eight days for annual thanksgiving and for lighting candles.

From: http://www.chabad.org/holidays/chanukah/article_cdo/aid/1029

KIDS PARASHA VAYESHEV

וַיֵּשֶׁב



Genesis 37:1 - 40:23

"Yaakov lived in the land of his father's sojourning, in the land of Canaan.

These are the generations of Yaakov.

Yosef, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Yosef brought a bad report of them to their father. Now Israel loved Yosef more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him." (Genesis 37:1-4)

❖ When Yosef was tempted to deviate from the path of right, to transgress the law of G-d, and prove untrue to his master, he firmly resisted, and gave evidence of the elevating power of the fear of G-d in his answer to his master's wife. (3SG 143)