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News

NEWS FROM BUENOS AIRES

WEDDING ANNIVERSARY CELEBRATION

We celebrated in our temple, on Sunday November 29 the 40th wedding anniversary of Meir and Esther. They have attended our community for six years.



Their children, relatives and friends attended the celebration with joy. Some of them were surprised to know that there were some Jewish Adventist communities and they promised to come back and to visit us more often.

ZIONIST DIRECTOR VISITED OUR CONGREGATION

During our havdala service (end of Shabbat) on December 6, we had the pleasure to receive the visit of Prof. Benny Schneid, executive director of Histadrut HaTzionit beArgentina (Zionist Organization in Argentina).

This organization is one of the major Jewish institutions in Argentina. It is the first time we receive an official visit of a repre-

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sentative of an Institution of the Jewish Community.

In his speech, Prof. Schneid thanked for the invitation and the warmth welcome we gave him. He also highlighted the work of our community, still have "different aspects", works for the continuity and the welfare of the people of Israel.



This visit and words pronounced by Prof. Schneid entailed a recognition of our community, labeling it as "a different synagogue", but still Jewish.

At the end of the program we offer to Prof. Schneid the traditional gifts of our community: A kippa and a Jewish Adventist sid-dur.

We hope that the Lord will continue to break down barriers in order to build bridges for salvation.

CHAG CHANUKAH SAMEACH

Chanukah is going to start this Friday evening and will last until the next Shabbat. I wish to everybody a very joyful and happy Feast of Chanukah. I will be pleased to received some news and pictures about your celebrations.

On Chanuka drierdel on where 4 Hebrew letters are written are used. The four letters are, Nun, Gimel, Hay, Shin. They stand for: *Nes, Gadol, Haya, Sham* - "A great miracle happened there."

Overview

Vayeishev

Genesis 37:1-40:23

Yaakov settles in the land of Canaan. His favorite 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 found the Davidic line culminating in the Mashiach.

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. In spite of his promise, the wine steward forgets to help Yosef, and Yosef languishes in prison.

Compassionate and Merciful

When Jacob sent his son Yosef to check on the welfare of his brothers who were grazing the flock, the Torah relates: **"And he said to him, go see about the welfare of your brothers and about the welfare of the sheep."**

Rabbi Packouz asks what lesson do we learn from Jacob's additional request to check on the sheep?

Rabbi Noson Tzvi Finkel, Rosh Hayeshiva of the famed Slobodka yeshiva, comments that we learn from here that a righteous person emulates the Almighty who is compassionate and merciful. A person who is truly compassionate will be concerned about the welfare of animals since all of the Almighty's creation is important.

As Mother, As Son

In this week's Parasha, Vayeishev, the Torah tells us of the special love which Yaakov had toward his son, Joseph: **"Israel [Yaakov] loved Joseph more than all his children because he was the son of his old age; and he made him a coat of many colors" (Gen. 37:3)** Yaakov has a special love for his son Yoseph because of his resemblance to his mother Rachel. Both of them are described in the same way: **"Rachel was shapely and beautiful" (Gen. 29:17); "Joseph was well built and handsome" (Gen 39:6)**. Even though the English translation does not use the same words, the Hebrew text uses exactly the same Hebrew words "Yafé To'ar veyafé Mar'eh". The proverb "As Mother, as Son" could be applied to Rachel and Yoseph, that's why Yaakov loved his son Yoseph so much.

Yaakov and Yoseph

The Talmudic sages point out that whatever happened to Yaakov also happened to Joseph. Their lives were a mirror image of each other.

- Yaakov's mother didn't give birth for many years, so too Joseph's mother, Rachel;
- Yaakov's mother had a difficult childbirth, so too Joseph's mother.
- Yaakov's mother had two sons, Rachel also had two sons;
- Yaakov was a shepherd, so too Joseph;
- Yaakov received the first birthrights from his brother, Joseph also was given his brother's first birthrights;

- Yaakov was hated by his brother, Joseph was also hated by his brothers;
- Yaakov was away from his father's house, so too Joseph was away in Egypt;
- Lavan, for whom Yaakov worked, was blessed with great wealth in Yaakov's merit, Joseph's master was also blessed with great wealth in his merit;
- Yaakov married outside Israel, Joseph also, unlike his brothers, married his wife in Egypt;
- Yaakov's blessings came through a dream, Joseph was also appointed ruler of Egypt through a dream;
- Yaakov made his children promise that they would take him out of Egypt and bury him in Israel, Joseph also made his brother's promise that he would be buried in Israel;
- Yaakov took care of Joseph for seventeen years (Joseph was seventeen when he was sold into slavery), Joseph took care of his father for the last seventeen years of Yaakov's life when he settled in Egypt (Yaakov came to Egypt at the age of 130 and passed away at 147).

Yoseph and Yeshua

The lives of Yoseph and Yeshua HaMashiach were a mirror image of each other.

- Yoseph was loved by his father, Yaakov, Yeshua was loved by his father in heaven.
- Yoseph was sent by his father to feed his brothers, Yeshua was sent by his father to feed his brothers spiritually.
- Yoseph was not accepted by his brothers, Yeshua was not accepted by his brothers.
- Yoseph was rejected and sold to the Ishmaelites, Yeshua was rejected and sold to the Romans.
- Yoseph suffered very much, Yeshua suffered very much.
- Yoseph was put in a cave (prison), Yeshua was put in a cave (tomb).
- Yoseph came back from his cave, Yeshua came back from death.
- Yoseph saved his brothers from certain death by famine, Yeshua saved his brothers from death by giving his own life.
- Yoseph was accepted by his brothers at the end of the story, Yeshua will be accepted by his brothers at the end of time.

We understand why the Jewish tradition call the Messiah, Mashiach ben Yoseph.

Divine Purpose

Joseph's coming to Egypt was ordained by Divine Providence to help his father and his family who were destined to go to Egypt because of a famine.

It took twenty two painful years for Joseph and Yaakov to realize the purpose of their separation, but in the end G-d's ways became obvious.

This Parasha is a great lesson in believing that nothing in this world is by chance for whatever G-d does is for a purpose. Whether it takes twenty two years or whether one may never see and realize the purpose, it is comforting to know that everything is by Divine Providence.

Reuven Saved Yoseph His Brother

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).

Rabainu Bachya 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, a mortal blow. 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."

According to Rabbi Zelig Pliskin 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.

When you want to prevent someone from saying or doing things that will hurt someone else, show the person how he is hurting himself by his words or actions.

TWO STORIES FROM RABBI PACKOUZ

Go in Peace

Before the USSR let the Jews leave for Israel, Jews used to hire a guide to smuggle them out of Russia. One Hanukah a group of Jews were playing “cat and mouse” with a Soviet army patrol as they approached the border. When the guide thought they had lost the patrol, he announced an half-hour break before continuing the trek. One of the escapees, hearing the “magic” number of “one-half hour”—the minimum time a Hanukah candle must be lit to fulfill the mitzvah—pulls out his menorah, sets up the candles, says the blessing and starts to light the candles. The other escapees immediately pounce upon him and the menorah to put out the candles—just as the Soviet patrol moves in and completely encircles them!

The head of the army patrol speaks: “We were just about to open fire and wipe you out when I saw that man lighting the Hanukah candles. I was overcome with emotion; I remember my zaideh (grandfather) lighting Hanukah candles I have decided to let you go in peace.”

Mother and Son Reunited

Young private Winneger was with the U.S. Army as it marched through Europe at the end of World War II. His unit was assigned to a European village with the orders to secure the town, search for any hiding Nazis and to help the villagers any way they could.

Winneger was on patrol one night when he came across a young boy with an ornate menorah. The menorah was his only possession and his only remnant from his family. The boy had survived a concentration camp and was mistrustful of all men in uniforms. He had been forced to watch the shooting of his father. He had no idea what had become of his mother. Winneger calmed the boy, assured him that he himself was Jewish and brought him back to the village.

In the weeks that followed, Winneger took the young boy, David, under his wing. As they became closer and closer, Winneger’s heart went out to the boy. He offered to adopt David and bring him back to New York. David accepted.

Winneger was active in the New York Jewish community. An acquaintance of his, a curator of the Jewish Museum in Manhattan, saw the menorah. He told David it was a very valuable historic, European menorah and should be shared with the entire Jewish Community. He offered David \$50,000 for the menorah.

But David refused the generous offer, saying the menorah had been in his family for over 200 years and that no amount of money could ever make him sell it.

When Hanukah came, David and Winneger lit the menorah in the window of their home in New York City. David went upstairs to his room to study while Winneger stayed downstairs in the room with the menorah.

There was a knock on the door and Winneger went to answer. He found a woman with a strong German accent who said that she was walking down the street when she saw the menorah in the window. She said that she had once had one just like it in her family and had never seen any other like it. Could she come and take a closer look?

Winneger invited her in and said that the menorah belonged to his son who could perhaps tell her more about it. Winneger went upstairs and called David down to talk to the woman ... and that is how David was reunited with his mother.

If truth is stranger than fiction, it is because it has a better Author.

Chanukah and Shabbat

The Shabbat and Chanukah candles work very well in unison! Illuminating one’s home with spirituality and goodness will lead to illuminating and improving the world.

EDITOR

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Haftara

Amos 2:6-3:8

PARASHA: 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. “Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh.” And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.” (Genesis 37:27-28).

HAFTARAH: This text of Amos could be linked to the selling of Yosef for some coins of silver “Thus says the LORD: 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).

PARASHA: The first installation of Israelites in Egypt “Now Joseph 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)

HAFTARAH: The mention of Egypt in our hafatara text 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 LORD.” (Amos 2:10-11).

HAFTARAH: It is not easy to be god’s people, it gives us more responsibilities and from time to time Israel did not use their privilege properly, that’s why the Lord has said to them: “Hear this word that the LORD 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).

Besorat Yeshua

Mark 12:35-13:4

PARASHA: In the book of Genesis from where the parasha is taken Yosef received a dream to tell him that he is going to have a special ministry, he will be the savior of his people “Once Joseph had a dream, and when he told it to his brothers, they hated him even more...” (Genesis 37:5-6).

BESORAH: Yeshua is in the Temple, he came as the Son of David and as the Messiah, the Savior of his people, that’s why during his ministry and especially at the end of it he tried to open the eyes of his auditors: “While Jesus was teaching in the temple, he said, “How can the scribes say that the Messiah is the son of David?” (Mark 12:35).

PARASHA: It is difficult to accept that one of us, will be the Savior. How can you be what you say you are? We have seen you as a baby and now you want to reign over us... that was the reflection of Yosef “His brothers said to him, “Are you indeed to reign over us? Are you indeed to have dominion over us?” So they hated him even more because of his dreams and his words.” (Gen. 37:8)

BESORAH: Some people were amazed by Yeshua and his speeches “And the large crowd was listening to him with delight.” (Mark 12:37).

Yeshua did not try to get the first place or to get money from his auditors, not like most of the people who are looking for respectability, That’s why Yeshua said: “As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets!” (Mark 12:38-39).

Then Yeshua condemned a religion of appearance, it is so easy to pray or to make an offering just to be seen by the people who are around us, but not really as an act of worship. They devour widows’ houses and for the sake of appearance say long prayers (Mark 12:40).

