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*Shabbat Bereshit*

*October 17, 2009*

*29 Tishrei 5770*

## News

### FALL FEASTS IN ARGENTINA

#### ROSH HASHANA

Our community celebrated the arrival of the New Year and the Feast of Trumpets with meetings every day until Yom Kippur. During these meetings there were people who wanted to learn more about our community and our beliefs attending for the first time.



This year, some people have been making propaganda against our community in the streets but every day we get phone calls asking about the beliefs of our temple. These days, some friends who attend our synagogue are seriously considering being part of our community

#### SUCCOTH

It is with great joy that we marked Sukkot (The Feast of Tabernacles). Even though Sukkot is not a festival that attracts many people, seventeen non-Adventists came to our sukkah (tabernacle). Some believed in Jesus while others did not, but everyone was happy to enjoy a Jewish Adventist environment. Our program was led by Gisela Katz. There was singing, moving the "arbat hamanim" (the four species of Leviticus 23:40), eating lunch in the sukkah, reflecting, and ultimately watching an Israeli film, "HaUshpizim" (a story that takes place during Sukkot).



#### ROSH HASHANA IN FLORIDA

We had over a hundred and twenty people at the two Beth-El Shalom locations (St Petersburg and New Port Richey FL) for Rosh Hashanah. We had good contacts, including some Jewish pre-believers in Messiah and a Jewish man who recently accepted the Messiah. The shofars were sounded close to a hundred times announcing that the time of God's judgment has come. We dressed in white, including the Torah, representing our desire that our records in heaven will be white and cleansed of all sin.

#### YOM KIPPUR IN FLORIDA

At the Yom Kippur (Day of Atonement) services at the Beth-El Shalom congregations in St Petersburg and New Port Richey FL, we had more than a hundred and twenty people attending the services. Some who had first come to the Rosh Hashanah (Feast of Trumpet) services the week before came back with friends. One Jewish lady who came both weeks brought a friend and said that her husband would have come but was sick. He hopes to be there this week. In the coming weeks we will publish here some testimonies and interesting stories that Jeff sent to us. Right now he said that "Two people are preparing for immersion. Please pray for them and all the other interests that have been coming."

# OVERVIEW

## BERESHIT GENESIS 1:1-6:8

Parasha

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Newsletter

**I**n the beginning, G-d creates the entire universe, including time itself, out of nothingness. This process of creation continues for six days. On the seventh day, G-d rests, bringing into existence the spiritual universe of Shabbat, which returns to us every seven days.

Adam and Chava—the first couple—are placed in the Garden of Eden.

Chava is enticed by the serpent to eat from the forbidden fruit of the “Tree of Knowledge of Good and Evil,” and in turn gives the fruit to Adam. By eating the forbidden fruit Adam and Chava render themselves incapable of remaining in the spiritual paradise of Eden and are banished.

Death and hard work (both physical and spiritual) now enter the world, together with pain in childbirth.

Now begins the struggle to correct the sin of Adam and Chava, which will be the main subject of world history. Cain and Hevel, the first two children of Adam and Chava, bring offerings to G-d.

Hevel gives the finest of his flock, and his offering is accepted, but Cain gives inferior produce and his offering is rejected. In the ensuing quarrel, Cain kills Hevel and is condemned to wander the earth.

The Torah traces the genealogy of the other children of Adam and Chava, and the descendants of Cain until the birth of Noah.

After the death of Sheit, Mankind descends into evil, and G-d decides that He will blot out Man in a flood which will deluge the world. However, one man, Noah, finds favor with G-d.

## ROLE OF THE LIGHT IN CREATION

**T**he concept of light plays a very important role in the creation. Light is mentioned five times in the opening verses of the Bible. **Then G-d said, “Let**

**there be light”**; and there was light. And G-d saw that the light was good; and G-d separated the light from the darkness. And G-d called the light day, and the darkness He called night. And there was evening and there was morning, one day. (Gen. 1:3-5).

This light is interpreted in various manner. for the Jewish tradition, this points to the five books of Moses. “G-d said, let there be light,” refers to the book of Genesis, which enlightens us as to how creation was carried out. The words, “And there was light,” bear reference to the book of Exodus, which contains the history of the transition of Israel from darkness to light. “And G-d saw the light that it was good”: this alludes to the book of Leviticus, which contains numerous statutes. ‘And G-d divided between the light and between the darkness’: this refers to the book of Numbers, divided as that book is between the history of those who came out of Egypt and that of those who were on their way to possess the promised land. ‘And G-d called the light day’: this bears reference to the book of Deuteronomy, which is not only a rehearsal of the four earlier books, but contains Moses’ eloquent charge to Israel and many laws not mentioned in the preceding books. (Genesis Rabba 3)

However everyone who is familiar with the Brit Hachadasha which tells us the story of Yeshua, remember that this light is put in connection with the Mashiach who pre-existed the creation of the world as the “Word of G-d”: **“In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it. There came a man, sent from G-d, whose name was John. He came for a witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light which, coming into the world, enlightens every man. (Yochanan 1:4-9)**

In this text of Yochanan, we have six times the word “Light”, one of them refer to John, when it is said that [John] “was not the light”. And five occurrences are about Yeshua, exactly the same numbers as in the opening of Genesis.

Interestingly the Jewish tradition has seen a connection between the light “OR” and the Torah (tORah), the Word of G-d. The word “Torah” is composed with the word “OR” which means light in Hebrew. That’s why most of the times it is wrong to translate the word “Torah” by “law”, the Torah is much more than a law, it is a “teaching light” Yochanan gives us a very interesting insight when he affirms, “**In the beginning was the Word, and the Word was with G-d, and the Word was G-d. He was in the beginning with G-d. All things came into being by Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the light of men.**” (Yochanan 1:1-4) This idea of the pre-existing of the “Word of G-d” (the Torah) is very Jewish. The Word of G-d give light, that’s why he precises that he was the light who “**enlightens every man**”.

## LOVE AND CRITICISM

**T**he Torah states that before the great flood: “**The Almighty saw that man did much evil in the land and all the thoughts of his heart were evil the entire day,**” (Gen. 6:5).

The Sforno explains that “man did much evil” refers to the past, and “the thoughts of his heart were evil” refers to the future. They would not listen to anyone who would try to correct them and therefore there was no hope that they would do teshuvah, repent.

Regardless of how many faults a person has, if he accepts criticism there is hope that he will improve. The ultimate level is to love criticism. Loving criticism is the 35th prerequisite for acquiring wisdom as listed in *Pirkei Avot*, (Ethics of Our Fathers) 6:6.

A person who loves criticism will be grateful to anyone who shows him ways to improve himself. As Rabbi Noah Weinberg taught, “Everyone is grateful to someone who tells him that in his carelessness he dropped his wallet with a large sum of money in it. That should be our attitude towards constructive criticism.”

Rabbi Packouz affirms, “Even if someone does not appreciate criticism, but he is nevertheless willing to improve himself when he is corrected, he will eventually become a better person. However, there is little hope for someone who refuses to listen to those who try to correct him. The person who criticizes you is the one who loves you and cares about you! Therefore, it is no wonder that children often receive so much criticism from their parents!”

## HILLEL TAUGHT

*“Do not make a statement that cannot be easily understood on the ground that it will be understood eventually.” People are sometimes frustrated that their views and opinions are not accepted by the community, but one must realize that the fault may lie in his views and not in the community. Perhaps his opinions are not fit to be heard and accepted.”*

## GOOD OR NOT GOOD

“How is it,” asked an inquisitive matron of Rabbi José, “that your Scriptures crown every day of creation with the words: ‘And God saw that it was good,’ but the second day is deprived of this phrase?” The Rabbi sought to satisfy her by pointing out that at the end of the creation it is said: “And God saw all that he had made, and it was exceedingly good,” so that the second day shares in this commendation. “But,” insisted the matron, “there is still an unequal division, since every day has an additional sixth part of the praise, whilst the second day has only the sixth part without the whole one, which the others have for themselves.” The sage then mentioned the opinion of Rabbi Samuel, that the reason for the omission is to be found in the fact that the work begun on the second day was not finished before the following (the third) day; hence we find the expression “it was good” twice on that day.”

## TRUTH OR CHARITY

Then God said, “Let us make man in our likeness, and let there be a creature not only the product of earth, but also gifted with heavenly, spiritual elements, which will bestow on him reason, intellect, and understanding.” Truth then appeared, falling before God’s throne, and in all humility exclaimed: “Deign, O God, to refrain from calling into being a creature who is beset with the vice of lying, who will tread truth under his feet.” Peace came forth to support this petition. “Wherefore, O lord, shall this creature appear on earth, a creature so full of strife and contention, to disturb the peace and harmony of thy creation? He will carry the flame of quarrel and ill-will in his trail; he will bring about war and destruction in his eagerness for gain and conquest.”

Whilst they were pleading against the creation of man, there was heard, arising from another part of the heavens, the soft voice of

Charity: “Sovereign of the universe.” The voice exclaimed, in all its mildness, “vouchsafe thou to create a being in thy, likeness, for it will be a noble creature striving to imitate thy attributes by its actions. I see man now in Spirit, that being with God’s breath in his nostrils, seeking to perform his great mission, to do his noble work. I see him now in spirit, approaching the humble hut, seeking out those who are distressed and wretched to comfort them, drying the tears of the afflicted and despondent, raising up them that are bowed down in spirit, reaching his helping hand to those who are in need of help, speaking peace to the heart of the widow, and giving shelter to the fatherless. Such a creature can not fail to be a glory to his Maker.” The Creator approved of the pleadings of Charity, called man into being, and cast Truth down to the earth to flourish there; as the Psalmist says, “**Truth shall spring out of the earth; and righteousness shall look down from heaven to abide with man**” (Ps 85:12); and he dignified Truth by making her his own seal.

## DO YOU KNOW?

We say that Michael (the one who is like G-d) is the name of Yeshua, when he take the appearance of an angel and he was present at the creation of the man.

But do you know that according to the Midrash Bereishit Rabbah, Michael and Gabriel acted as “best men” at the nuptials of Adam and Eve. God joined them in wedlock, and pronounced the marriage-benediction on them. Yes Michael-Yeshua, was definitely there.

## EDITOR

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## HAFTARA

### Isaiah 42:5 - 43:10

**T**his text of Isaiah is read in parallel with the Text of Bereshit to remind G-d's people why the earth and heavens have been created and why G-d has also created his people.

Everybody on the earth is part of the creation of G-d, everyone receive G-d's breath and his spirit. **Thus says G-d, the L-RD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: (Isaiah 42:5).**

His people has been given a special covenant, a great privilege, but also a commission to be a **LIGHT TO THE NATION, I have given you as a covenant to the people, a light to the nations... (Isaiah 42:6).**

All the nations are going to sing to the L-rd and to praise him for his goodness. **Sing to the L-RD a new song, his praise from the end of the earth!. (Isaiah 42:10).**

But G-d's people is deaf and blind. He is not ready to deliver the message of the almighty. **"Listen, you that are deaf; and you that are blind, look up and see! Who is blind but my servant, or deaf like my messenger whom I send? Who is blind like my dedicated one, or blind like the servant of the L-RD? ." (Isaiah 42:18-19)**

The L-rd will forgive his people and will call them again his witnesses, **"Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears! Let all the nations gather together, and let the peoples assemble. You are my witnesses, says the L-RD, and my servant whom I have chosen, ." (Isaiah 43:8-10).**

Because he redeemed them and loved them, **But now thus says the L-RD, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; ... For I am the L-RD your G-d, the Holy One of Israel, your Savior... you are precious in my sight, and honored, and I love you, ... Do not fear, for I am with you; ... everyone who is called by my name, whom I created for my glory, whom I formed and made." (Isaiah 43:1-7).**

## BESORAT YESHUA

### Mark 10:1-16

**PARASHA:** The parasha of this week is Bereshit, the first parasha of the books of Moses. G-d created man and woman and gave them two gifts in order to be happy for eternity. These two gifts are the **Marriage** and the **Shabbat**. Today these two G-d's gifts are challenged. People don't want anymore to be married and this world is not done and organized for the Shabbat,

**BESORAH:** At the time of Yeshua, the Shabbat was not yet questioned by G-d's people, the Marriage was much more in question. In parallel with this parasha we have the famous discussion of Yeshua with the Pharisees and his talmidim about the marriage and divorce: **"Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."**

Then in the house the disciples asked him again about this matter. He said to them, **"Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery." ... (Mark 10:2-12)**

**BESORA:** There are some topics that are difficult to accept or to believe, the topic of the creation is particularly difficult to believe, especially these days when so many scientific would like to convince us that, **the account of the creation is not acceptable:** Yeshua says **"Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." (Mark 10:14; 15).**

