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# Shabbat Shemot

## January 9, 2010

### 23 Tevet 5770

## News

### New Work in Copenhagen

It is interesting to know that some friends in Copenhagen are ready to start a new ministry, that why during the next weeks we (Andreas Müller, David Barzola and Richard Elofer) will conduct over there a training seminar from January 20 to February 6, Rachel Hyman will also be there for the musical program. We invite our Danish readers to join us for this special time. The program will be **Wednesday 20**, 19:00 "Old, worn-out pictures: Guidance through the Sanctuary" by Andreas Müller.

**Thursday 21**, 17:00 "Why a Mission Towards Jews?" by Richard Elofer.

**Friday 22**, 16:00 Kabbalat Shabbat: Richard Elofer and Rachel Hyman.

**Sabbath 23**,

1. 10:00 "Symbols from the Sanctuary" Andreas Müller
2. 11:15 "Mashiach - Our Pesach Lamb", Richard Elofer
3. 14:00 "Israel and Jesus", Richard Elofer
4. 15:30 "Guidance through the Tabernacle II" By Andreas Müller.

**Sunday 24**, Richard Elofer will present

1. 10:00 "An Adventist Mission"
2. 11:15 "A Possible Mission"
3. 14:00 "A successful Mission"
4. 15:45 "A Contextualized Mission"

**Friday 29**, David Barzola will present from 16:15

1. "Who are the Jews?"
2. Kabbalat Shabbat.
3. "What is Judaism?"

**Sabbath 30**, Shacharit Shabbat

11:15 "Israel and the Church"

**Sunday 31**, New presentations by David Barzola,

1. 10:00 "Israel and the Church II".
2. 11:15 "Suggestions for Jewish-Adventist dialogue".

3. 14:00 "How to establish a Jewish Adventist community"

4. 15:45 "Knowing the Jewish liturgy"

David Barzola will continue his teaching on **Monday and Tuesday 1 and 2 February** at Vejleford.

Rachel Hyman will give two concerts **Monday 1 and Wednesday 3**.

This interesting program will end with new teaching from David Barzola on **Friday 5 and Sabbath 6 February**.

It is an ambitious program, I invite everyone to pray for the its success. The audience will not be the same, some meetings are fitted for Adventist audience, training and practice and some others are for the Jewish local population.

### Immersion in Israel

It is with a great pleasure that I announce here that on Shabbat 16 we will have the joy to see people giving their heart to G-d through an immersion service in the Jordan River. It will be the first result of Shalom David work.

No congregation in Israel has a "mikve" (immersion bath), it is so easy to travel to the Jordan River and to attend an immersion in the very same river where the Mashiach had its own immersion two thousand years ago.

Jordan River in Yardenit



# Overview

## Shemot

### Exodus 1:1-6:1

**W**ith the death of Yosef, the Book of Bereishet (Genesis) comes to an end. The Book of Shemot (Exodus) chronicles the creation of the nation of Israel from the descendants of Yaakov.

At the beginning of this week's Parasha, Pharaoh, fearing the population explosion of Jews, enslaves them. However, when their birthrate increases, he orders the Jewish midwives to kill all newborn males.

Yocheved gives birth to Moshe and hides him in the reeds by the Nile. Pharaoh's daughter finds and adopts him, although she knows he is probably a Hebrew. Miriam, Moshe's sister, offers to find a nursemaid for Moshe and arranges for his mother Yocheved to fulfill that role Years later.

Moshe witnesses an Egyptian beating a Hebrew and Moshe kills the Egyptian. Realizing his life is in danger, Moshe flees to Midian where he rescues Tziporah, whose father Yitro approves their subsequent marriage.

On Chorev (Mt. Sinai) Moshe witnesses the burning bush where G-d commands him to lead the Jewish People from Egypt to Eretz Yisrael, the land promised to their ancestors. Moshe protests that the Jewish People will doubt his being G-d's agent, so G-d enables Moshe to perform three miraculous transformations to validate himself in the people's eyes: transforming his staff into a snake, his healthy hand into a leprous one, and water into blood.

When Moshe declares that he is not a good public speaker G-d tells him that his brother Aharon will be his spokesman. Aharon greets Moshe on his return to Egypt and they petition Pharaoh to release the Jews. Pharaoh responds with even harsher decrees, declaring that the Jews must produce the same quota of bricks as before but without being given supplies. The people become dispirited, but G-d assures Moshe that He will force Pharaoh to let the Jews leave.

## Moses' Royal Learning Experience

**T**he Torah states regarding Moses: "And the lad grew up. And she (Miriam) brought him to the daughter of Pharaoh and he was to her as a son. And she called his name Moshe ... because he was drawn from the water" (Exodus 2:10). The Ibn Ezra states that it is possible the Almighty had Moshe raised in the palace of the king in order for him to experience a royal behavior. He would see it firsthand and get into the habit of acting in this manner. We see how this training helped Moshe develop into a dynamic personality.

Rabbi Yeruchem Levovitz commented on this that we see here a powerful lesson on the importance of learning and habit in the development of a person and in preparing him for greatness. Even someone with the inherent greatness of Moshe needed a total environmental learning experience of royalty to integrate the personality necessary to be a great leader. The attribute of dynamic leadership is not easy to acquire. One needs much effort and many learning experiences to obtain this attribute.

One's self image is a key factor in one's behavior. Moshe's self-image was of a prince growing up in the palace of an absolute monarch. This allowed him to take any action necessary to do what was right.

The most precious gift you can bestow upon any child is a positive self-image. Constant criticism and fault-finding knocks away at one's self-esteem. A child growing up with inferiority feelings is handicapped. This will limit him in many ways. The key focus of anyone dealing with children must be, "How can I elevate this child's self-image?"

## An Exile of 210 or 400 Years?

**W**hen God spoke to Moshe at the burning bush, Moshe was concerned that the people of Israel, crushed by the terrors of the Egyptian slavery, would not believe that he was to be the agent of God who would bring about their redemption: Moshe answered and said, "But they won't believe me, and they won't listen to my voice, for they will say that God did not appear to you." (Exodus 4:1). It is interesting to ask the question: why Israel needed to be convinced of Moshe's authenticity? For some Israel doubted that God had the power to redeem them from their oppressors and thus needed

the signs to prove that He was capable to redeem them. For some others their disbelief was prompted by a much deeper and personal motive. They did not feel ready for redemption; they knew that the exile had a specific aim, which they believed had not yet been realized. They thought that the exile would last for four hundred years, as God had originally said to Avraham. The Midrash states: When he went and said to the Children of Israel, "You will be redeemed in this month," they replied, "Moshe Rabbeinu, how can we be redeemed? Did not God say to Avraham Avinu that the exile would last for 400 years? Only 210 have passed!" (Pesikta Rabbasi 15:8). They did not realize that God said that to Abraham and the 400 years started from the time Abraham entered Egypt.

### The Egyptian Exile

The Egyptian exile is a very anomalous phenomenon among Jewish exiles. All the other exiles suffered by the Jewish people were clearly in retribution for their sins.

Rabbi Noson Weisz reminds us that the Torah and the prophets are full of words of warnings about the consequences of Jewish sins and their correlation with the various exiles suffered by the Jewish people. But the Egyptian exile does not seem to be preceded by any Jewish sin.

This is emphasized by the way the Torah goes out of its way to describe its beginnings. The children of Israel arrived in Egypt as a small tribe of 70 individuals. They only became a nation in Egypt. Their exile in Egypt could not have been a consequence of national sin. So why were they in exile?

Surprisingly, if we examine the Torah concept of exile closely, we find that its correlation with the idea of punishment is clearly expressed. While no doubt if Israel were free of sin it would never have been forced to enter any of its other exiles beside the Egyptian one, nevertheless the understanding of exile as punishment is not always correct.

Indeed, Rabbi Dessler explains exile in terms of correction of faults of character rather than in terms of punishment.

We also see that Israel's Exile was a way used by G-d to help his people to understand and fulfil his missionary role, which was to spread the knowledge of the unique G-d among the nations.

### The Greatness of Their Love

The exile of the people of Israel in Egypt faced an enormous temptation to assimilate. At the beginning of Exodus Pharaoh expressly states that his motive for oppressing the Jews is entirely defensive. "Behold the people, the Children of Israel, are more numerous and stronger than we. Come, let us outsmart it lest it become numerous and it may be that if a war will occur, it, too, may join our enemies, and wage war against us and go up from the land. (Exodus 1:9-10). Rabbi Noson Weisz Pharaoh was afraid of Israel because they simply refused to blend into the Egyptian melting pot. According to Jewish tradition Israel refused to change their names, or their language or their lifestyle.

A Jew in Egypt was constantly subjected to the message that he was living in oppression and misery through his own choice, only because he refused to conform to the host culture. If he would agree to internalize it and adopt its outer trappings, he could not only improve his lot, but could aspire to reach the highest levels of Egyptian society. After all, didn't Joseph attain the position of number two in the Egyptian empire?

So why continue to cling in misery to the faith in G-d handed down by the patriarchs when you could enjoy the benefits of a great life without the necessity of believing in any form of Divine intercession at all? In the face of this temptation, the children of Israel stubbornly refused to assimilate. They clung to their language, their name and their own lifestyle, insistently presenting the face of a threatening foreign body. They chose to suffer for the preservation of their faith.

When we search the world for examples of voluntary endurance of suffering by large numbers of people, the word love immediately springs to the mind. People will endure much suffering not to be separated from someone they love.

To surrender one's faith in God is to surrender one's connection to God as well. For a person who feels close to God, abandoning his faith is akin to abandoning his child. In fact, this principle applies to human relationships as well. It is a well-known fact that love and trust are very closely associated.

Trust is really faith. To lose trust in a loved one is to lose the love and the entire relationship. If Israel was willing to pay the price of suffering 210 years of Egyptian oppression to cling to its faith in God, their stubborn perseverance is a measure of the greatness of their love.

## STRONG AND VIBRANT ISRAEL

**R**abbi Meir Shapiro was a member in the Polish Seim (parliament). A member of the Seim once asked him, “Why do we place a hard boiled egg on the Seder Plate?”

Rabbi Meir replied, “Other foods, the longer they are cooked, the softer they become. But the longer you cook eggs, the harder they get. The egg at the Seder symbolizes G-d’s people. Just like the egg, the sufferings and pain inflicted on Israel have not broken us. Rather, they have made us harder and stronger.

With the burning bush G-d showed Moshe that, just as the bush burned yet was not consumed, so too, G-d’s people, will endure adversity, but will never be destroyed. Over three thousand years have passed and it is indeed one of the great miracles of all times that Israel survived and are strong and vibrant.

### YOCHAVED AND SARAH

**A**ccording to the Jewish tradition Yocheved was 130 years old when she gave birth to Moshe. Israel knows this through the following calculation: Yocheved was born when Yaakov entered Egypt. The nation of Israel remained in Egypt for 210 years. Moshe was 80 years old at the time of the Exodus. If we subtract 80 from 210, we have 130—the age when Yocheved gave birth to Moshe!

When Sarah gave birth to Yitzchak at the age of 90, the Torah emphasizes the great miracle of her giving birth at such an advanced age. Why doesn’t the Torah emphasize the miracle when Yocheved gave birth at the age of 130?

The Magid of Dubna explained this with the following parable: A group of beggars were complaining how stingy people were and how small their collections were as a result.

One of them said, “Things are not so bad. I recently received a whole ruble from a rich man.” The men were amazed. “Really? When did this happen?” they asked.

“On the holiday of Purim,” the man replied. The beggars laughed, “If it would have happened on a regular day, we would have been impressed.

But on Purim, what’s the big deal? Everyone is charitable on Purim!”

The same logic applies to the Torah’s descriptions of Sarah and Yocheved. Sarah lived in ordinary times, so giving birth at 90 was unusual and worthy of mention. However, Yocheved lived at a time when G-d openly performed so many miracles for the Jewish people. In this case, there was nothing special when another miracle happened and Yocheved gave birth at 130!

### WHAT A CHILDREN WANT

Rabbi Pakouz said to us what a child wants

1. They want harmony -- their parents should not have unresolved and destructive conflict in front of them.
2. They want love. They wish to be treated with the same affection as other children in the family.
3. They want honesty. They do not want to be lied to
4. They want acceptance. They desire mutual tolerance from both parents.
5. They want their parents to like their friends. They want their friends to be welcomed in the home.
6. They want closeness. They desire comradeship with their parents.
7. They want their parents to pay attention to them and answer their questions.
8. They want consideration from their parents -- not to be embarrassed or punished in front of friends.
9. They want positive support -- for parents to concentrate on their good points rather than their weaknesses.
10. They want consistency. They desire parents to be consistent in their affections and moods.

## EDITOR

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## Haftara

### Ashkenazim

Isaiah 27: 6 - 29:23

### Sephardim

Jeremiah 1:1 - 2:3

**PARASHA:** Jacob (Israel, G-d's vineyard) is oppressed by a foreign power even though Israel has been a blessing for that nation. Blessed Joseph, and said, "The God before whom my ancestors Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the angel who has redeemed me from all harm, bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth." (Gen. 48:15-16). This experience will be repeated several times during the history of the people of Israel. After being a blessing for their hosts, these nations persecuted Israel.

**HAFTARAH (ASHKENAZI):** The Accent is put here on the blessings upon Jacob (Israel, His Vineyard) who is removed from Egypt and will be fully blessed by the L-rd: "In days to come Jacob shall take root, Israel shall blossom and put forth shoots, and fill the whole world with fruit." (Is. 27:6)

Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: No longer shall Jacob be ashamed, no longer shall his face grow pale. For when he sees his children, the work of my hands, in his midst, they will sanctify my name; they will sanctify the Holy One of Jacob, and will stand in awe of the God of Israel. (Is. 29:23)

**PARASHA:** Moshe was called by G-d to be his prophet, but at the first time he refused: But Moses said to the LORD, "O my Lord, I have never been eloquent... (Exodus 4:10)

**HAFTARAH (SEPHARDI)** Jeremiah was called by G-d and as Moshe tried to refuse: Now the word of the LORD came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy." (Jer. 1:4-6).

## Besorat Yeshua

Mark 14:10-21

**PARASHA:** Our text says the story of the Exodus, which is the story told on Passover in every Jewish home. "Afterward Moses and Aaron went to Pharaoh and said, "Thus says the LORD, the God of Israel, 'Let my people go, so that they may celebrate a festival to me in the wilderness.'" (Exodus 5:1)

**BESORAH:** This part of the story of Yeshua occurs at Passover time. This same Passover when Yeshua fulfilled the prophecy announced by the original Passover: "On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" . " (Mark 14:12)

**PARASHA:** In this text G-d Sent Moses and Aaron to speak to Pharaoh to ask him to let his people go to celebrate a feast. "So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." . " (Exodus 3:10)

"Then the anger of the LORD was kindled against Moses and he said, "What of your brother Aaron, the Levite? I know that he can speak fluently; even now he is coming out to meet you, and when he sees you his heart will be glad. You shall speak to him and put the words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do." (Ex. 4:14, 15)

**BESORAH:** This part of the story of Yeshua occurs during Yeshua's ultimate Passover. At this Passover Yeshua fulfilled all prophecies announced by the original Passover in Egypt at the time of Moses: So he sent two of his disciples, saying to them, "Go into the city..." (Mark 14:13).

The parasha and the Besorah can be read in parallel to discover the story of Yeshua in the torah of Moshe Rabenu.

Yeshua said: "You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. (John 5:39).

