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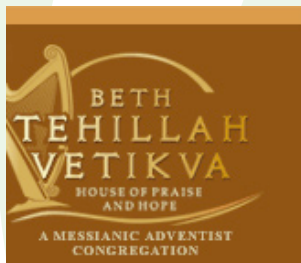
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## News

### HAPPY NEW YEAR

It is with a great pleasure that we wish to everybody a happy new year 2011. Ending and starting a new year brings us closer to the coming of the Mashiach. May our Lord and Mashiach bless you and help you in your ministry in this coming year.

### BETH TEHILLAH VETIKVA



BeTV had a children's play for Hanukah. The video can be seen on our Facebook site.

### BUENOS AIRES

In 2010 we modified the style of the celebrations. We organized various spiritual activities alluding to the story of the Maccabees during the eight meetings of Chanukah. In the month of December (Kislev - Tebet) we performed some concerts that helped us to involve more people to the activities of the temple. Thanks to all who have prayed for us and sent us messages of encouragement. These have been very important to us.

### NEWS FROM NEW YORK

Maxim Gordienko, pastor/rabbi of the sent us his wishes for the news year and some news from his congregation. He wrote, "New York Beit Shalom Congregation wishes you a blessed and good year 2011 full of Joy and health.

# Shabbat Shemot December 25, 2010 18 Tevet 5771

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Our congregation prepared and conducted some special worship on the Sabbath of Hanukah with a special sermon, new songs, biblical quiz and an after worship potluck. Before this celebration we advertised in 15 newspapers, sent more than 300 letters-invitations by mail, our brothers and sisters have spread flyers and Shabbat Shalom magazines in the area of our congregation. We invited people regardless of their religious background to celebrate Hanukkah with us. Thirty people answered positively to our invitations and attended our celebration. One of them visited the congregation for the first time. We were very happy to see elder Herman Kuma, multi-ethnic ministry leader of the Greater New York Conference attending our celebration and meetings."

### BETH BNEI TSION TEL AVIV

It is already one year since the message of the Good News of Yeshua is preached in the Tel Aviv Beth Bnei Tzion Tel Aviv (our Hebrew speaking congregation in Tel Aviv). We would like to praise God for his blessings, this synagogue is getting too small. Native Israelis are able today to hear the Adventist message in their own language. Pastor Rav Shalom David is looking for a permanent and bigger place for the congregation in Tel Aviv. The vision is to have our own synagogue in a good area of the largest city in Israel. We would like to make the Adventist Message accessible in Hebrew for the Israeli population living in the heart of Tel Aviv.

We already started to raising money for this project. At this time of Christmas and start of a new year we welcome all our friends around the world who would like to make donations for this project in Tel Aviv.



# OVERVIEW

## SHEMOT

### EXODUS 1:1-6:1

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

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 Horev (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!

## THE GREATEST WANT OF THE WORLD

**T**his week we start the Book of Exodus which gives the story of Moses, a model of a Biblical leader. Charles Harary (CharlesHarary.com) speaks of 3 prerequisites for leadership:

1) Compassion — a leader must truly care and want to help. The Almighty tested all of the Patriarchs as shepherds to test and train them for leadership. The midrashim, allegorical commentaries to the Torah, tell of Moshe going to great lengths to find a lost lamb and carrying it back to the flock because it was weak.

2) A Commitment To Truth — it is about doing what is right, not what looks good or will keep you in power. It is about serving the people, not about having the position.

3) Ready to Stand Against the Whole World — for what's right. Abraham was the only one monotheist of his time and stood firmly in opposition to all of the idol worshippers. Moshe stood against Pharaoh. King David stood against Goliath.

White said "The greatest want of the world is the want of men — men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man" (Ed 57}

## ARROGANCE

**T**he Torah states: "And the officers of the Children of Israel, whom the taskmasters of Pharaoh had set over them, were beaten ... " (Exodus 5:14). Rabbi Packouz asks the question: Why were they beaten and what lesson for life do we learn from it?

He answers on behalf of Rabbi Pliskin These officers were Israelites. They had pity on their fellow Israelites and did not force them to fill their quotas. When the officers handed over bricks to the Egyptian taskmasters, the taskmasters beat them for not having pressed the workers to fill their quotas.

The Chofetz Chaim writes that leaders very often

take unfair advantage of the people under them. The just mode of behavior, however, is never to act condescendingly to others, even if you are elevated to a rank above them. Arrogance is a trait which is strictly forbidden. According to some authorities the prohibition against arrogance is listed among the 613 commandments of the Torah. We should learn from the officers of the Children of Israel who not only did not take unfair advantage of those under them, but who even suffered physical pain to aid them.

## LOVE AND COMPASSION

**T**he Torah says, “And the King of Egypt spoke to the Hebrew midwives, one was Shifrah and the name of the second was Puah.” (Exodus 1:15) Rashi, Rabbi Shlomo Yitzhaki, an eleventh century French commentator, informs us that Shifrah was a second name for Yocheved, Moses’ mother. She was called Shifrah because she did things for the betterment (the meaning of the Hebrew word “Shifrah” is to “make better”) of the infants in her care. Puah was another name for Miriam, Moses’ sister. She was called Puah because of the comforting sounds (“poo, poo...”) she would make to the infants as mothers do to calm a crying baby. Why, however, does the Torah give a second name?

Rabbi Yeruchem Levovitz, a Torah luminary who taught in the Mir Yeshiva, comments that when the Torah calls someone by a certain name it is because that name represents the essence of the person. The fact that Yocheved and Miriam were called by names that show how they helped the infants both physically and emotionally, means that this was an integral part of their very being. We see from here that what might appear to be minor actions can be part of an elevated level that will comprise the entire person.

When you experience love and compassion for others, you are emulating the attributes of the Almighty. The greater your act of kindness, the more elevated you become. A child who experiences warmth and love grows up to be a more loving person. This early conditioning will have life-long positive effects. Such a child will find it much easier to feel love for the Almighty and love for his fellow man. Whenever you make a young child feel good, be aware of the extent of your kindness. The deeper your appreciation for the chesed (kindness) you are doing, the more elevated you become!

## NAME, DRESS, & LANGUAGE

**O**ur Sages teach us that there were some aspects of tradition which remained intact when the children of Israel were in Egypt — dress, names, and language — However, it is fascinating to note that Moses himself seems to be deficient in these areas. Rabbi Ari Kahn reminds us how Moses failed:

**The name Moses:** The daughter of Pharaoh named Moses. In the Book of Ezekiel the following passage appears: “Speak and communicate, thus says God, ‘Behold I am against you Pharaoh, king of Egypt, the great crocodile that crouches in the midst of the streams who says the (Nile) River is mine, for I created it.’” (Ezekiel 29:3). Pharaoh believed that he was god of the Nile, that he created the Nile. This gives us insight into the first plague “blood.” Turning the Nile into blood was an act of war, perceived by the Egyptians as if someone had stabbed their god. Not only did Pharaoh think that he was god of the Nile, but he named his daughter Batya, (Bat = Daughter + Ya = God) “daughter of god.” “And these are the children of Batya, daughter of Pharaoh” (Divri Hayamim I 4:18, also see “Kala Rabbati” 3:23, Vayikra Rabba 1:3) This was the woman who saved, and named, Moses. Her father was “god of the Nile” she was daughter of “god”, and she pulled a son out of the Nile, and named him Moses.

**The dress of Moses:** When Moses escapes Egypt, and he makes his way to Midian, he is described as Ish Mitzri, an “Egyptian man.” What was it about Moses that makes him seem Egyptian? Was Moses an Egyptian? Rather, his clothes were Egyptian, but he was a Hebrew. (Midrash Rabba 1:32) The second factor which contributed to the liberation was distinct dress. Here, too Moses is deficient.

**The speech of Moses:** The people of Israel also retained a different language, Hebrew, but here, too, Moses seems lacking. The Torah tells us that Moses had difficulty with speech: “I am not an eloquent man ... but I am slow of speech, and slow of tongue.” (Exodus 4:10). Later, Moses describes himself as *v’ani oral sfataim* — “I whose lips are uncircumcised.” (Exodus 6:12 and 6:30) If we take the literal meaning, it emerges that Moses does not feel that he has the right to represent the people because his tongue is uncircumcised. In other words, Moses is too Egyptian to represent the Jews.

## JEALOUSY AND HATRED

When Rebbe Yochanan ben Zakkai's students went to visit him on his death bed, he began to cry. His students asked him why he was weeping. He answered that if he were brought before a mortal king who could be appeased or bribed, and whose decrees extended only as far as the grave, he would wail. How much more so now that he was soon to face the judgment of God, Who cannot be appeased or bribed and whose punishment is eternal.

Did Rebbe Yochanan ben Zakkai really entertain the possibility that he was deserving of eternal death, the punishment reserved for heretics of the worst type? When Rebbe Yochanan ben Zakkai went out to meet the Roman general Vespasian during the siege of Jerusalem, he was allowed to make certain requests. He asked:

(1) that the Sanhedrin be permitted to continue in Yavneh,

(2) that Rabban Gamliel be spared and the line of the Nesi'im thereby preserved, and

(3) that a doctor be provided to heal Rabbi Tzaddok, who had fasted 40 years to avert the destruction of the Temple.

Many years later, the Sages discussed whether Rebbe Yochanan ben Zakkai acted correctly. Some thought he should have instead asked that the Temple and Jerusalem be spared. Others argued that had he asked for too much, he might have ended up with nothing. The Talmud concludes that he erred. He should have asked that the Temple be spared, but it was in fact the Divine Will that he err, since God had decreed that the Temple be destroyed.

Before his death, Rebbe Yochanan ben Zakkai was also beset with doubts as to whether he had acted properly. In his rigorous self-scrutiny, another explanation of why he erred came to him. He had opposed the zealots, who led the rebellion against Rome. But the zealots had ignored his opinion and forced the issue by burning all Jerusalem's food supplies.

The destruction of the Temple and exile of the Jewish people was an apparent vindication

of Rebbe Yochanan ben Zakkai's stance, since the zealots could hardly claim a Divine sanction for a policy that failed so miserably. On his deathbed, Rebbe Yochanan ben Zakkai worried that perhaps subconsciously he had not asked that the Temple be spared out of a fear that there would then be no clear proof that he had been right. And he suspected that his own honor — offended by the zealots' refusal to heed his decision — might have influenced his request. If that were true, and as a consequence the Temple were destroyed, would he not have merited eternal death?

The Talmud tells us that Rebbe Yochanan ben Zakkai's suspicions were unfounded; he was innocent; the Temple was destroyed by a Heavenly decree.

Yet we can learn from Rebbe Yochanan's concern as to the power of subtle traces of honor, desire and jealousy in distorting one's decisions.

It is incumbent upon us to learn from the sale of Yosef the devastating effect of jealousy and hatred, even in its subtlest forms and even in the greatest of people, so that we can strive to conduct ourselves in a manner that will cause us to merit seeing the ultimate reunion of Yosef and his brothers, when Mashiach ben Yosef will be sent as a harbinger of Mashiach ben David.

## GIVING CHARITY

The Talmud relates that when giving charity, the sages would make great effort that the poor should not know who their benefactor is in order that they should not be embarrassed.

## 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).**

# BRIT HACHADASHA

## 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).**

