



Professional Urban Development:
The WJAFc provides:

- Professional Urban training for Jewish Ministry
- Teaching for theological students
- Help to plant new congregations.
- Support for Adventist-Jewish dialogue with scholars and rabbis

Resources:

- **Website:** <https://jewishadventist-org.gcnetadventist.org>
A must website. To subscribe to our newsletter. To download some resources (Hebrew Sabbath School, and other documents). To order the book "Comfort, Comfort my people..." and many other things.
- **Shalom Adventure Magazine online:** www.ShalomAdventure.com
If you would like to read articles, watch videos, learn things about Judaism and Israel, this website is just for you.
- **Facebook:** <https://www.facebook.com/WJAFc>: If you would like to share with people, this forum on facebook is a good place for that.
- **Photos on Google+:** <http://picasaweb.google.com/jewishadventist>: We have posted a lot of pictures on Internet during the last years. Don't hesitate to look at them.
- **WebRadio:** www.shema-israel-radio.com
If you would like to listen Jewish or Messianic songs. If you want to be used to ear modern Hebrew of the Apostolic Writings, it is the right radio to listen on the web.
- **Adventist Mission Website:** <http://wjafc.adventistmission.org/> This website is the new resource provided by the Office of Adventist Mission of the General Conference of the Seventh-day Adventists.
- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.



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 672 — 12 March 2016 / 2 Adar II 5776



Richard Amram Elofer



Hubert Paulleta



Jael Wells Cuellar

English Edition:
Richard-Amram Elofer

Russian Edition:
Alexandra Obrevko

French Edition:
Sabine Baris

Spanish Edition:
Jael Wells Cuellar

Portuguese Edition:
Carlos Muniz

Dutch Edition:
Hubert Paulleta



Carlos Muniz

Emails:

English: richard@elofer.com

Russian: sashok_l@mail.ru

French: sabinebaris@gmail.com

Spanish: jael_wells@hotmail.com

Portuguese: cdmuniz@gmail.com

Dutch: hpaulleta@hotmail.com



Alexandra Obrevko



Sabine Baris

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

Weekly
Jewish-Adventist
Journal
of Information

We pray every week for leaders of the Jewish Ministry, According to our list of prayer for 2016, I suggest that our partners pray from March 13-19, 2016, for three of our the newsletter translators: Alexandra Obrevko (Russian), Sabine Roy (French), and Carlos Muniz (Portuguese) Let's pray for their dedication and ministries.



This issue

News	P.1
Parasha's comments	P.2-4
Haftara	P.4-5
Apostolic Writings	P.5
Stories	P.6
Inspirational Corner	P.6,7
Color Sheet for Kids	P.7

NEWS

THE LARGEST JEWISH CITY IN THE WORLD

❁ Would you know the answer If we asked this question: what is the largest Jewish city in the world. No, it is not in Israel, this city is New York city with about 2 million Jews living there. Tel Aviv is the greatest city in Israel, about 2,5 million, but in fact the modern city of Tel Aviv encompasses Jaffa, which is an Arabic city and in Tel Aviv itself many foreign people are living, that is why New York is still the largest Jewish city in the world.

We give a news here about New York, because Richard Elofer has been in New York on the weekend after the Adventist Mission Advisory on March 4 to 6 to preach and to train people. In fact it has been a very busy weekend, the first appointment was on Friday evening with Dr Knight, the President of the Greater New York Conference and Pastor Bledi Leno, the director of the multi-ethnic ministry of that Conference. It was a great meeting where an assessment of the work in New York has been done and a very important decision was made, to establish a commission which will think more precisely about our ministry in this great city. Then an entire day of Sabbath was dedicated to the congregation Beth Shalom who is committed to this ministry, it was a great time to teach them, and also to

help them to make plan for the future of the work in this city.



Sunday was a special day of training for Pastor Gabriel and Rachel Guitterez (see picture) who are the couple of pastor in charge of this ministry in New York. New York is not an easy city to work, the Jews who are living in this city are much more orthodox than any other city of the States, that is certainly one of the reasons why the ministry is going very slowly over there. But the good news is that there is hope for this city, some Jews are in contact with our members and our pastor and the Conference is willing to make a special effort, that is why they decided to make a special commission for Jewish outreach in New York. Let's pray for this city and for the Jews who are living in it.

Parasha Overview:

PEKUDEY

The Book of Shemot concludes with this Parasha. After finishing all the different parts, vessels and garments used in the Mishkan, Moshe gives a complete accounting and enumeration of all the contributions and of the various clothing and vessels which had been fashioned. Bnei Yisrael bring everything to Moshe. He inspects the handiwork and notes that everything was made according to G-d's specifications. Moshe blesses the people. G-d speaks to Moshe and tells him that the Mishkan should be set up on the first day of the first month, (Nissan). He also tells Moshe the order of assembly for the Mishkan and its vessels. Moshe does everything in the prescribed manner. When the Mishkan is finally complete with every vessel in its place,

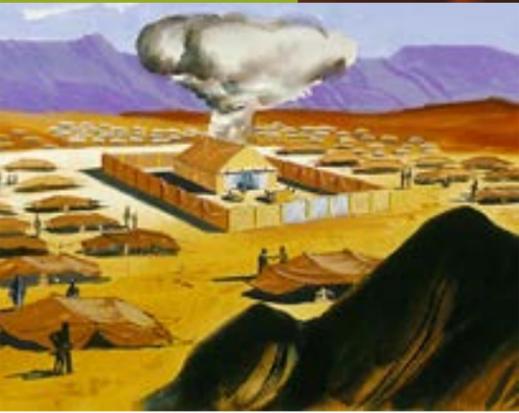


PEKUDEI
The parasha's first sentence contains the Hebrew words *pekudei ha'mishkan*, which are translated in English as "These are the records of the tabernacle" (Exodus 38:21). As However the Jewish people have many way or level to interpret the Bible. The simplest one and more literal or plain one is called *Pshat*. Thus *Pshat* meaning of these words is "the records of the Tabernacle." But the commentator Sfat Emet shares with us a deeper understanding of these words. *Ahl pi remez* (by allusion) we can read the word *Pekudei* as having the sense of "commands" or "orders" or "precepts", as in *Tehilim* (Psalms 19:9): *Pekudei HaShem yesharim... "the precepts of the L-rd are right."* The Sfat Emet understands "commands" in this context to refer to the *mitzvot*. thus Rabbi Nosson Chayim Leff from Project Genesis asks this question: "How does this sense of pekudei fit in with the verses' next word, ha'mishkan "the Tabernacle?" He says that "The Sfat Emet answers

that the word *mishkan* comes from the same root as does the word *Shechina* (the Presence of *HaShem*). Thus, continuing this line of thought, we see that *pekudei hamishkan* comes to mean that by doing *mitzvot* (obeying G-d's word), we bring *HaShem* (G-d) into our midst." Which was the purpose of the sanctuary (Exodus 25:8).
The Jewish people also have seen in this verse: "These are the records [Pikudei] of the tabernacle, the tabernacle of the testimony, as they were recorded at the commandment of Moses" Exodus 38:21a) an accounting of the material used to build the Tabernacle. The text complete saying: "...the responsibility of the Levites under the direction of Ithamar the son of Aaron the priest." (Exodus 38:21b). That means that Moses was not alone to record the donation of Israel for the building of the Tabernacle, but appointed Ithamar to supervise with him all these records. That is why the Sages of Israel teach: "Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of G-d as it is written: 'He is faithful

in all my house.' (Numbers 12:7), figured the accounts of the Sanctuary together with others, as it says: 'under the direction of Ithamar the son of Aaron.' For it is a man's duty to be blameless before men as before G-d" (Midrash Tanchuma). One of the lessons is the need for all charity collectors (no matter who they are) to make a faithful accounting to their donors.
Rabbi Yehuda Appel from Aish Hatorah says rightly that "The construction—and completion— of the Tabernacle was a truly fantastic event. Never before had a human project been so blessed by G-d. While in the past, the Almighty had performed great miracles for the people of Israel, He had never placed His blessing on something the nation itself had built. With the completion of the Tabernacle, however, the Almighty rested His cloud of glory upon the structure. Given the incomparable holiness of this event, it is evident that everything associated with the Tabernacle must be in perfect order. A *Cheshbon* (accounting), therefore, was a quite necessary part of the construction process!

PARASHA FOR THIS WEEK
Pekudey
פקודי
Exodus 38:21 - 40:38



"Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle."
(Exodus 40:34)

PARASHOT AND THE SANCTUARY

Four of the last five parashot have dealt with the construction of the Sanctuary and its vessels by the Israelites. Rabbi Jonathan Sacks asks the question: "What is the difference between them that justifies their division into four separate parashot?" There is a clear difference between the first two (Terumah and Tetzaveh) which concern the command itself, and the second two (Vayakhel and Pekudei) which concern its transmission and execution.
Prashot Terumah and Tetzaveh relate the command of G-d to construct a Sanctuary, with this distinction, that Terumah concerns the Sanctuary itself and its vessels, and Tetzaveh the special garments of the priests.
However, Vayakhel tells of Moses communicating this command, and of the Israelites fulfilling it. and Pekudei reports the response of G-d in filling the Sanctuary with His glory. But we have to remember that The Sanctuary was essentially a "dwelling-place in this world," copy of the

heavenly sanctuary on the earth.

BE STRONG

Parshat Pekudei, the final Parasha of the Book of Exodus (Shemot). In the synagogue when the Cantor concludes the reading of the Parasha, which concludes a biblical book, the congregation rises and says, *Chazak, Chazak, Venitchazeik* "be strong, be strong and let us strengthen one another." Then we are ready to continue our reading the next book on the next week.

MOSHE PUT UP THE MISHKAN

The Torah States, "And they brought the Mishkan [Tabernacle] to Moshe, the tent and all its vessels, its clasps, its boards, its bars, its pillars, its sockets..." (Exodus 39:33.) The Torah tells us that Moshe put up the *Mishkan* all by himself! Considering how heavy the *Mishkan* was, Moshe's assembling it all by himself was a great miracle. Our sages explain that G-d wanted to reward Moshe with the special merit of erecting the *Mishkan*. Moshe said to G-d, "How can I erect

the *Mishkan* all by myself?" G-d replied, "Just put your hands to it and it will stand up by itself." Rabbi Zalmen Marozov says "This teaches us a profound lesson. At times, we are faced with certain *mitzvot* which G-d demands of us, yet, we may be skeptical and wonder, 'How can I possibly accomplish this' all G-d wants and expects from us is that we try our best. G-d will do the rest!

AVOIDING ENVY

After being told to anoint his brother Aharon (Aaron), Moshe was told in reference to Aharon's sons, "And you shall anoint them as you anointed their father" (Exodus 40:15). Why did the Almighty give Moses this special instruction?
Rabbi Meir Simcha HaCohen explains in his commentary *Meshech Chochmah* that when Moses was told to anoint his brother Aaron, he was able to do it with a complete heart. Moses, the younger brother, was the leader of the Israelites and was happy that his brother was the High Priest. However, in reference to Aaron's sons, the situation was different. Moses' own

a cloud descends upon it, indicating that G-d's glory was resting there. Whenever the cloud moved away from the Mishkan, Bnei Yisrael would follow it. At night the cloud was replaced by a pillar of fire.

Haftara Overview

1 Kings 7:51 - 8:21

The parasha and the haftara are about the dedication of the Sanctuary and the Temple.

When the construction of the Temple was completed by King Solomon, he placed the leftover materials into the treasuries of the Temple for safekeeping (1Kings 7:51).

Rashi also cites a *midrash* (*Pesikta*) that Solomon decided not to use any of David's treasures for the Temple; instead he placed them all in the storehouses. The midrash offers two reasons why Solomon avoided using his father's materials. Solomon knew through prophetic spirit that the Temple would one day be destroyed, and he did not want Israel's enemies to claim that their idols had avenged them by destroying the Temple and letting them loot the treasures David had taken from them.

Solomon believed that his father should have used this money for food during the three year famine (II Samuel 21), when the poor were going hungry, Solomon felt that the money was tainted with the blood of those who perished through the famine.



“For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.” (Exodus 40:38)

sons were not going to succeed him as leaders. So, when it came to anointing Aaron's sons, Moses might have felt envy. Therefore, the Almighty told Moses to anoint Aaron's sons with the same whole heart and joy with which he anointed their father. Rabbi Packouz says “If even a person as great as Moses needs to internalize attitudes to avoid envy, all the more so do we! Also, it is possible to feel joy and enthusiasm for another person's success even if he has something that you do not.

THE SHECHINA

The Book of Exodus comes to an end with the establishment of the Tabernacle in the desert. In a sense, the consecration of the Tabernacle, and especially the resting of the *Shechina* within its confines, is a sign of healing in the aftermath of the Golden Calf tragedy. The revelation at Sinai, which was a singular event, becomes institutionalized in the building of the Tabernacle. Nachmanides writes that the sublime secret of the Tabernacle is that the presence of G-d which hovered about Mount Sinai, now will be placed on “permanent

display” in the Tabernacle. The Torah describes its completion with the following words: **“And he erected the court around the Tabernacle and the altar, and set up the screen of the court gate. So Moses finished the work. Then a cloud covered the Tent of Meeting, and the glory of the L-rd filled the tabernacle. And Moses was not able to enter into the Tent of Meeting, because the cloud abode on it, and the glory of the L-rd filled the Tabernacle. And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys. But if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of the L-rd was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.” (Exodus 40:33-38)**

Rabbi Ari Kahn concludes “The glory of G-d had entered the building. This was surely seen by the people as a sign of Divine benevolence. G-d was with the people, His Presence palpable.”

MEANING OF THE SANCTUARY

A midrash gives us the meaning of the sanctuary by a story:

“There once was a king who married a beloved daughter to a foreign prince. Following the wedding, the couple prepared to leave for the prince's land. The king said to the prince: I cannot bear my daughter leaving, but neither can I keep you here. Do me one favor. In your home prepare a small area for me where I might be with you.

“So G-d said to Moses, ‘I have given you the Torah. I cannot part with it; neither can I take it from you. Please, wherever Israel goes, let them make me one place where I might be close to you.’” According to this midrash, the *Mishkan* is for G-d. The *Mishkan* is a place of love, intimacy and deep connection between G-d, Israel and Torah.

However the *Mishkan* is also called *Mishkan baeidut*, which means “Sanctuary of Testimony” (Exodus 32:21), thus the Sfat Emet explains that by performing *mitzvot* (obeying G-d's commandments), we bear witness that we accept G-d's Kingship. Every *mitzva* we do is testimony that we subordinate our will to that of HaShem (*Avinu, Malkeinu* “our Father, our King.”) And in our so doing, HaShem's Presence in the world becomes more apparent to others.

APOSTOLIC WRITINGS — MARK 16:1-20

With the parasha *Pikudei* we close the book of *Shemot* (Exodus) as we close today our reading of the *Besorat* of Mark. The book of Exodus ends with a glorious day for the people of Israel, the *Shekbinah* or the presence of God is coming upon the sanctuary. Mark 16 shows us a glorious day for the disciples who see Yeshua coming back from the dead and going to heaven.

The parasha affirms: **“Thus all the work of the tabernacle of the tent of meeting was finished, and the people of Israel did according to all that the Lord had commanded Moses; so they did.” (Exodus 39:32)**, it is a beautiful text because we understand here that the people of Israel were not always disobedient, but they did the will of God, as it is written: **“the people of Israel did according to all that the Lord had commanded”** The sanctuary was finished, all had been done as the Lord commanded. In the *Besorah* of Yochanan we read about Yeshua on the cross: **“When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.” (John 19:30)**. At the construction of the sanctuary, the people did all according to God's will. At the end of the earthly life of Yeshua when he was ready to die he said **“it is finished”** he finished what he had to do on the earth.

Not only the people of Israel did what the Lord commanded, but Moses too: **“This Moses did; according to all that the Lord commanded him, so he did.” (Exodus 40:16)** and thus the sanctuary was erected **“In the first month in the sec-**

ond year, on the first day of the month, the tabernacle was erected. Moses erected the tabernacle.” (Exodus 40:17-18). The sanctuary is all about Yeshua, it is an illustration of his life, his ministry, his death, his resurrection and his heavenly ministry, that is why it is so important, I would say crucial to study the symbolism and meaning of the sanctuary.

In parallel with the erection of the sanctuary, Yeshua was raised from the death: **“And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, ‘Who will roll away the stone for us from the entrance of the tomb?’ And looking up, they saw that the stone had been rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. And he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him.’” (Mark 16:2-6)**. The disciples were not ready to believe, they did not expect what would happen and they got afraid in this new situation: **“And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.” (Mark 16:8)**.

In the parasha it is time for God to take possession of the sanctuary **“Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.” (Exodus 40:34)**. From that time God was with them, guiding them, helping

them wherever they went, in order to be witnesses for God among all the nations of the promised land. The text says: **“Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.” (Exodus 40:36-38)**, in parallel of this parasha, the *Besorat* of Mark also says that Yeshua sent them to the nations. **“And he said to them, ‘Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” (Mark 16:15)**. The disciples received the same power that moved Yeshua during his ministry on the earth. **“And these signs will accompany those who believe” (Mark 16:16)**. This power was given to the disciples through the gift of the *Ruach Hashem* (the Holy Spirit). The *Shekbinah* which covered the sanctuary is the symbolic representation of the *Ruach Hashem*. Both, Israel and the disciples received the *Ruach Elohim* and were guided by God through the *Ruach Hashem*. **“So then the Lord Yeshua, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.” (Mark 16:19-20)**

The building of the temple was finished on the eighth month (1Kings 6:38), but in the text of our Haftara, the consecration or dedication occurred on the seventh month, that means that the dedication was delayed for eleven month, just to coincide with the month of Eithanim (8:2), which is the holy month of Tishrei when Rosh Hashana, Yom Kippur, and Kippur were celebrated.

The Midrash explains that G-d wanted the dedication to take place in the month when the Patriarchs were Born, in order to emphasize His acceptance of Solomon and His approval of the king's Temple.

Another reason given by Abarbanel is that the delay was caused by the need to prepare adequately for the huge celebration that was to be held in honor of the dedication (Scherman, Nosson. The Prophets: Kings. The Artscroll Series, Edited by Meir Zlotowitz. Brooklyn, New York: Mesorah Publications, Ltd, 2006)

STORIES AND TRADITIONS

FIRST PRAY AND TRUST G-D

Rabbi Mordechai of Tchernobyl asked one of his Chassidim, who had an inn, about his daily routine. The Chassid replied, "First thing in the morning I hurry out to the marketplace to get the best and freshest produce for my customers. Then I go and recite my morning prayers." Rabbi Mordechai said, "You should pray first then go about your business, not the other way around." "But if I wait until I finish my prayers, others will buy the better produce and there will not be any fresh fruits and vegetables left for my customers. My business will suffer."

Rabbi Mordechai said, "Let me tell you a story. A Jew was returning home after making his fortune in a far away city. He had with him twenty sacks of gold and silver coins. On the way he had to stay over Shabbat in an inn. Not having any choice he asked the innkeeper, who looked like a respectable person, to safeguard his 20 sacks of gold. In addition to the gold he also had a copper penny which he placed in one of the sacks.

All day the man worried over whether he would get back his gold and silver back. He counted the minutes until Shabbat was over and immediately he asked the innkeeper for the money. The innkeeper was an honest man and returned it. As soon as the businessman came into his room, he began frantically to count the gold and silver coins to make sure that the innkeeper didn't help him-self. Finally, he ended counting and was relieved that he indeed had every coin.

Then he remembered that he also placed the copper penny in the sack. He frantically searched again and found that coin too.

"Wasn't the man acting foolishly worrying about the penny?" asked Rabbi Mordechai. "Didn't the innkeeper prove himself that he was an honest person when he gave back the gold? Why would he steal the copper penny?"

"Your behavior is exactly the same!" G-d gives you back your Neshamah (Breath of Life) intact every morning healthy and refreshed after you entrusted it to Him each night, tired and exhausted. He also gives your wife and children life and health! Why would you doubt that He would provide you with livelihood? Rather, you should first pray and trust G-d to provide your other needs even if you reach the market a little late!"

A GOLDEN LEG

Rabbi Chanina Ben Dosa's wife said Once to him, "How long do we have to go on suffering so much?" "What shall I do?" replied Rabbi Chanina. She said, "Pray that some of what is stored up for the righteous in the World-to-come shall be given you in this world now."

Rabbi Chanina prayed and a hand descended from heaven which gave him a table leg made of gold. That night in a dream Rabbi Chanina ben Dosa saw each of the other righteous men in the World-to-Come, dining at a table with three legs, but he and his wife were dining at a table with only two legs. In the morning he told his wife about the dream. He said to his wife, "Are you content that all the righteous will dine at three legged tables, while you and I will be dining at a table with one of its legs missing?" "What shall we do?" she asked. "You must pray that the leg be taken from us!" Rabbi Chanina prayed and it was taken back.

The Talmud concludes this story as follows: "The sages taught that the latter miracle of taking back the gift was greater than the former (the giving of the leg). For we have a tradition that Heaven gives but never takes back!"

The Talmud says that every day a voice went forth from heaven declaring, "The whole world is supplied with food in the merit of My son Chanina, while Chanina is satisfied with just one kav (a small measurement) of carobs all week."

NOTHING IS IMPOSSIBLE

A father was very concerned about his son's ability to learn Torah, who came to the Chazon Ish, Rabbi Avraham Y. Karelitz, one of the great Rabbinis of the last generation. The father said that his son was unable to achieve any depth of understanding; that he wasn't very intelligent, and couldn't handle complex analysis of many concepts. The Rabbi responded: so let him learn quickly, aiming for a broad but more superficial understanding. The depth would come later.

When the young man was 30, he was still doing this, and apparently wasn't making much progress. But he plodded on. Some said about him, "no one learns the Talmud more, and knows it less."

The father in this story was an outstanding Torah leader a generation ago and his son is an outstanding scholar and leader today. The breadth and depth of his knowledge is unfathomable, and it all came from the Help of Heaven given to his sheer dedication and effort, rather than natural talent.

Let no one say it is impossible. G-d Himself will help, and make it possible!

KIDS PARASHA PEKUDEY

פְּקוּדֵי



Exodus 38:21 - 40:38

"From the blue and purple and scarlet yarns they made finely woven garments, for ministering in the Holy Place. They made the holy garments for Aaron, as the L-rd had commanded Moses. He made the ephod of gold, blue and purple and scarlet yarns, and fine twined linen. And they hammered out gold leaf, and he cut it into threads to work into the blue and purple and the scarlet yarns, and into the fine twined linen, in skilled design. They made for the ephod attaching shoulder pieces, joined to it at its two edges. And the skillfully woven band on it was of one piece with it and made like it, of gold, blue and purple and scarlet yarns, and fine twined linen, as the L-rd had commanded Moses." (Exodus 39:1-5)

<http://www.bnai-tikkun.org.nz>

Inspirational Corner

❖ With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. "And the glory of the Lord filled the tabernacle." There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. (PP 350-351)

Inspirational Corner

❖ Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. (PP 349)