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- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.



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Weekly
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We pray every week for leaders of the Jewish Ministry, According to our list of prayer for 2016, I suggest that our partners pray on April 10 through 16, 2016, for Esther Abba and her team, leaders of the Jewish Adventist Friendship group in London (UK). Let's pray for their ministries.



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NEWS

PURIM IN KIEV (UKRAINE)

✿ I am sure that Purim was a good way to make many contacts between the Jewish Adventist Congregations and the Jewish communities, and also to teach about disastrous consequences of religious persecution which led in the time of Esther to an attempt of "genocide" and "holocaust." The Jewish Adventist ministry in Kiev, Ukraine is going very well and sent us a news about their celebration of Purim. Alexandra Obrevko says: That was great Purim and Purim *spiel* (Purim play) we had on March 27 afternoon. There were about 90 people, 20 of them were not Adventists, and about 40 people visiting from other Adventist congregations in Kiev. Everyone agreed that it was a great and blessed celebration.



More pictures are available at <https://www.facebook.com/media/set/?set=a.1294966590531665.1073741837.824513560910306&type=3&uploaded=4>

IMMERSION IN NEW ZEALAND

✿ During his trip to Wellington, New Zealand, Richard Elofer had the privilege to participate to the immersion of a couple, on March 26.



These immersions were performed by Pastor/Rav Roger Lang the Jewish Adventist leader in Wellington. We went to the Lower Hutt congregation where the members were waiting for us. They were in joy when this couple was immersed. Right after this, Richard Elofer preached on the Jewish meaning of a mikve and the new meaning given by Yeshua. At 4:00pm Roger Lang and Richard Elofer went to Kapiti Coast, a small town where a group of Christians from various denominations were expecting a lecture which was presented by Richard. The lecture was on the topic "Reconciliation between Israel and the Church." It appears that on these days such a lecture is very much appreciated by Christians of all denominations. Christians understand that the Church "teaching of contempt" about Israel has to change in order to have a sincere love for the Jewish people, their oldest brothers.

Parasha Overview:
TAZRIA

The Torah commands a woman to bring a *korban* after the birth of a child.

A son is to be circumcised on the eighth day of his life.

The Torah introduces the phenomenon of *tzara'at* (often mistranslated as leprosy) — a miraculous disease that attacks people, clothing and buildings to awaken a person to spiritual failures.

A kohen must be consulted to determine whether a particular mark is *tara'at* or not.

The kohen isolates the sufferer for a week.

If the disease remains unchanged, confinement continues for a second week, after which the kohen decides the person's status.

The Torah describes the different forms of *tzara'at*. One whose *tzara'at* is confirmed wears torn clothing, does not cut his hair, and must alert oth-



PARASHA FOR
THIS WEEK

Tazria

תִּזְרִיָּעַי

Leviticus 12: 1 - 13:59

MOTHERHOOD

This parasha starts with motherhood: “The L-rd said to Moses, “Say to the Israelites: ‘A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised.’” (Leviticus 12:1-3). The time of menstruation is called in Hebrew *Niddab*, during that time the lady is considered unclean and must not have any intercourse with her husband for seven days.

The Bible compare the condition of a new mother to a menstruating woman, to the *niddab*, she is unclean for seven days too. However, Jewish Rabbis and scholars have been challenged by the *mitzvah* of the verse 6, which requires from the mother a sacrifice for her purification: “When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the Tent of Meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering.” (Leviticus 12:6). A burnt offering is understandable, but

why would the new mother be required to bring a sin offering? What sin did she commit? The seven days of uncleanness reminds us another period of seven days, which is called in Hebrew *Shiva* (from *Sheva*, seven) and is the period of mourning for a clothe relative. Giving the same time of “mourning” during the menstruation and after the death of a relative, the Bible wants to demonstrate how precious is life. Rabbi Ari Kahn says “When we consider the time of *niddab* as a type of mourning, we realize that the menstrual blood is literally representative of a life which did not come to fruition. In its interpretation of the Bible, Judaism, with its supreme value for human life, goes so far as to call upon us to respond to the loss of potential life. The Zohar’s teaching therefore provides insight into the essence of the laws of *niddab*, where husband and wife separate and observe their private mourning for the child that was not born.

When we look at the comments of Rashi we see in this law a connection with the seven days of the creation too. “Just as man’s creation followed that of all of the animals ... in the process of creation, so these laws follow those of the animals.” (Rashi 12:2)

The story of the creation gives us the narration of the first sin. “And the L-rd G-d commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’” (Gen. 2:16-17), but when Adam and Eve sinned they did not die immediately. However, one of the consequences was the painful pregnancy of Eve and women “To the woman he said, ‘I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.’” (Gen 3:16). The Talmud teaches that the phrase “I will greatly increase your pain” refers to menstrual blood. This implies for Judaism that, if not for the sin of the forbidden fruit, women would not have had a menstrual cycle at all. Rather, childbirth would have been a painless result of physical intimacy.

In a perfect world, and in the *Olam Habaa* (the world-to-come) there will be no pain, there will be no mourning “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming



down out of heaven from G-d, prepared as a bride beautifully dressed for her husband. . . . He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” (Revelation 21:1-4)

Rabbi Ari Kahn says also “the separation following childbirth and the comparison to menstruation. Both are results of the same sin, and while *niddab* responds to the potential life which was frustrated, the separation after childbirth is mourning for the necessity of the process of childbirth and for the mortality of the child born of this process. Childbirth is so completely intertwined with the sin of Eve, that a sin offering seems completely natural.”

BRIT-MILAH

Right after speaking about motherhood the Bible tells us about the mitzvah of circumcision: “On the eighth day the boy is to be circumcised.” (Lev 12:3). A mitzvah Jews have performed for over 3000 years religiously and which is called in Hebrew *Brit-milah* — or simply *Brit* (covenant). The Torah presents this mitzvah as a covenant between the Jewish people and G-d. The Jewish scholars

have noticed that the numerical value of the word *Brit* (covenant) is 612 that means that this mitzvah encompasses by faith all other mitzvot of the Torah: 612+1=613. Another application Judaism has given to this number is that the *Brit Mila* is the first *mitzvah* to be performed on the child and this *mitzvah* will never be performed again. Now there are 612 *mitzvot* left for the child to perform. The name *Brit-milah* therefore, represents the 612 mitzvot which Jews bless the child to perform throughout his life.

According to Rabbi Zalmen Marozov, in some tradition, especially the Ashkenazic, it is customary to invite friends and relatives over, on the first Friday night after the baby is born, (which is usually the Shabbat before the *Brit*), for refreshments. This gathering is called: *Shalom Zachar* (Welcoming the boy). What is the reason for this custom? The *Brit* is performed on the eighth day, is so that the baby will experience the holiness of the Shabbat (which is on the seventh day) before entering into the covenant with G-d. Because the Shabbat before the *Brit* is so important and prepares the child for the *Brit*, we gather on the first Shabbat to welcome and greet the newborn. At this

“And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering” (Leviticus 12:6)

gathering we inform the people when and where the *Brit* will take place, but we do not actually and officially “invite” them to attend. Why? The Talmud says, “Whoever is invited to a *Brit* and does not attend is worthy of being excommunicated.” Because of this we do not “invite” to the *Brit*, only notify when it will take place. This way, if, for whatever reason, one cannot attend, they don’t have to.

TZARA'AT, A SPIRITUAL DISEASE

The Torah states in the chapter 13 of Leviticus: “The Lord spoke to Moses and Aaron, saying, ‘When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous (*Tzara'at*) disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests,’” (Leviticus 13:1-2). For the Jewish tradition *Tzara'at* is a disease with physical symptoms similar to leprosy. During the time of the *Beth HaMikdash* (temple) the *Kohen* (priest) would have to investigate the condition of the one afflicted with *Tzara'at* and declare the person spiritually “clean” or “unclean.” The laws of *Tzara'at* applied only in the days of the Temple.

ers that he is ritually impure. He may not have normal contact with people. The phenomenon of *tzara'at* on clothing is described in detail.

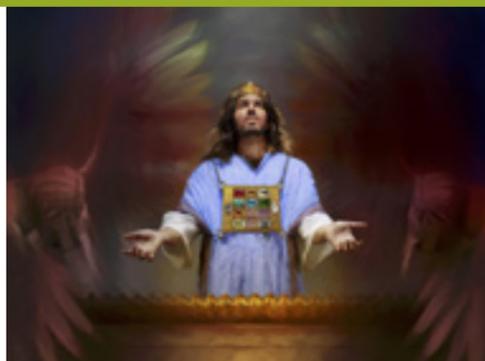
Haftara Overview

2 Kings 4:42-5:19

In the text of parashah Tazri'a we have the description of "tzara'at". Even though the Jewish tradition says that it is not leprosy all the symptoms of this sickness look like leprosy

The old Jewish tradition has seen this parasha in connection with leprosy, that's why the corresponding text in the Haftara is about Naaman, a Syrian who got leprosy. Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the L-RD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. (2Kings 5:1).

This man was highly appreciated, by men and by G-d. In his house was a young Jewish girl who served his wife. This young girl believed with all her heart in the G-d of Israel, she was sure that her master could be healed by G-d and his prophet. There is no discrimination of person for G-d, Jews and Gentiles are loved and receive blessings if they are faithful people. Naaman went to the king of Israel and then to the prophet Elisha. Elisha sent him to the Jordan river to be immersed seven times, then he was healed, "his flesh was restored like the



SPEAKING GOSSIP

This week's Parasha deals with the issue of *tzara'at*, a spiritual disease that comes, according to the Jewish tradition, from speaking gossip. In Judaism, gossip is defined as relating negative information about another, even if it is true. ("Slander" is when it's not true.) And not only does the Torah enjoin us not to speak gossip, but even further, we are required not to listen.

Rabbi Stephen Baars says that "In contrast with secular society, which often goes out of its way to glorify gossip, Judaism perceives it as extremely harmful. In fact, there is much Jewish literature on its divisive and insidious effects.

Television and other medias shows and news, thrive on gossip. They even go so far as to employ "professional" gossip columnists! And today "people" magazines flourish in every country. Even though real thing can't be found, the media creates it. Witness that ever-popular and long-running soap opera, a never-ending series of bad situations in which, the characters are constantly demeaned.

All this further dilutes the quality of life. We are constantly made to feel our mistakes will be looked at in a disparaging light. We develop

a fear of failure, knowing that every fault will be examined, illuminated and publicized. And, on top of that, we will be discussed behind our backs, with no form of defense or recourse. "Closed court and no jury."

KOHEN'S POWER

Since Gossip and slander are spiritual diseases only a Kohen (Priest) can diagnose the *tzara'at* and his healing. "then he shall be brought to Aaron the priest or to one of his sons the priests, and the priest shall examine the diseased area on the skin of his body." (Leviticus 13:2-3) When a member of G-d's people suspects that he has contracted this illness, he must go to a Kohen (priest) for an examination. Even the greatest Torah scholar cannot diagnose the condition without the pronouncement of a Kohen. Likewise, the whole procedure of his atonement and rehabilitation is conducted by the Kohen. Only the Kohen can correctly see a failing in another of which this skin illness is a symptom. Likewise, only the kohen can objectively detect when the sick has repented and has sufficiently recovered his private nature to be allowed to join again the rest of society. The root problem of the sick is his failure to be adequately private in focus. It takes a master of this middah to banish him and then to help him return to full religious life once more.

"He shall be brought to Aaron the priest or to one of his sons the priests, and the priest shall examine the diseased area on the skin of his body." (Leviticus 13:2-3)

LIVING ALONE

As a result of gossip (speaking *lashon hara* in Hebrew), the leper was banished from *klal Yisrael* (Assembly of Israel), living outside the settlement: The torah states: "He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp." (Leviticus 13:46). Why is the this sick so different [from other sinners] that the Torah says, He shall live alone, "outside the camp shall be his dwelling?" He caused dissent between man and wife and between friends. The Sages said that since the *Tzara'at* caused the separation of friends and the separation of husbands and wives, he should also be separated from others. Therefore the Torah says, He shall live alone. (Arachin 16b)

Rabbi Packouz says "The isolation of the *Tzara'at* gave him time for introspection. He could now recall the marriages and friendships his malicious gossip has dissolved. Removed from society, he would feel the mental anguish he caused others when his slander caused them to be ostracized.

From here we see that a person should learn from his own experiences the pain that others feel when they suffer. If anyone ever spoke *lashon hara* against you, you certainly did not like it. Remember those feelings and refrain from speaking against others."

APOSTOLIC WRITINGS — MATTHEW 5:17-26

The parasha speaks about the *Tzara'at* which is, according to the Jewish tradition, a punishment for speaking badly about others, which is called in Hebrew *Lashon Hara*. It was for example the punishment of Myriam, sister of Moses, when she spoke badly about Moses's wife "Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite." (Num 12:1) and "The anger of the L-rd burned against them, and he left them. When the cloud lifted from above the Tent, there stood Miriam — leprous, like snow." (Num. 12:9-10). That is why the Jewish people have always taken very seriously the sins of gossip and slander; it destroys all relationship between neighbors, friends, relatives and brothers.

Yeshua had the same concern, in his speech on the mountain reported by Matthew, he assured first his auditors that he wants to be faithful to the law of Moses, to the Torah. "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17). Yeshua even went further than that, he compared our righteousness with the one of the Pharisees, who already were renowned for their righteousness in keeping the law and he asks his followers to be even more righteous than the Pharisees: "For I

tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." (Matthew 5:20). Thus Yeshua's requirements are not less (abolishing the Torah) but really to understand their principles and to extend them if it is necessary. In this way, Yeshua was a Pharisee among the Pharisees. The Pharisees and other rabbis later, tried to help the Jewish people to be faithful to the Torah by extending their laws. That is why for example the Torah says: "You shall not boil a young goat in its mother's milk." (Exodus 23:19), but the Rabbis thought about a farmer who would have hundred of goat, sheep and cows, and could break the law unintentionally, that is why the Rabbis extended this law adding an "oral law" and saying: "Never cook any meat in any milk", in this way they are sure the commandment will not be broken. Yeshua did the same, that is why we can consider that he was a Pharisee among the Pharisees. In the Sermon on the mount, he said: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart." (Matthew 5:27-28), it is not written in the Torah that we should not "look at a woman with lustful intent" that is an addition from Yeshua to the

Torah (an oral law), because he knew that before committing adultery a man will look at a woman with lustful intent, thus to avoid to break the law, Yeshua in the same spirit of the Pharisees added a precept to the written law. And we could say that "don't look at a woman with lustful intent" is an oral law for Yeshua's followers.

In the same way, and in harmony with the Jewish concern on gossip and slander, *Lashon Hara*, Yeshua said "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire." (Matthew 5:21-22), the Torah never say that we should not be "angry" with our brother, or we should not "insult" our brother, it is Yeshua's addition to the Torah. Yeshua knew that before killing our brother we have to be angry against him, that is why to protect us from murdering, and breaking the law, he added to the law "don't be angry," "don't insult" and "don't say 'you fool'" if we follow this, we will never be so angry that we could murder someone.

We can affirm that these precepts "don't be angry," "don't insult," and "don't say 'you fool'" are oral laws added to the torah by Yeshua.

flesh of a young boy, and he was clean. He went back to the prophet and confessed that the G-d of Israel is the true G-d, "Now I know that there is no God in all the earth except in Israel..." (2Kings 5:14; 15). Naaman wanted to reward the prophet of G-d, but Elisha refused (2Kings 5:16).

STORIES AND TRADITIONS

EMBARRASSMENT

When Rabbi Shalom Dov Ber of Lubavitch was a small child the tailor once brought him a new garment for a fitting. As he was being fitted, the child put his hand in the tailor's pocket and pulled out a piece of material. The tailor became very embarrassed as it was obvious that he intended to take it for himself.

The little boy knew that he did something wrong by embarrassing the tailor. He then came to his father, Rabbi Shmuel, who was Rebbe and asked him what to do to repent for the sin of embarrassing another person. Rabbi Shmuel asked his young son, "Who was the person you embarrassed?"

To this the boy replied, "Is it not enough that I embarrassed him, I should also mention his name and commit the sin of *Lasban Hara* (speaking evil) of others?"

PERHAPS THE ANIMALS ARE NOT HUNGRY?

Caesar once said to the Talmudic sage Rabbi Tanchuma, "Let us, Jews and Romans, be equal and be one nation." Implying that the Jews should become like the Romans.

Rabbi Tanchuma replied, "It is impossible for us to become like you since we are circumcised and cannot become uncircumcised! The only way is that you circumcise and become like us!" "Your reply is good!" said Caesar. "However, the law is that one who outwits the king deserves to be punished by being thrown to the wild animals."

He had Rabbi Tanchuma placed in a pit with wild animals. G-d performed a miracle and the animals didn't harm him. Everyone was amazed at this miracle. A heathen who saw all this remarked to the Caesar, "Perhaps the animals are not hungry?"

"We will soon find out," replied the Caesar. He ordered that the heathen be thrown into the pit with Rabbi Tanchuma. In no time, the heathen was devoured by the beasts, while Rabbi Tanchuma's life was miraculously spared

WHAT KIND OF PEOPLE?

A weary traveler was trudging along a dusty road, thinking about where he could spend the night. Far off in the distance, he saw the towering walls of a city, and he wondered if this would be a good place to seek hospitality.

As he approached the city, he saw a sage sitting under a tree. "Tell me, good sir," said the traveler. "Do you know this city?"

"Indeed I do," said the sage. "Then perhaps you could tell me what kind of people live here?" "I certainly can," said the sage. "But first tell me what kind of people live in your own city."

"My own city?" said the traveler, his eyes shifting back over his shoulder. "It is an evil place. The people are nasty. They watch you all the time with suspicious eyes, and they whisper about you behind your back. Stay away if you know what's good for you."

"Well, I am afraid you are out of luck, my friend," said the sage. "Unfortunately, you will find

exactly the same kind of people here."

A short while later, a second traveler approached the city. He too saw the sage under the tree and decided to inquire about the inhabitants.

"I will be glad to tell you," said the sage. "But first tell me what kind of people live in your own city."

"My own city?" said the second traveler. "It is such a wonderful place. The people are kind and considerate. They are always eager to help each other in any way they can."

"I'm happy to tell you, my young friend," said the sage, "that you have come to the right place. Those are just the kind of people you will find here. I think you will find this city a most compatible place."

CELEBRATION

One day after prayers, Rabbi Levi Yitzchak of Barditchev went over to one of the people in the minyan (quorum) and gave him the traditional "Shalom Aleichem" greeting that we give to someone who just returned from a trip. "But Rabbi, I didn't travel anywhere," protested the man. "Why do you greet me this way?" Rabbi Levi Yitzchak replied, "I watched the way you prayed and I realized that you were somewhere else.. You were in the city of Leiptzig at the fair, during your prayer, thinking about business... so I'm welcoming you back to town!"

"Why is it," asked a Rabbi, "that a person will so often think about his business during prayers, yet, seldom think about prayers during business?"

KIDS PARASHA TAZRIA

תִּזְרִיעִי



Leviticus 12:1 - 13:59

"The LORD said to Moses and Aaron, "When anyone has a swelling or a rash or a bright spot on his skin that may become an infectious skin disease, he must be brought to Aaron the priest or to one of his sons who is a priest. The priest is to examine the sore on his skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is an infectious skin disease. When the priest examines him, he shall pronounce him ceremonially unclean. If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days. On the seventh day the priest is to examine him, and if he sees that the sore is unchanged and has not spread in the skin, he is to keep him in isolation another seven days." (Leviticus 13:1-5 NIV)

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

Inspirational Corner

❖ At this time the rite of circumcision was given to Abraham as "a seal of the righteousness of the faith which he had yet being uncircumcised." Romans 4:11. It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. (PP 138)

Inspirational Corner

❖ Scrupulous cleanliness as well as strict order throughout the encampment and its environs was enjoined. Through sanitary regulations were enforced. Every person who was unclean from any cause was forbidden to enter the camp. These measures were indispensable to the preservation of health among so vast a multitude; and it was necessary also that perfect order and purity be maintained, that Israel might enjoy the presence of a holy God. (PP 375)