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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 from February 21 to 27, 2016, for David Cairns, who is the co-leader of the Jewish ministry in Portland, OR and Vancouver, WA, he is running this ministry there with Sasha Bolotnikov. Thank you for your prayer for their 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**

**NEWS FROM FLORIDA**

✿ It is with great joy that we announce the coming back of David Barzola among us in the Jewish Adventist ministry. Those who are attentive to these news remember that David was the leader of the Jewish Adventist *Beth Bnei Tzion* of Buenos Aires (Argentina) for about thirteen years. Recently he was called to be the new leader of the *Beth Tebillah Vetikva* (House of Praise & Hope) in Hollywood, Florida.



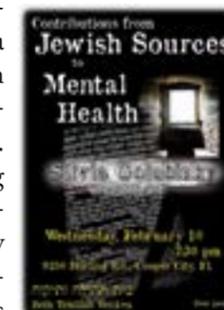
As soon as David arrived he started to organize public gathering in order to invite the Jewish people who are living in Broward County. In his last news, he said to us: "Last week we had a lecture given by Silvia Golubizky, a Jewish Adventist psychologist from Argentina. It is very interesting to hear how the Jewish sources (especially the Bible) can contribute in different areas

of knowledge. Approaches of this type are very useful to build bridges with the Jewish people."

**JEWISH ADVENTIST MINISTRY IN FLORIANOPOLIS, BRAZIL**

✿ It was with pleasure that Richard Elofer visited the Jewish Adventist congregation in Florianopolis in the State of Santa Catherina, in Brazil. This congregation is one of the 6 congregations we have in Brazil under the leadership of Dr Reinaldo Siqueira.

Attending and presenting the drasha during the Kabbalat Shabbat on Friday evening and on the Shacharit service of Shabbat morning, Richard has experimented the deep spirituality of the Brazilian believers. There is there a team of at least four worship leaders led perfectly by Roberto Rheinlander Rebello.



Parasha Overview:  
**TETZAVEH**

G-d tells Moshe to command the Jewish People to supply pure olive oil for the menorah in the Mishkan (Tent of Meeting).

He also tells Moshe to organize the making of the *bigdei kehuna* (priestly garments): A breastplate, an *ephod*, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons.

This includes offering sacrifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. G-d commands that every morning and afternoon a sheep be offered on the altar in the *Mishkan*. This offering should be accompanied by a meal-offering and libations of wine and oil.

G-d commands that an altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this altar every day.



**MOSHE IS NOT IN THIS PARASHA**

The name of Moses is mentioned 641 times in the Torah, and 762 times in the full Hebrew Bible, but the Rabbis have noticed that the name of Moses is written in all the parasha of Exodus, Leviticus and Numbers and almost all parasha of Deuteronomy. Except in this parasha Tetzaveh. Rabbi Zev Leff explains that Rashi writes that Moshe was originally intended to serve as the Cohen Gad-ol, but the position was taken away from him and transferred to his brother Aharon. Parashat Tet-zaveh deals almost exclusively with the unique garments and inauguration procedure for the Cohen Gadol. One might have thought that Moshe was bitter at being reminded of the loss of what could have been his and would want to compensate by at least having his name mentioned repeatedly. To demonstrate that Moshe was genuinely happy about his brother's appointment, his name isn't mentioned a single time in the parasha which should have revolved around him, as he willingly stepped

aside to allow Aharon his moment in the spotlight.

**THE OLIVE OIL**

The parasha starts saying "You shall command (Tetzaveh) the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn [continually]" (Exodus 27:20) That "oil for the lighting" is mentioned among the materials donated for the construction of the *Mishkan*. Although the oil and the *Ketoret* (incense) are not among the constituent materials of the Sanctuary, but, rather, belong to the category of materials needed for the service in the Sanctuary. Together they give expression to the whole aim of man's refinement, for the sake of the *Mishkan* (tabernacle) is to be erected.

The oil for the *menorah* had to be pure, without the slightest sediment. Our sages tell us that when the olives were crushed to release the oil, only the first drop of oil from each olive was used for lighting the Menorah.

**TORAH IS OUR LIGHT**

The Menorah and its lights represent the Torah, as it is stated, "To-

PARASHA FOR THIS WEEK

**Tetzaveh**

תְּצַוֶּה

Exodus 27:20 - 30:10

rah is light." The Torah illuminates the darkness of the world and guides a person in the right path, giving purpose and value to life.

**EVERY DAY LIGHT**

With the words, "To burn continually" (Exodus 27:20), the Torah commands that the Menorah be lit every day. The Menorah had seven lights and was kindled each day.

Rabbi Zalmen Morozov gives us a lesson about the seven light, he said "Studying Torah daily is also emphasized by the seven lights of the Menorah, which correspond to the seven days of the week." And we remember that Yeshua said "You are the light of the world . . . In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Matt. 5:14, 16)

**G-D IS OUR FLAME**

The flames of the Menorah gave light to the sanctuary. G-d is our flame "The light of Israel will become a fire, and his Holy One a flame" (Is. 10:17) The Holy One is a flame. That's why when he sent to the talmi-



dim of Yeshua his *Ruach* his Spirit, this *Ruach Elohim* came on them as flames. "The festival of Shavuot arrived, and the believers all gathered together in one place. Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and came to rest on each one of them. They were all filled with the *Ruach Hakodesh*" (Acts 2:1-4). This very same *Ruach Elohim* is willing to help us in our life and our testimonies today. We have just to welcome him in our heart.

**THE TENT OF MEETING**

The Torah states: "In the Tent of Appointed Meeting, outside the dividing curtain that is in front of the Testimony" (Exodus 27:21, Hirsch Translation) The most common name of the Tabernacle is the "Tent of Appointed Meeting" *Obel* means "tent", and *Mo'ed* is the time or the place for such a meeting. *Obel Mo'ed* is the place designed especially for the revelation of G-d's Presence in Israel through their acceptance of the To-

rah and total commitment to it, under the influence of the Sanctuary. Or, the place designated by G-d for His revelation to Moshe for Israel's sake, as well as the place where Israel shall each day renew her covenant with G-d, a meeting place in which to get together with G-d.

According to Rabbi Hirsch, the Sanctuary was the place of the Word and the source of the light. The *Obel Mo'ed*, was the Tent of Meeting with G-d where Israel was constantly nurtured and the place of the light on the "tree of life" (menorah) for spiritual growth of the nation.

**HIGH PRIEST APPOINTMENT**

The chapter 28 starts saying: "Then bring near to you Aaron your brother." (Exodus 28:1) in Hebrew we have the same word starting this chapter and the parasha *Atah* "you." You as transmitter and as representative of G-d, you will have to appoint the *Kohen Gadol* (High Priest). This action is also reflected in the *halachah* (Jewish law) about the appointment of the *Kohen Gadol*, only the council of the 70, which was called the

"You shall make a breastpiece of judgment, in skilled work. In the style of the ephod you shall make it—of gold, blue and purple and scarlet yarns, and fine twined linen shall you make it. It shall be square and doubled, a span its length and a span its breadth. You shall set in it four rows of stones." (Exodus 28:15-17)

*Sanhedrin*, as representative of the people and G-d could appoint the High Priest over the Sanctuary. It cannot be a self-proclamation by the high priest himself. That is the best way G-d has established to avoid dictatorship over the people of God.

**GARMENTS OF THE SANCTUARY**

The Torah states: "And you shall make holy garments for Aaron your brother, for glory and for beauty." (Exodus 28:2). It is always interesting to see what the Jewish people has to say about our translation. Thus Rabbi Hirsch suggests to translate this verse as "garments of the Sanctuary for Aaron," that means garments that mark the wearer as one who serves in the Sanctuary. Reading Jewish commentaries we discover that according to the sages of Israel, the service of the *Kohen* in the Sanctuary is acceptable only when he is wearing these garments, and when they are the nation's garments (Yoma 35b). The parasha specifies about the garments that their making needs special wisdom: "You shall speak to all who are wise-hearted, whom I have filled with the spirit of

## Haftara Overview

### Ezekiel 43:10-27

Since the parasha describes the sanctuary and its services, the text chosen for the Haftara is also about the sanctuary: "Now you, O mortal, describe the Temple to the House of Israel, and let them measure its design. But let them be ashamed of their iniquities: . ." (Ezekiel 43:10).

The iniquities mentioned in this text refer to what Ezekiel has already said at the beginning of his book and specially the iniquities of Israel and their leaders in the chapter 8. He continues saying, "When they are ashamed of all they have done, make known to them the plan of the Temple and its layout, its exits and entrances — its entire plan, and all the laws and instructions pertaining to its entire plan. Write it down before their eyes, that they may faithfully follow its entire plan and all its laws." (Ezekiel 43:11). Then he gives some instructions for the altar.

I quote here Dr Knight who has written a book about Ezekiel and published by the Pacific Press Publishing House in 1997, he affirms: in pages 221, 222 that:

The glory of the L-rd is now present in His house.



wisdom, that they make Aaron's garments to sanctify him, that he may minister to me in the priest's office." (Exodus 28:3 WEB) This is stipulated here, only as regards the makers of the garments. As regards executing the whole construction of the Sanctuary, Scripture mentions the need for the quality of wisdom only in chapter 31, in connection with the appointment of Betzalel and Ahaliav. Rabbi Hirsch reminds us the reason for this as follows: "the construction of the *Mishkan*, its furnishings and garments, must in every detail follow meticulously the model that G-d showed to Moshe." As I have already said this model is the true Sanctuary which is in heaven and which will serve for the heavenly service of Mashiach after his ascension to heaven.

Rabbi Shaul writing to the Jewish people says "Since then we have a great high priest who has passed through the heavens, Yeshua, the Son of G-d" (Hebrews 4:14), We have a High Priest, in Yeshua who is in heaven, and he even affirms that this Yeshua is the Son of G-d, which is a confirmation of what the *Tanakh* already said when it asks if anyone knows what it the name of the son of G-d (Proverbs 30:4).

Coming back to the garments, it appears that

they must be made for their prescribed purpose, and only then do they confer on the *Kohen* the requisite *Kedusha*, or holiness "to sanctify him," (Exodus 28:3).

Among the elements of the garments there is the *Khosben* in the verse 4, this term is used in the Bible only as the name of one of the garments of the *Kohen Gadol*, its size is square span (16) and the *Kohen Gadol* bears it on his heart (22-29), it is usually rendered in our translations as "breastplate", its Hebrew name is related to a root which means the "safekeeping of valuable possessions", on it are the precious stones which represent the twelve tribes of Israel. They are so precious to G-d that the High Priest must keep them as precious possessions on his heart. When we know that *Yeshua Hamashiach* bears these garments in the heavenly sanctuary today, we can understand how precious are the people of G-d today on his heart.

### EIGHT GARMENTS

We find in this parasha a detailed description of the eight garments worn by the High Priest: the breastplate, apron, robe, cloak, hat, sash, tzitzit or miter (a golden plate worn on the forehead), and pants (Exodus 28:4, 28:36, 28:42). Rabbi Ozer Alport says that the garments that were worn by the *Cobanim* (priests)

"Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram, and you shall kill the ram and shall take its blood and throw it against the sides of the altar." (Exodus 29:15-16)

during the time that they served in the Temple were so special and holy, they couldn't simply be made by anybody who possessed the necessary skills and craftsmanship. Each of the garments of the *Cobanim* have a spiritual meaning and purpose. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-rd continually" (Ex 28:29). What a beautiful and expressive figure this is of the unchanging love of God for His people! Mashiach our great High Priest, of whom Aaron was a type, bears His people upon His heart. And should not His earthly ministers share His love and sympathy and solicitude?

Divine power alone will melt the sinner's heart and bring him, a penitent, to God. No great Biblical figure or teacher, not Abraham, Joseph, Moses, Joshua, Gideon, David, Ezra, or even Rabbi Akiba could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self and rely on God for success in the work of soul-saving, will have the divine cooperation, and their efforts will tell gloriously in the salvation of souls.

## APOSTOLIC WRITINGS — MARK 15:16-27

In the parasha for this week Moses continues to receive G-d's instruction about the sanctuary and the priesthood of Aaron. "Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. Make sacred garments for your brother Aaron, to give him dignity and honor. Tell all the skilled men to whom I have given wisdom in such matters that they are to make garments for Aaron, for his consecration, so he may serve me as priest" (Exodus 28:1-3). These parashot Trumah (last week) and Tetsaveh (this week) are very important to understand the plan of G-d for our salvation.

The sanctuary is an illustration of the plan of salvation. This point is crucial to appreciate the place of the Sanctuary and the Temple of Jerusalem in Israel. It is not the building which is essential but the meaning of the sanctuary, that is why the sanctuary can be destroyed as it was during the Babylonian exile and again since the destruction of Jerusalem by the Romans, this does not stop G-d to forgive his people and to continue the fulfilment of his purpose.

God said to Moses "make me a sanctuary, that I may dwell among them." (Exodus 25:8), not it, the purpose of God was to live in their heart, the Jewish tradition support this idea: "The Divine presence does not rest in the sanctuary on account of the sanctuary, but on account of Israel, for they constitute the Temple of God." (Zedah Laderech).

Salvation is not provided definitely by the sanctuary but by the Messiah, that is why, we affirm that every element of the sanctuary has to be applied to the Messiah.

The Messiah as "Son of David" (Mat.1:1) is the king of Israel. However, the Messiah is also exceptionally priest. This can surprise us because the Messiah is from the tribe of Judah, not from Levi. G-d has chosen the tribe of Levi to be the priests in Israel. But again, the service of the sanctuary and of the priests where designed to symbolize the ministry of the Messiah. That is why in the Bible we discover that there is another way to be priest than being a descendant of Levi. This other way is described in Psalm 110: "The L-rd has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.'" (Psa. 110:4). There is a priesthood according to the Leviticus system, established in the time of Moses, and a priesthood according to Melchizedek established in the time of Abraham.

The Besorah introduces us progressively to the great suffering of Yeshua as the Messiah of Israel. It is clear that in the Bible and in the Jewish tradition the Messiah has to suffer. That is why when Yochanan saw him, he exclaimed before Israel: "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29). "Lamb of God" is a direct allusion to the lambs who suffered on the altar in the sanctuary and in the temple. One of the most representative author in the Jewish tradition is Rashi, a great commentator. Rashi affirmed in his

commentary on the Guemarah: "As well as being a perfectly righteous man, he will know, just before his revelation, the most terrible sufferings. According to the expression of our Sages: 'three measures of sufferings were introduced in the world; the first for the patriarchs, the second one for the period of persecutions and the third one will be for the Mashia'h.'" This suffering is described in the Besorah or gospel.

The Romans who were crucifying Yeshua and the Jewish leaders who did not defend him did not understand who was this man. They laughed at him they mocked him: "They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, 'Hail, king of the Jews!'" Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him." (Mark 15:17-20).

It is important to notice here that it is not the Jewish people who crucified Yeshua, but the Romans, the crucifixion has never been a Jewish way to put to death criminals. And in the time of Yeshua, Israel lost their independence, they had no right to condemn anyone to death. The Besorah completes the picture saying: "They crucified two robbers with him, one on his right and one on his left." (Mark 15:27) it is exactly what the prophecy says about the Messiah when Isaiah wrote: "He was assigned a grave with the wicked... and was numbered with the transgressors." (Is. 53:9, 12)

Now that he is there, it is more than appropriate to worship Him by means of sacrifices, which brings Ezekiel to his description of the altar and its dedication.

The altar is built in three stages on a wide base. It is ten cubits high (43:13,14). In modern measurements, this is about seventeen feet, or five meters, high. Its top stage called the hearth in the text because it is where the fires were to be lighted, was twelve cubits square (about twenty-and-a-half feet or just over six meters). This impressive structure was built to essentially the same dimensions as the altar of the temple built by Solomon (2 Chron. 4:1) As it is so high it was reached by means of steps on its east side (Ezekiel 43:17). As the priest mounted the steps, he would be facing the doors of the temple within which was the glory of God.

## STORIES AND TRADITIONS

### LOVE G-D

Reb Zusya was once asked if he would be happy to change his place with Abraham. He replied: "What would G-d gain, there would be still one Abraham and one Reb Zusya." That is the attitude of love of G-d in which one's personal reward is absolutely irrelevant.

### HOW MANY LEADERS?

Talmudic sage Rabbi Yehoshua ben Levi once traveled with Elijah the Prophet. They came to a city where they intended to stay over night. The people were very rude and no one invited them into their homes. The next day, before departing, Elijah said to them, "May it be the will of G-d that all of you shall become leaders of the community."

Next, they came to a city where everyone was most hospitable. Everyone wanted them to be their guest. Before they left, Elijah said to the people, "May it be the will of G-d that you have only one leader!"

Rabbi Yehoshua ben Levi was puzzled. He asked Elijah, "Why, in the first city where the people were rude, you blessed them that they should all be leaders. Yet in this city, where the people were nice, you said that they should have only one leader?"

Elijah answered, "My wish that they all be leaders wasn't a blessing at all. A community with many leaders is going to have trouble. On the other hand, blessed is the community that has only one leader!"

### TALENTS INTO REAL ACHIEVEMENT

The Bar Mitzvah boy sat behind the head table, his face shining beneath the brim

of his new Borsalino, beaming with the excitement of the big day. His proud father asked his Rabbi if he would like to hear the *drasha* (sermon) that his son had prepared.

"Does he know it well?" asked the Rabbi.

"Yes." Replied the proud father.

"I don't mean does he know it parrot-fashion, I mean does he understand it."

"Yes, he does." Replied the even prouder father.

"Okay" said the Rabbi.

The father led his Rabbi to sit with his son at the top table and left his son to expound the intricate piece of *halachic* logic that he had so carefully prepared. After the bar mitzvah was over, the father asked his son what his Rabbi had said to him.

"After I finished the *drasha*, he asked me a few questions and then he said that if I learn, I will be a *Gadol* (great Torah scholar)."

"And what did you say to that?" Asked the father.

"I said, 'Amen!' Then he said to me, 'It's not a *bracha*' (blessing) — it's a *metziut* (reality).'" The gap between "potential" and "actual" is called hard work.

Many of us are born with gifts, talents and abilities that are given to but a few of us, however, develop those talents into real achievement."

### PEACE IN THE HOUSE

The Talmudic sage, Rabbi Meir, would lecture in the synagogue for the public each Friday night. There was one woman who always attended his lecture. One Friday night he spoke at great length. When she returned home it was late and the candles in her home had already gone out. "Where were you all this time?" her hus-

band demanded angrily when she returned home. "I stayed to hear Rabbi Meir's lecture."

Her husband was furious; "You cannot come into the house until you spit in Rabbi Meir's face!" Naturally, she wouldn't dream of doing something like this to the great sage Rabbi Meir. As a result, she stayed out that night and many nights thereafter. When her neighbors saw the predicament she was in, they had pity on her.

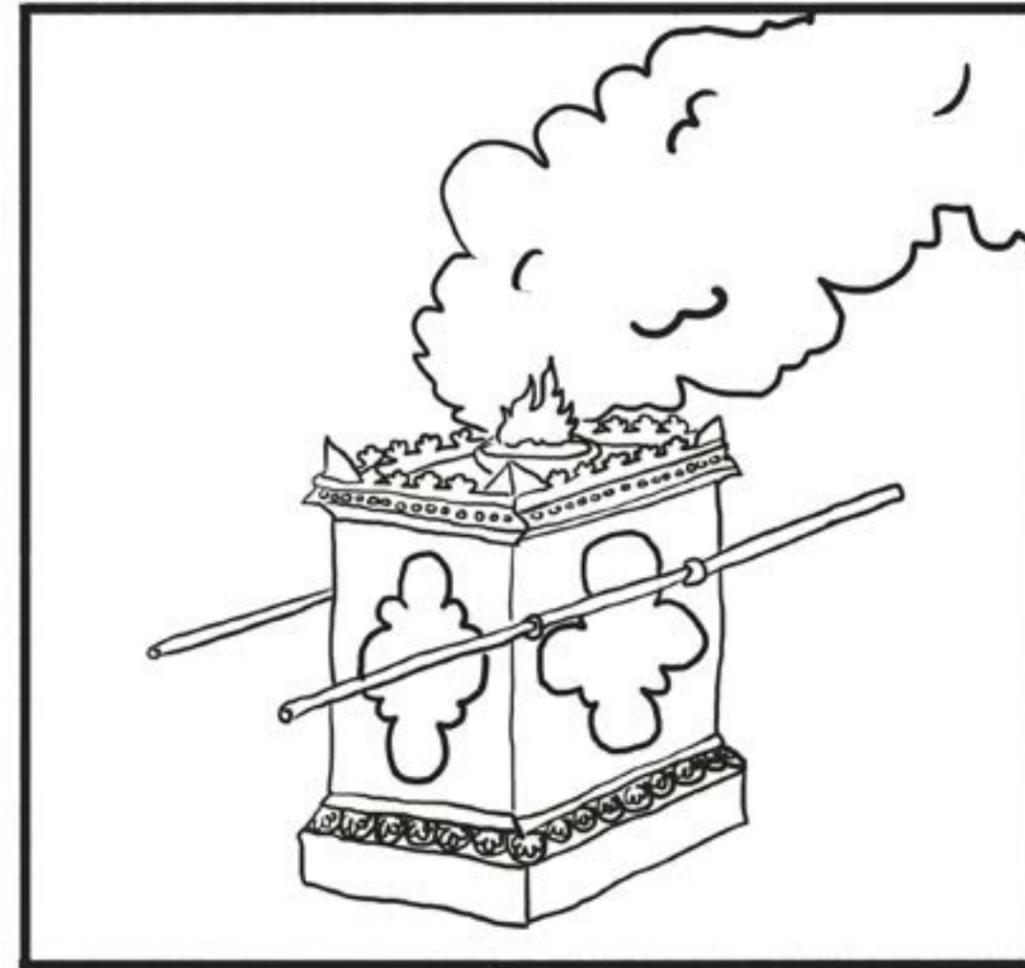
"Let's go to Rabbi Meir and tell him the story," they suggested. She agreed. In his Divine intuition, Rabbi Meir knew about the woman's trouble. When they came to him he pretended that he had a problem with his eye. He asked the woman, "Do you know how to cure an eye ailment?" "No, I don't know how!" she replied.

"It's simple. Just spit seven times in my eye and it will be cured!" The woman did as Rabbi Meir suggested, thinking that she was doing this for Rabbi Meir's benefit. Rabbi Meir then said to her, "Now go home and tell your husband: You told me to spit once and I spit seven times!" When the woman and her friends left, Rabbi Meir's disciples said to him, "How did you allow the honor of your great knowledge of Torah to be so degraded, by letting her spit at you? If you would have told us, we would have flogged her husband until he would take her back into the house!"

Rabbi Meir replied, "It is worth putting the Torah and my honor to shame for the sake of achieving "Shalom Bayit" — making peace between husband and wife!"

## KIDS PARASHA TETZAVEH

### תְּצַוֶּה



Exodus 27:20 - 30:10

"You shall make an altar on which to burn incense; you shall make it of acacia wood. A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be holders for poles with which to carry it. You shall make the poles of acacia wood and overlay them with gold. And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you."

(Exodus 30:1-6)

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

### Inspirational Corner

❖ G-d Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be "figures of the true," "patterns of things in the heavens" (Hebrews 9:24, 23)—a miniature representation of the heavenly temple where Mashiach, our great Cohen Gadol, after offering His life as a sacrifice, was to minister in the sinner's behalf. (PP 343)

### Inspirational Corner

❖ Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, G-d 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)