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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.



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 674 — 26 March 2016 / 16 Adar II 5776



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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 27 to April 2, 2016, for Alexander Orfonidiy the leader of our Jewish Adventist congregation in Boston. Let's pray for his ministry.



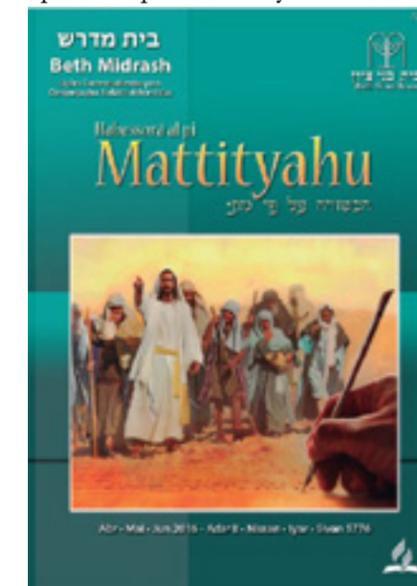
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NEWS

CONTEXTUALIZED SABBATH SCHOOL IN PORTUGUESE

✿ The beginning of a quarter is always the time to start a new Bible Study. In our midst we study the Sabbath School, but this Sabbath School lessons are not always contextualized for our Jewish friends, that is why the Jewish Adventist group in Brazil have decided to contextualize the lesson to be Jewish friendly. I have just received the new lesson which will start on April 1. The topic is the Bersorat Mattityahu in Portuguese. Anyone who would like to study this contextualized version of the Sabbath School in Portuguese can download it at the following dropbox: <http://adv7.in/zy>.



JEWISH ADVENTIST FRIENDSHIP IN NEW ZEALAND

✿ It will be a very exciting and an interesting week for Richard Elofer the director of the world Jewish Adventist Friendship Center who is in New Zealand since March 23 till March 30. After two days of travel the first meeting was with the officers of the New Zealand Union in Auckland on the 23rd, it is important that our ministry be supported by the leaders of the Seventh-day Adventists. Then the very busy day is the 24th with a meeting with the officers of the North New Zealand Conference in Auckland. But we remember that March 24 is the starting day of Purim, that is why there is a public meeting on the evening as it was announced previously. Then the next public meetings will be on Friday, Shabbat and Sunday. knowing that a radio program will be broadcasted for 1 hour on Shabbat morning. The intention of these meetings is to strengthen the existing Jewish adventist Community in Wellington but also to start a new group and congregation in Kapiti, that is why Pastor Roger Lang will continue this meetings by his own public gathering in the topic: "Jesus-Christ, decoding the most influential man ever" developed in a three part series.

Parasha Overview: TSAV

The Torah addresses Aharon and his sons to teach them additional laws relating to their service.

The ashes of the *korban olah* (the offering burnt on the altar throughout the night) are to be removed from the area by the *kohen* (priest) after he changes his special linen clothing. The *olah* (burnt offering) is brought by someone who forgot to perform a positive commandment of the Torah.

The *kohen* retains the skin. The fire on the altar must be kept constantly ablaze. The *korban mincha* (afternoon sacrifice) is a meal offering of flour, oil and spices.

A handful is burned on the altar and a *kohen* eats the remainder before it becomes leaven.

The *Parasha* describes the special *korbanot* to be offered by the *Kohen Gadol* (high priest) each day, and by Aharon's sons and future descendants on the day of their inauguration. The *chatat*, (*korban*) brought after an accidental transgression, is described,



GOOD KNOWLEDGE

The preceding parasha described the various kinds of offering, free-will offerings, peace offerings, meal offerings, obligatory offerings that atone for sin and explained the *Halachot* (laws) connected to these offerings. It was vital for the ancient Israel to get a good knowledge of these laws in order to serve G-d in a proper way and to draw closer to G-d the people in their worship. That is why G-d continues with this laws which are very related to the ordination of the High Priest.

LAWS FOR COHANIM

In the next chapters the laws given concern primarily the *Cohanim* (Priests) who are in charge of the offerings (*korbanot*). These instructions start with the laws pertaining to the night, which is the time when the Sanctuary is entrusted exclusively to the priests and closed to the rest of the nation. However the night time of human life is not distant

from G-d, the time of day is not the only time related to G-d, the psalmist affirms "Yours is the day, yours also the night;" (*Psalms 74:16*). At the creation time, He created (Or) light for the day and (*chosbech*) darkness for the night, day and night belong to the L-rd. Israel had a time to offer offerings and to pray in the Temple and they had also time to pray personally at home.

ACCOUNTABLE FOR THOUGHT

The Parasha begins with the laws of the *Olah* sacrifice (burnt-offering), which was completely burnt on the altar. "Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering that stays on the flame, on the altar, all night until the morning, and the fire of the Altar should be kept aflame on it." (*Leviticus 6:8*) According to the Jewish tradition the *Olah* atoned for sins committed through "thoughts." Most people commonly think that thoughts won't hurt anybody. So one can think anything as long his thoughts don't enter the realm of deeds. However, according to the Torah and Yeshua *HaMashiach*, one is responsible and account-

PARASHA FOR THIS WEEK

Tsav



Leviticus 6:8 - 8:36

able for his thoughts as well. Yeshua said "You have heard ... 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment." (*Matatyahu 5:21-22*). He said also: "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." (*Matatyahu 5:27, 28*).

This is why in the "Al Chet" prayer which we recite on Yom Kippur asking G-d to forgive us for our sins, we also ask forgiveness for the sin of "improper thoughts."

AN ARROGANT PERSON

The Torah states, "This is the law of the burnt offering." (*Leviticus 6:9*). The verse can alternately be read as: "This is the principle of the arrogant person" (the one who looks upon himself as — in the Hebrew, *ha'olah* (an exalted person.) The arrogant person constantly demands "This" He wants things to be done his way, immediately and without consideration of the needs of others.



Rabbi Pakouz said that "an arrogant person always wants to have everything his own way". The person's thoughts are focused only on what he/she wants. He is totally self-centered and inconsiderate of others. This trait causes much strife in interpersonal relationships. If two people in a relationship both demand that things must be their way, they will quarrel all the time. If such a person finds someone who is submissive to him, he will get his way, but at the heavy price of causing another human being pain and anguish.

What to do? Each of us has a certain degree of arrogance in us. Be aware of the needs and feelings of others. Be willing to compromise on your demands of how things should be. While you need not always give in to others, when you take someone else's needs into consideration, you gain spiritually more than you would have by demanding that only your wishes should be met.

THE TABLE AN ALTAR

The Torah states: "And the remainder of the offering shall be eaten by Aaron and his

This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar." (*Leviticus 6:8-10*)

sons... in a holy place... I have given it to them as their portion of my fire-offerings; it is holy..." (*Leviticus 6:16-17*) Today, a person's table is comparable to the altar in the Holy Temple. (The Talmud, Chagigah 27b)

WE SHOULD PREVENT ANIMOSITY

The Torah states: "This is the offering of Aharon and of his sons, which they shall offer to G-d on the day when he is anointed..." (*Leviticus 6:19-20*) Why does the Torah specify the words "on the day when he is anointed" rather than "on the day of anointment"?

The Talmud (*Yerushalmi Yoma 1:1*) comments on this verse that we learn that only one High Priest is anointed at a time, not two. The Talmud cites Rabbi Yochanan who explains that this is to prevent animosity.

Rabbi Zelig Pliskin explains that the essence of the High Priest is the attribute of peace. Aharon, the first High Priest, was renowned as a lover and pursuer of peace.

The High Priest must unite the entire nation. If there would be animosity in

this high position, it would be a distortion and mockery of the concept of the High Priest. Therefore, nothing may be done to create such animosity. And likewise we, too, should strive to prevent animosity.

DON'T CAUSE DISCOMFORT

The Torah states: "And the L-rd spoke to Moshe saying: Speak to Aharon and his sons, saying: This is the Law of the transgression Offering, in the place where the Burnt Offering is slaughtered shall the transgression Offering be slaughtered before the L-rd; it is most holy." (*Leviticus 6:24-25*)

The Talmud (*Yerushalmi Yevomot 8:3*) explains that they were offered in the same place in the Sanctuary to save from embarrassment those people bringing a *korban*, an offering, to atone for their wrongdoings; anyone witnessing the event could assume that the *korban* was brought as a donation and not necessarily as an atonement for a transgression.

We must be very careful not to cause someone embarrassment or discomfort because of past misdeeds.

as are the laws of slaughtering and sprinkling the blood of the *asham* (*guilt-korban*).

The details of *shelamim*, (various peace *korbanot*), are described, including the prohibition against leaving uneaten until morning the remains of the *todah*, (the thanks-*korban*).

All sacrifices must be burned after they may no longer be eaten.

No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, *korbanot* (sacrifices) may not be eaten and should be burned. One may not eat a *korban* (sacrifice) when he is ritually impure.

Blood and *chelev*, (forbidden animal fats), are prohibited to be eaten.

Aharon and his sons are granted the breast and shank of every *korban shelamim*.

The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

Haftara Overview

Jeremiah 7:21-9:23

G-d speaks to the prophet Jeremiah just before the destruction of Jerusalem, saying to the people of Israel that he prefers obedience rather sacrifice: “Thus says the L-RD of hosts, the G-d of Israel: Add your burnt offerings to your sacrifices, and eat the flesh. For in the day that I brought your ancestors out of the land of Egypt, I did not speak to them or command them concerning burnt offerings and sacrifices. But this command I gave them, ‘Obey my voice, and I will be your G-d, and you shall be my people; and walk only in the way that I command you, so that it may be well with you.’” (Jeremiah 7:21-23).

G-d’s appreciation of Israel is strong “Yet they did not obey or incline their ear ... For the people of Judah have done evil in my sight” (Jeremiah 7:24; 30).

Israel is full of illusion, they don’t see their exact spiritual situation: How can you say, “We are wise, and the law of the L-RD is with us,” when, in fact, the false pen of the scribes has made it into a lie?” (Jeremiah 8:8)

That’s why G-d allows Babylon to come and to punish Israel for her sins “Therefore I will give their wives to others and their



THANKSGIVING OFFERING

One of the sacrifices was the *Korban Toda* (Thanksgiving offering). “If he shall offer it for a thanksgiving offering, then shall he offer unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of scalded fine flour mixed with oil...” (Leviticus 7:12) The Talmud (*Berachot* 7b) relates that from the day G-d created the world, no one thanked Him until Leah thanked Him for the birth of her fourth son Yehudah. At first glance, this defies understanding. Didn’t Adam, Noah, Abraham, Isaac, Jacob, Sarah, Rebecca, and Rachel have countless reasons and opportunities to thank G-d? And why didn’t Leah herself thank G-d for her first three children? The matriarchs knew that Jacob would have twelve sons, and each one of the four matriarchs expected three sons. Therefore, when Leah had her fourth son, she thanked G-d, for she had received more than her portion. It is also explained that way: Rabbi Berachiah said in the name of Rabbi Levi, “This can be compared to a Kohen who was given a large amount of *terumah* by one individual

and did not thank him. He was then given a small measure of unconsecrated grain, and he thanked the donor. Said the first individual to the Kohen: “I gave you a large amount, and you did not thank me; he gave you a very small amount and you thanked him. [Why?]” The Kohen replied: “You gave me what rightfully belonged to me, so I saw no reason to thank you. He gave me what belonged to him and upon which I had no claim. Therefore I thanked him.” (*Bereishis Rabba* 71:4). In the Bible time, the *Korban Toda* was offered by an individual to express gratitude and thanks to G-d.

Thanksgiving is a recognition of receiving something undeserved and feeling indebted to repay the giver with gratitude. The more one feels that the bounty received was indeed earned or deserved, the less necessary the show of gratitude. A laborer does not owe his boss a thank-you for paying him his previously agreed-upon wages, but for an unexpected bonus a thank-you is appropriate.

From the time the world was created, no one ever felt that the bounty given to them by G-d was totally undeserved. Even the greatest people thought that what was given to them was part of G-d’s plan for the world, and therefore not completely unde-

served. But G-d’s plan could have been equally fulfilled if the fourth son born to Leah had been born to any of her sisters. Thus Leah felt his birth was totally unearned, and required the full measure of gratitude.

Since the coming of the Mashiach who fulfilled the commandment of sacrifices by being (himself) sacrificed in Jerusalem and since the destruction of the Temple, nobody no longer offered sacrifices. Instead, Rabbi Yehouda said on behalf of Rav, four groups of people have to recite a prayer of thanksgiving to G-d called *HaGomel* if someone is 1) freed from prison, 2) recovers from a serious illness, 3) travels over the ocean, 4) or the desert (Tractate *Shabbath* 54b). This blessing is usually recited at the end of the Torah reading on Shabbat.

In fact thanksgiving prayer is a basic attitude in Judaism Each day (except for Shabbat and holidays) during the morning prayers, Jews recite “A Psalm of Thanksgiving” (Psalm 100). It reminds them to appreciate the many miracles which G-d performs for them daily. They are day-to-day and minute-to-minute miracles, many of which we do not even notice, for they are concealed in what we call “nature.” But in truth, “nature” itself is one of the greatest miracles of all.

““Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.” (Leviticus 6:25)



APOSTOLIC WRITINGS — ROMANS 12:9-15

One of the sacrifices offered by the priests in the text of the parasha is the *shelamim*, sacrifice of well-being or peace, the word *shelamim* come from the same root as *shalom*. It is important for G-d that His children feel well and in peace.

To get this peace, the believer should go to the temple and ask G-d to give it to him. In the second part of the Bible Yeshua is the one who gives this peace, at various occasions Yeshua healed or blessed people and said to them: “Your faith has saved you; go in peace” (Luke 7:50).

Reading the Haftara of this week, especially Jeremiah’s invective to Israel we understand why it was difficult for Israel to get or to feel this peace. However, after reading what G-d reproached to his people, it is time to look at our own actions and to evaluate our own situation. Are we in peace with G-d?

A commitment to the L-rd has two components a vertical one, relationship between G-d and his people and a horizontal one, which relates to others. It is certainly one of the reasons that the Ten Commandments can be divided in two

parts, two tables. While on the first table the commandments one to four were written about our relationships with G-d, illustrating the commandment: “You shall love the L-rd your G-d with all your heart and with all your soul and with all your might.” (Deuteronomy 6:5). Then the commandments five to ten were written on the second table to define our relationships with others illustrating the commandment: “You shall love your neighbor as yourself” (Leviticus 19:18).

The Jewish tradition said that if the Temple was destroyed two thousand years ago, it is because of hatred and lack of love for one another. It is interesting to study the story of Israel and what the Rabbis and Jewish scholars says about various period of G-d’s people history, we learn a lot, and it helps us not to renew the same mistakes. Rabbi Shaul knew exactly what was the situation of his loving brothers according to the flesh, he himself suffered this lack of brotherhood love, as he wrote to the Corinthians: “with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes

less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;” (2 Corinthians 11:23-26). Therefore the advice to love one another was very strong in his writings. When Shaul wrote this portion of his letter to the believers who were living in Rome, he said: “Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. (Romans 12:9-10)

He even adds “Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep.” (Rom. 12:14-15). Shaul invites us to love, to hold what is good, to have affection for one another etc... it is the only way to enjoy peace with our brethren and to get peace in our heart.

fields to conquerors” (Jeremiah 8:10).

The Almighty continues his reproaches towards Israel, “Oppression upon oppression, deceit upon deceit! They refuse to know me, says the L-RD” (Jeremiah 9:6).

The consequences are clear, here is what the L-rd declared about Jerusalem and Judah, “I will make Jerusalem a heap of ruins, a lair of jackals; and I will make the towns of Judah a desolation, without inhabitant.” (Jeremiah 9:11).

It is difficult to be the people of G-d, it gives them responsibilities, they are accountable for their actions, and because of their disobediences the punishment is terrible, “I will scatter them among nations that neither they nor their ancestors have known; and I will send the sword after them, until I have consumed them” (Jeremiah 9:16).

What about us today? It is good to read what happened three thousand years ago but only if we receive the lessons that the L-rd wanted to give us for today. Are we faithful to our covenant and our commitment? It is a question for each one of us.

STORIES AND TRADITIONS

CARRYING OUT GARBAGE

A parable told by Rabbi Mordecai Kamenetzky An aspiring young scholar once came to the home of the Rosh Yeshiva (Rabbinical school director) to discuss what the young man held to be a serious problem. His wife, busy with the important task of raising a family had often chided him for not taking out the garbage. "Rebbe," complained the Young man "It is below my dignity to be carrying out garbage, when people look at me as a future Rosh Yeshiva." The elderly sage nodded quietly, his expression showed deep concern. "I will deal with this issue tomorrow." The next day, not long after the young couple had finished dinner, there was a knock on the door. The couple was startled to see the sage standing in the threshold of their apartment. What he said to the young mother of the house startled them even more.

"Being that it is below your husband's dignity to remove the garbage, I have come to assist you with that task." There is no small work in the service of G-d, that is why the mitzvah of sweeping the Altar is introduced with the word *Tzav* and placed next to the *Korban olah*.

WHO IS GUILTY

Once, a poor man who was a distinguished Torah scholar had to marry off his daughter. He approached the charity treasurer for help with the wedding and

related expenses. As the man in need was a scholar, so the treasurer, a very compassionate person, gave him more than the normal amount.

At the next board of directors meeting, the members angrily berated the treasurer for giving so much. Some even demanded that he be removed from his position. Rabbi Bunim, who couldn't stand the anger expressed against the wonderful treasurer, said, "My friends, before you make any decision, I want to tell you a story."

Once a plague broke out in the forest and thousands of animals died. The animals gathered to see what could be done to stop the plague. "The plague must be the result of a sin committed by one of us. We must find and punish the sinner, so the plague would stop!" The lion, king of the animals, called together a panel of friends to act as judges and every animal of the forest was to come forward and confess their sins.

First, the leopard came and made his confession, "My L-rd, king of the animal, I was once very hungry, when I saw a human in the forest. I killed him and ate him." The judges debated the case and ruled, "The leopard is not guilty! He killed only due to his hunger pangs and that is normal for a leopard..."

Next came the wolf, "My L-rd, king of the animals, I was once very hungry. I hadn't had a morsel of food all day long. I was about to give up on eating that day, when I noticed a cow and it's calf grazing in the field. I killed the mother and

calf and ate them both." The case was deliberated and the verdict came back, "Not guilty! It killed because it was hungry and that is the way of a wolf."

One after the other each animal came forward relating of their killing and maiming people and animals and each was found not guilty.

The last to come forward with its confession was a little lamb. It got up and said, "My L-rd, king of the animals, I have the following confession to make. Once on a bitter cold night, my master had pity on me and took me into the house for the night. That night, while my master was asleep, I saw that the holes of his shoes were filled with straw. I was very hungry and couldn't resist the temptation. I pulled the straw from the shoes and ate it. The next day, my master had to walk with those shoes through the puddles and got his feet wet. I confess and feel terribly sorry for what I did."

"You wicked animal," they all screamed at the little lamb! "It is because of your sin that the plague befell us!" They immediately attacked the little lamb as punishment for it's horrendous crime.

"All of you here are acting just the same as the animal-judges" concluded Rabbi Bunim. "Some of you may be guilty of violating the laws against taking interest. Others may have false weights. Still others may be mistreating your workers. Each person knows his own faults. Yet, you can only see the sin of the charity director who distributed a little extra to help a poor man!"

KIDS PARASHA TZAV

זָבַח



Leviticus 6:1 - 8:36

"If anyone sins and commits a breach of faith against the L-rd by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby—if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. . . . And the priest shall make atonement for him before the L-rd, he shall be forgiven for any of the things that one may do and thereby become guilty." (Leviticus 6:2-7)

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

Inspirational Corner

❖ The L-rd had conferred upon the family of Aaron the office of the priesthood, and had honored him with the sacred consecration of high priest. (PP 426)

Inspirational Corner

❖ After the dedication of the tabernacle, the priests were consecrated to their sacred office. These services occupied seven days, each marked by special ceremonies. On the eighth day they entered upon their ministrations. Assisted by his sons, Aaron offered the sacrifices that G-d required, and he lifted up his hands and blessed the people. All had been done as G-d commanded, and He accepted the sacrifice, and revealed His glory in a remarkable manner; fire came from the L-rd and consumed the offering upon the altar. (PP 359)