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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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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 20-26, 2016, for three of our the newsletter translators: Hubert Paulleta, Peggy Ponse (Dutch), and Jael Wells Cuellar (Spanish) Let's pray for their dedication and ministries.



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NEWS

PURIM IN NEW ZEALAND

✿ Purim is coming very soon, even though it is just a rabbinical feast, not established in the Torah, the Jewish people all over the world celebrate this feast.

It is a good opportunity for our Jewish Adventist congregation to organize great events and to invite Jews to participate. Richard Elofer will be in New Zealand for Purim, after meetings the leaders of the Union and the Conference in Auckland on March 23, he will assist Pastor Roger Lang and Dr Jennifer Betham-Lang on their ministry in

Wellington. Pastors Lang said in their last email: "We are running a three week outreach seminar with over 150 people a night attending in Lower Hutt and in Kapiti Coast, we are simultaneously running an outreach with 60 people a night coming" in the context of this outreach seminars they will organize an event on March 24. They have rented a theatre and will show the movie "Son of Saul" a movie about the Shoah, and this movie will be followed by a live debate on the Holocaust and especially the biblical concept of afterlife.

Then Roger Lang continues to say in his e-mail to Richard Elofer, "I will get you to speak on the first sabbath after the outreach ends and use your talks as the drawing card to move people from the outside venues into the congregation. As well, in Kapiti, we have an interest group for starting a smaller *Beth Tikkun* group. With this in mind, I am tentatively looking at the following time talks

Thursday: Talk on Death and Son of Saul Movie.

Friday: Wellington *Beth Tikkun* meeting

Saturday: Show at the Wellington Radio at 08:00 am.

Lower Hutt: 11:00 am on really intriguing topic of your choice

Kapiti Coast: 4:00 pm on the same topic. For more information about the location of these events: send an e-mail to: rogerelang@gmail.com or at <https://www.facebook.com/WJAFc/>



Parasha Overview:

VAYIKRA

The Book of Vayikra (Leviticus), also known as *Torat Kohanim* — the Laws of the Priests — deals largely with the *korbanot* (offerings) brought in the *Mishkan* (Tent of Meeting). The first group of offerings is called *korban olah*, a burnt offering. The animal is brought to the *Mishkan's* entrance. For cattle, the one bringing the offering sets his hands on the animal. Afterwards it is slaughtered and the *kohen* sprinkles its blood on the altar. The animal is skinned and cut into pieces. The pieces are arranged, washed and burned on the altar. A similar process is described involving burnt offerings of other animals and birds. The various meal offerings are described. Part of the meal offering is burned on the altar, and the remaining part is eaten by the *kohanim*. Mixing leaven or honey into the offerings is prohibited. The peace offering, part of which is burnt on the



VAYIKRA
The book *Vayikra* or Leviticus describes the priestly ritual with sacrifices, feasts, and other special practices. **“The Lord called Moses and spoke to him from the tent of meeting, saying, “Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.” (Leviticus 1:1-2).** G-d asked Israel to worship him through sacrifices. However, a “sacrifice” implies giving up something that is of value to oneself for the benefit of another. That is why this biblical concept could be misunderstood by some people. The sacrificial system thinking that the G-d of Israel is a hunger G-d or a G-d thirsty for blood is not biblical and does not help us to understand the goodness of the G-d of the Bible. In another hand an “offering” implies a gift which satisfies the receiver. Again, the Almighty does not need our gifts. He has no needs or desires. That is why it is important to understand the biblical concept of “sacrifices.”

Ramban explains that through the vicarious experience of what happened to the animal *korbanot* (sacrifices), the transgressor realized the seriousness of his transgression. This helped him to walk in the process of *teshuvva* — repentance or correcting his wrong ways. The word sacrifice in the Bible is the word *Korban* that means “to come closer” this word comes from the root *karov* which means “to be close”, to make G-d close to us. According to the Bible it is our sins that separate us from G-d **“your iniquities have separated you from your G-d; your sins have hidden his face from you, so that he will not hear. (Is 59:2).** Rabbi Hirsch said that the one who offers the sacrifice “desires that something of himself should come into closer relationship with G-d.” This function to come closer to G-d is the function of the Messiah who is represented by the *korban*. Thus Yeshua said about our prayers: **“Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.If you ask me anything in my name, I will do it.” (John 14:13-14),** let’s pray in the name of Yeshua in order to be brought near to G-d.

PARASHA FOR THIS WEEK
Vayikra
ויקרא
Leviticus 1:1 - 5:26

PRaise G-D FOR HIS REDEMPTION
The sacrifices, pointing forward to the death of the Mashiach, were designed to preserve, in the hearts of the people, faith in the Redeemer to come; hence it was of the greatest importance that the L-rd’s directions concerning them should be strictly heeded. The peace offerings were especially an expression of thanksgiving to G-d. In these offerings, the fat alone was to be burned upon the altar; a certain specified portion of the sacrifice was reserved for the priests, but the greatest part was returned to the offerer, to be eaten by him and his friends in a sacrificial feast. Thus all hearts were to be directed, in gratitude and faith, to the great Sacrifice that was to take away the sin of the world.

The daily blessings that we receive from the hand of G-d, and above all else the death of Yeshua [for us] should be a theme for constant gratitude. What compassion, what matchless love, has G-d shown to us, lost sinners, in connecting us with Himself, to be to Him a peculiar treasure! What a sacrifice has been made by our Redeemer, that we may be



called children of G-d. We should praise G-d for the blessed hope held out before us in the great plan of redemption, we should praise Him for the heavenly inheritance and for His rich promises; praise Him that Mashiach lives to intercede for us.

SACRIFICES AND PRAYERS
The Book of Leviticus opens with the numerous and complex laws concerning the Temple sacrifices. With the destruction of the Temple, prayer — *avodah* (service) of the heart — replaced the *avodah* (service) of the sacrifices. Yet in the Talmud (Berachot 32b) we are informed that from the time the Temple was destroyed, the gates of prayer were also locked. But the gates of tears were not locked. Rashi explains that the gates of tears refers to another type of prayers — prayers with tears.

Thus we learn that there are two distinct types of prayers — prayers with tears and prayer without tears. At the beginning of the Amidah (standing prayer), which replaced the Temple offerings, the Jew bows his body in total subjugation and

“If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it without blemish. If he offers a lamb for his offering, then he shall offer it before the LORD,” (Leviticus 3:6-7)

submission as he proclaims G-d’s name. But once he submits himself into G-d’s hands and calls upon His name— then he can stand knowing that G-d is his support. This is the prayer of tears, a passive, yet very potent power.

BLESSINGS
However, our *berachot* (prayers of blessings) are also a means to open up the conduits of G-d’s good to the world by entering into a relationship with Him. When one makes a blessing before he eats, he activates those spiritual realms through which G-d provides food and opens wider the conduits of G-d’s bounty. On the other hands, the talmud says “one who does not make a blessing is like a thief, for he does not compensate for what he removes from the world”. (Berachot 35a).

SUBMISSION TO G-D
Rabbi Zev Leff says that “all of prayer expresses this idea: “Heal us G-d and we will be healed” is not only an entreaty but also a statement of dependence and submission. Even when the offerings were still brought and were offered with the inten-

tion to come closer to G-d and opening the conduits of G-d’s blessings, this attitude of complete submission was still part of the offering. Both Nachmanides and Sefer HaChinuch explain that one must identify with the animal being slaughtered as an act of self-negation and submission to G-d.”

YOU ARE THE SALT OF THE EARTH
The Torah states: **“You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your G-d be missing from your grain offering; with all your offerings you shall offer salt.” (Leviticus 2:13).** Yeast and honey were not permitted in the offering on the altar. Yeast makes the dough rise higher, but it is an external additive. Honey makes things taste sweet, but it is also an external additive. Salt, on the other hand, brings out the flavor of the food, but only the flavor that is already there. This, says Rabbi Mordechai Gifter, symbolizes a basic principle in spiritual matters. When serving the Almighty you should follow the model of salt. That is, utilize all

altar and part eaten, can be either from cattle, sheep or goats. The Torah prohibits eating blood and *chelev* (certain fats in animals). The offerings that atone for inadvertent sins committed by the *Kohen Gadol*, by the entire community, by the prince and by the average citizen are detailed. Laws of the guilt-offering, which atones for certain verbal transgressions and for transgressing laws of ritual purity, are listed. The meal offering for those who cannot afford the normal guilt offering, the offering to atone for misusing sanctified property, laws of the “questionable guilt” offering, and offerings for dishonesty are detailed.

Haftara Overview

Isaiah 43:21 - 44:23

This beginning of the book of Leviticus is about the sacrifices that Israel had to offer to G-d for the forgiveness of her sins.

In the Haftara Israel was not always faithful in her service to the L-rd **“You have not brought me sheep for burnt offerings, nor honored me with your sacrifices.”** (Isaiah 43:23).

However the L-rd is a G-d of love not a L-rd of blood, that is why He is always ready to forgive, **“I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.”** (Isaiah 43:25) One of the fundamental value of the Bible is that when G-d choose a people He choose him for ever, **“This is what the LORD says — he who made you, who formed you in the womb, and who will help you: Do not be afraid, O Jacob, my servant, Yeshu-run, whom I have chosen.”** (Isaiah 44:2). The L-rd wants to bless his people with his spirit, **“I will pour out my Spirit on your offspring, and my blessing on your descendants.”** (Isaiah 44:3).

Israel is witness to G-d, He is the one who can prove that G-d is G-d and has given true prophecies about his people and about history, **“Who then is like me? Let him proclaim it.**



the abilities and talents that you have to serve Him. Do not be like yeast that causes distortion of what is there. Do not be like honey that is very sweet, but is something borrowed from the outside. Be yourself, but make every effort to be all that you can be.

Yeshua said: **“You are the salt of the earth”** (Matthew 5:13). It is our duty to give taste to the world and then they will recognize that we are true believers.

Everyone who has attended a *kiddush* service on Friday evening remembers that after giving grace to G-d for our bread we dip the “motsé” or bread in salt. Our rabbis teach us that we are the temple of the *Ruach Hakodesh*, and our home should be a sanctuary for the service of G-d. Our table is considered as an altar, that is why people who don't wear a *kippa* permanently for various reasons, put it on when they are eating. The food we eat should be viewed as a sacrifice to G-d, because the energy and strength we derive from the food should be used for serving G-d. Just like a sacrifice had to be seasoned with salt, so too we dip the bread in salt.

“When you realize your guilt in any of these, you shall confess the sin that you have committed” (Leviticus 5:5).

ONE HUNDRED TIMES MORE

The Torah states, **“And if he does not have the financial means for two turtle doves or for two young pigeons, then he shall bring his offering for his transgression, the tenth part of an ephah of fine flour for a sin offering”** (Leviticus 5:11).

Rabbi Yisroel Meir Kagan (1839-1933) called The Chofetz Chaim, comments that we see from here how the Torah established different requirements for a wealthy person and a poor person. A wealthier person's offering must be worth more money for him to fulfill his obligation. If a wealthy person will bring the offering of a poor person, his offering would not be valid and he would still be obligated to bring a larger offering. The same is true of our obligation to give charity. The more money we have the greater is our obligation to give charity. Every person is requested by the Torah to give a tenth of his income to charity and G-d. One who earns a hundred times more than someone else must give a hundred times more.

The same concept also applies to other talents. The greater is your intellect, for instance, the greater is your obligation to share your wisdom with others.

INTERNALIZING BIBLE VALUES

The torah affirms, **“And if any person will sin, and violate one of the commandments of the Almighty which he should not have done, and he did not know, he is guilty and shall bear his iniquity.”** (Leviticus 5:17). Rabbi Pakouz asks this question: **“Why does the Torah prescribe an offering as a punishment for a person who transgresses without intent to transgress?”**

Rabbi Eliyahu Dessler, explains that the Torah wants us to internalize its values and ideals. It is not sufficient for a person to have a superficial knowledge of Torah values. We need, rather, to make them a part of our inner being. The principle is that a person will not forget or make mistakes in regard to matters that are an integral part of his very being.

If you do forget or make mistakes in some matter, it is a sign that those values are not yet really a part of you. By bringing an offering, a person reminds himself to work on internalizing Bible values.

This is our constant task—to integrate Bible values until they become so much a part of our personality that we will always remember them.

APOSTOLIC WRITINGS — ROMANS 12:1-3

We have ended last week the reading of the Besorat of Mark in parallel with the parasha. Therefore, from now and onwards, we will read different texts of the Apostolic writings which are in connection with our text of the parasha for the week. The Apostolic writings are Jewish scriptures written to give light on the ministry of Yeshua. Thus the text I have chosen for this week is **Romans 12:1-3**. This text has been written by the Jewish rabbi, disciple of Gamaliel Hazaken, Shaul of Tarse.

In the Parasha Vayikra, Moses is instructed how to make the Temple's services and to give to Aaron and his sons instructions about the sacrifices the people had to offer to G-d in worship and for forgiveness. However, a sacrifice without repentance and confession is not valid that is why G-d said: **“When you realize your guilt in any of these, you shall confess the sin that you have committed”** (Leviticus 5:5).

In the text of **Romans 12** Shaul teaches the believers in Yeshua that the sacrifices described in *Vayikra* (Leviticus) have to be spiritualized. The sacrifices of the Bible cannot be confused with the sacrifices of the Gentiles in their temples. Most of the time Gentiles where afraid of their gods, they were ready to sacrifice anything, animal or even human beings. For Shaul, it is clear that biblical sacrifices have another meaning, which leads to a deeper relationships with G-d here is his saying: **“I urge you, brothers, in view of G-d's mercy, to offer your bodies as living sacrifices, holy and pleas-**

ing to G-d—this is your spiritual act of worship. (Romans 12:1). The Gentiles have not understood that offering our body in sacrifice is a matter of spirituality, spiritual sacrifices, not literal ones, G-d is waiting from his creatures to worship him in spirit and in truth, not at all to sacrifice human beings.

Sacrificing ourselves to G-d as “living sacrifice” means that G-d wants a full dedication of our life to him, not only our spirit or mind, not only one day of the week (Sabbath) but on the seven days of the week. “living sacrifice” means that he wants us to be alive, to stay alive in order to serve him. A total dedication of our life to G-d. Not being sacrificed as a lamb or a sheep who were put to death, but as living sacrifices.

The great truth here is holiness, offering our body as living sacrifice, is to set a part our being in order to dedicate our life to G-d. It is the best worship we can offer to our G-d, that is called in Hebrew *Kedusha* or holiness. It is a way to glorify the name of G-d before every creature of the earth.

“Living sacrifice” means also to live a life in conformity with G-d's will and the Mitzvoth. **“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what G-d's will is — his good, pleasing and perfect will.”** (Romans 12:2). This will of G-d is revealed first in the Torah and the whole Bible. Through the renewing of our mind. By the Spirit of G-d we will discover how G-d's will is good, pleasing and perfect.

Shaul continues with the concept of humility: **“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith G-d has given you”** (Romans 12:3). This verse is still in connection with the parasha, and specially the small *aleph* written on the word *Vayikra* which symbolize the character of Moses who gives us a perfect example of humility. Let's remember what I have written in the comment of this parasha two years ago:

“In the Torah, the last letter of the Hebrew word *Vayikra* (*aleph*) is written much smaller than the rest of the word. The Jewish tradition explain this saying that when G-d told Moshe to write the word *Vayikra* ‘**And He called**’, Moshe didn't want to write that last *aleph*. Asking himself “How could I write that G-d called to me?” Who was he, after all? A mere man. Moshe would have preferred to write *Vayikar* — **“And He happened (upon him).”** In other words G-d just “came across.” However, in spite of Moshe's protestations, G-d told him to write *Vayikra* ‘**And He called**’. Moshe put the *aleph* at the end of the word as G-d had commanded him — but he wrote it small. The *aleph* is the letter that represents the will, the ego. It is the first letter of the word *Ani* for I. When a person sees himself as the big I, the big *Aleph*, the number one, he is usurping the crown of He who is One.

Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come — yes, let him foretell what will come,” ... Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. (Isaiah 44:7-8).

G-d is always calling back his people to him, **“I have swept away your offenses like a cloud, your sins like the morning mist. Return to me, for I have redeemed you.”** (Isaiah 44:22).

The return of Israel to her G-d will produce joy in Heaven, **“Sing for joy, O heavens, for the LORD has done this; shout aloud, O earth beneath. Burst into song, you mountains, you forests and all your trees, for the LORD has redeemed Jacob, he displays his glory in Israel.”** (Isaiah 43:23). Are we ready to rejoice with Israel for her return to G-d?

STORIES AND TRADITIONS

WHY G-D GAVE US THE TORAH

Rabbi Mordechai said, "Let me tell you a story, in one of his travels a wealthy nobleman passed by a field and saw a peasant pitching hay. Fascinated by the peasants skill and the rhythmic motions of his arms, he offered the peasant more money than he was getting, if he would come work for him. The peasant agreed and returned with the nobleman to his estate.

He showed him into one of the rooms of the castle and told him to proceed with his masterful hay pitching technique. The peasant worked a full day and was rewarded handsomely. However, after collecting his pay he declared that he was quitting. "I don't understand," said the nobleman puzzled, "Isn't it better and easier for you to just make the motions of pitching hay than actually working outside in the cold or heat? In addition, your reward is so much greater?"

The worker replied, "I'd rather work much harder in the field even for less pay, because there, I see the fruits of my work and feel accomplished!" The same is with Torah and mitzvot. Reward for doing nothing is meaningless. G-d gave us the Torah and mitzvot in order to accomplish in this world our potential and to demonstrate our love for G-d.

I PAID FOR IT

A young man booked passage on a pleasure cruise ship. He took

a cabin on the lowest deck, because those were the least expensive. After a few days, he locked himself in his room and ordered his meals delivered to his door.

The waiter who brought the meal noticed that the passageway was damp, and as he approached the young man's door, he saw water pulsing out from under his door. He bent down to smell it, and to his horror, he discovered that it was seawater. In a panic, he banged on the young man's door, but there was no response.

He ran to get the captain, and in a few minutes, the captain arrived with two crew members carrying axes. They broke down the door and found the young man drilling holes in the side of the ship. "What are you doing?" Screamed the captain. "Do you want to kill all of us? Do you want to sink this ship?" "What are you talking about?" the young man retorted. "This is my private cabin. I paid for it, and I have the right to do anything I want in it." Each one of us can draw a spiritual lesson from this story.

HE WILL PROTECT US

There is a wonderful story of a poor farmer who lived under the rule of a miserable Poritz in medieval Europe. The evil landowner provided minimal shelter in exchange for a large portion of the farmer's profits. The farmer and his wife toiled under the most severe conditions to support their family with a few chickens that laid

eggs and a cow that gave milk. Ultimately, time took its toll and hardship became the norm. The farmer and his wife had their bitter routine and never hoped for better.

One day the farmer came back from the market quite upset. "What's the matter?" cried his wife, "you look as if the worst calamity has happened." "It has," sighed the anxious farmer. "They say in the market that the Mashiach is coming. He will take us all to the land of Israel. What will be of our cow and our chickens? Where will we live? Who will provide shelter for us? Oy! What is going to be?"

His wife, who was steeped with faith in the Almighty, answered calmly. "Don't worry my dear husband. The Good L-rd always protects His people. He saved us from Pharaoh in Egypt, He redeemed us from the evil Haman and has protected us from harsh decrees throughout our exile. No doubt he will protect us from this Mashiach too!"

REPENT ONE DAY BEFORE YOUR DIE

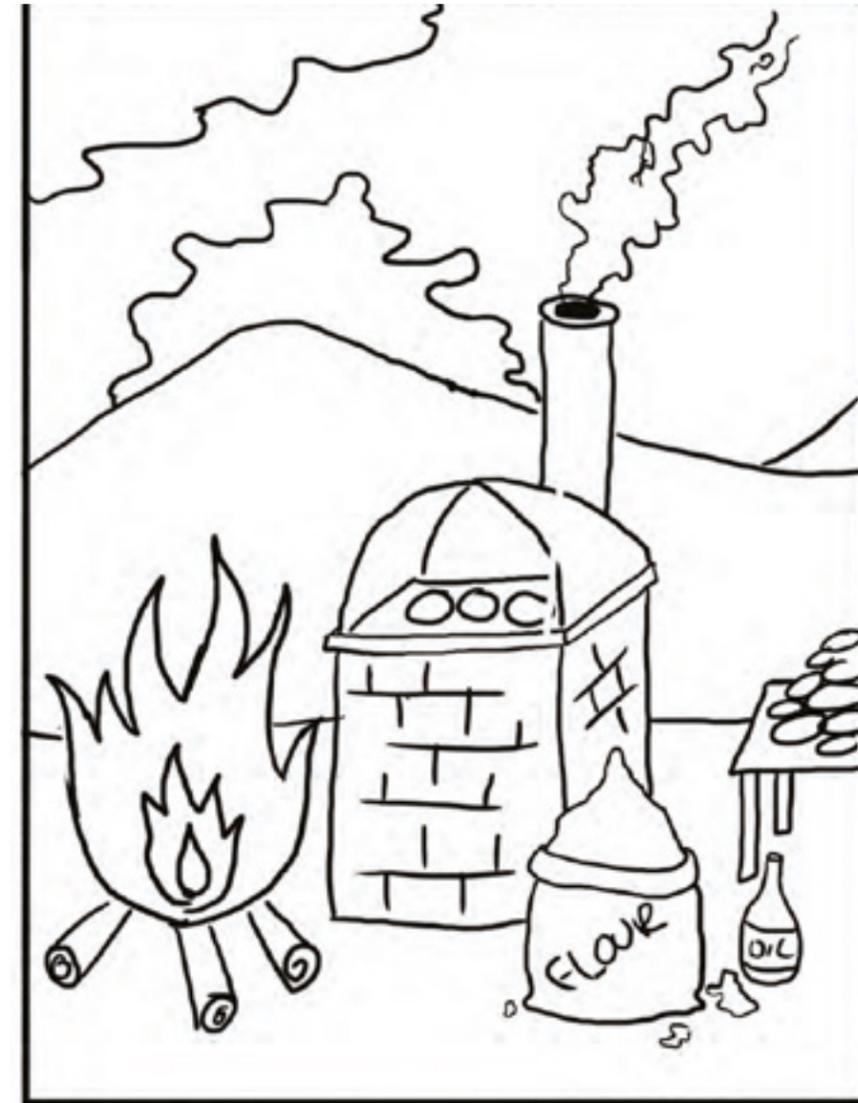
The Talmud tells that before Rabbi Eliezer passed away, his students gathered around him, seeking his guidance and advice for the future. He said to them, "Repent one day before you die!"

They asked him, "But how can one know the exact day when one will die?"

"This is precisely what I meant," he replied. "Repent each day of your life as if it was your last!"

KIDS PARASHA VAYIKRA

ויקרא



Leviticus 1:1 - 5:26

"When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD. But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings." (Leviticus 2:1-3)

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

Inspirational Corner

❖ The apostle Paul points to these sacrifices as an illustration of what the followers of Messiah are to become... (Romans 12:1 quoted). We are to give ourselves to the service of G-d, and we should seek to make the offering as nearly perfect as possible. G-d will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will. (PP 352-353)

Inspirational Corner

❖ By perverted conceptions of divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of their deities; and the most horrible cruelties have been perpetrated under the various forms of idolatry. (PP 337)