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NEWS

CHAG PESACH SAMEACH

Pesach is a joyful feast which celebrate the deliverance from Egypt, it is a very idea to send cards of wish saying *Chag Pesach Sameach*, (Happy Feast of Passover) from now, when you meet your Jewish friends, say to them “*Chag Sameach*” this can be done until the last day of the feasts which will be on April 26, 27 (it depends on the respective tradition and if you live in Eretz Israel or in the diaspora).

PESACH IN BUENOS AIRES

David Barzola from Buenos Aires sent us information about the Seder for passover of his congregation. It will be on Tuesday 19th of April at 7:30 pm. I hope that each friend we have in the area of Buenos Aires will participate to this Seder in order to support this ministry. It is necessary to confirm your attendance at 4856-2238 - 4761-3327. Venue: Comunidad Hebrea Adventista, Beth Bnei Tzion, en Frias 275 (entre Drago y Vera).



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ADVENTIST-MESSIANIC DIALOGUE IN PARIS

It was fascinating for me to participate to a session of dialogue between Adventists and Messianic in Paris, organized by the Franco-Belgian Union Conference and the North-French Conference. A Few pastors involved in the Jewish ministry and Messianic pastors from Geneva and Paris met together on April 11 and 12 to share some common concerns and doctrinal similarities. The topics discussed during these two days where the Shabbat and the Cashrut. Bernard Sauvagnat, Union's Director of Evangelism presented the topic of the Shabbat and Richard Elofer presented the topic of the Cashrut on Monday. And on Tuesday Rabbis Habibi and Rodriguez presented the Messianic point of view on these topics. It was interesting to see how our point of view were convergent. A new appointment is taken for November, the topic will be “Eschatology and end-time events”.

On the evening of Tuesday the organizers of the new Jewish Adventist congregation in Paris met together and continued their talk and preparation of this congregation by writing together a “Mission Statement” which will be the base for this new congregation.





OVERVIEW

ACHAREI MOT

LEVITICUS 16:1-18:30

G-d instructs the kohanim to exercise extreme care when they enter the Mishkan. On Yom Kippur, the kohen gadol is to approach the holiest part of the Mishkan after special preparations and wearing special clothing.

He brings offerings unique to Yom Kippur, including two identical goats that are designated by lottery. One is “for G-d” and is offered in the Temple, while the other is “for Azazel” in the desert. The Torah states the individual’s obligations on Yom Kippur: On the 10th day of the seventh month, one must afflict oneself. We abstain from eating and drinking, anointing, wearing leather footwear, washing, and marital relations.

Consumption of blood is prohibited. The blood of slaughtered birds and undomesticated beasts must be covered. The people are warned against engaging in the wicked practices that were common in Egypt. Incest is defined and prohibited. Marital relations are forbidden during a woman’s monthly cycle. Homosexuality, bestiality and child sacrifice are prohibited..

HOLINESS

The Torah States “Do not imitate the practice of the land of Egypt in which you dwelled; and do not imitate the practice of the land of Canaan to which I bring you, and do not follow their traditions.” (Leviticus 18:3) The parasha of this week is about holiness, kodesh. That is why the parasha starts with the description of Yom kippur, the most holy day of the Jewish calendar and continues with some exhortations about holiness.

PESACH AND KIPPUR

It is interesting that from time to time we read the parasha that describes the feast of Yom Kippur right on the Shabbat Hagadol of Pesach.

Since Pesach starts on Monday evening, this Shabbath is called Shabbat Hagadol, the great

Shabbat. Pesach and Yom Kippur have a lot in common even if they are separated by several months.

1. Pesach is celebrated in the first month of the religious year. According to Exodus 12, the month Nissan is the first month of the year.

Yom kippur is celebrated on the month of Tishri which is the first month of the civil year.

2. Pesach is the feast of our redemption. We have been delivered from the bondage of Egypt.

Yom Kippur is the day of atonement, on Kippur we are delivered from our sins. Atonement is done for us.

3. Pesach is a joyful day but we don’t eat any chametz (yeast)

Yom Kippur is a joyful day even though we fast (don’t eat) and pray all the day, because we know that G-d is going to forgive us and cleanse us.

YOM KIPPUR

We are in the time of Pesach, but the parasha describes the feast of Yom HaKippurim. The Jewish people has a special way to celebrate the feast of Yom Kippur, they meet in the synagogue from the beginning of the day (evening) to the end of the day, fasting and praying. All these prayers are supposed to provide forgiveness to the Jewish people.

But the Biblical feast was first connected to the Temple and secondly was much more complex than what is done today.

The Torah states: “This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering” (Lev 16:3). Since it is a feast of atonement for the whole people, the Cohen Gadol starts with big sacrifices, that is why he has to offer a bull and a ram as a burnt offering.

The second step is that he must accept from the people of Israel “two male goats for a sin offering and a ram for a burnt offering” (5) That means the people is involved in the rituals. The people have to know that what is happening is about them.

The third step is that the Cohen Gadol has to remember that he is a sinner as anyone else among the people that is why “Aaron is to offer the bull for his own sin offering to make atonement for himself and his household.” (6)

The fourth step is that one of the two goats has to be offered to the Lord, but since they don’t know which one (they are identical) the Cohen Gadol has to cast lots for them “Then he is to take the two goats and present them before the LORD at the entrance to the

Tent of Meeting. He is to cast lots for the two goats — one lot for the LORD and the other for Azazel.” (7-8).

The fifth step is that the goat for the Lord is offered as a sacrifice “Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering.” (9)

The next step is the ritual inside of the sanctuary “He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain. He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die. He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.” (12-14) The incense and the blood are the most important part of this rituals. According to the book of Revelation the incense represents the prayers of G-d’s people, that is why the Jewish people is right to pray on that day. and the blood represents the blood of Yeshua who gave his life for our forgiveness.

At the end of the day, the goat of Azazel is to be sent to the desert to die there “The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.” (22) In fact this goat represent the one who is the real responsible for all the sin of Israel, The Satan. That is why in the Jewish and Hebrew thinking Azazel is Satan. When someone in Israel is really upset against you and wants to say something very bad to you, he says “Lech LaAzazel” which could be translated as “Go to the devil”. The ignorance of most of the Christian is shown when they identify Azazel to the Mashiach. A simple knowledge of the use of this word by the Jewish people would help them to understand that Azazel cannot be the Mashiach but the devil.

Azazel who dies in the wilderness is the symbolic representation of Satan the devil who will die at the end of History as responsible of all our sins. It is not an atonement. the atonement is done by the first goat, the one who dies for the Lord.

Satan dying at the end is really a biblical idea. 1. There is a being, compared to the king of Babylon who is called “morning star” and who has been cast down on the earth “O morning star, son of the dawn! You have been cast down to the earth” (Is 14:12) He wanted to replace G-d “You said in your heart, “I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the

utmost heights of the sacred mountain.” (13) However at the end he will die “But you are brought down to the grave, to the depths of the pit.” (15). How? in Rosh Hashana 31a it is written “for R. Kattina said: The world is to last six thousand years, and one thousand it will be desolate” this one thousand year of desolation is well known by Rabbi Yochanan who wrote the book of “Hitgalut” (Revelation) in the Brit Hachadasha. He said to us what will happen to the devil during that one thousand years “He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. (Rev 20:2-3) This abyss is symbolized in the ritual of Yom Kippur as the desert where Azazel is left. Then, at the end of 1000 years “When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth — Gog and Magog — to gather them for battle. In number they are like the sand on the seashore.” (Rev 20:7-8) and will be definitely destroyed “And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.” (10) This lake of fire will not last forever, because the verse 14 explains that “Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.” The second death is the definitive death from where nobody comes back.

We understand that Yom Kippur is the description of the religious history of humanity. Man ran away from God (outside of the sanctuary) but Yeshua came to give his life for us, his blood was taken inside of the Holy of Holy (heavenly sanctuary) when he went up to heaven he has been interceding for us and he is purifying us from our sin, at the end of this Yom Kippur time (according to the Jewish tradition after 6000 years) he will come back on the earth (as the Cohen Gadol came back on the courtyard) he will put all the responsibility on the goat of Azazel which is the devil who will be sent to the desert (the earth in desolation) for 1000 years then he will die in the lake of fire. Our Cohen Gadol will change his clothes and will introduce his followers into eternity where will be no death, no sickness, no suffering only peace and joy. That is why right after yom Kippur Jews celebrate the Tabernacle feast in Joy.

JOY OF FREEDOM

Pesach is a time when we have to make sure that all those in need also enjoy their Holiday of Freedom.

Rabbi Akiva Eiger, one of the greatest Torah scholars of his day, would invite many poor people to his Seder and did everything he could to make them feel at home.

Once, a guest accidentally spilled his cup of wine all over the new white Pesach tablecloth. The poor man became very embarrassed. Thinking quickly, Rabbi Akiva Eiger knocked over his own cup and exclaimed, "It seems that the table is not very steady...!"

WHAT IS NECESSARY?

Before Pesach, a poor man asked the town Rabbi if he could fulfill his obligation of the Four Cups by drinking milk instead of wine because he didn't have the money to buy wine for the Seder.

"The question you asked will need a lot of research", replied the Rabbi, "and since I don't have the time before Pesach, here is twenty five rubles to buy your needs for the holiday".

After he left, the Rabbi's students asked. "Why did you give him so much? Five rubles would have been enough to buy wine."

"From his question, whether he can use milk for the Four Cups, I realized that he also had no meat for the Seder! For if he had meat how would he be able to drink milk after meat! Now, if he has no meat for the Seder, he surely has no meat for the rest of the holiday meals. What's more, his family must be missing many other necessities as well. So I gave him twenty five rubles and hope it's enough...!"

A CLOCK THAT GIVE THE TIME OF MASHIACH

After the passing of the Chassidic Rabbi of Lublin, who was also known as the "seer" of Lublin ("Chozeh"), one of his sons, Rabbi Joseph, inherited his father's wall clock, which would always hang in the holy man's room.

On his way back home, after the shiva, a storm broke out. He stopped at an inn which belonged to a Jewish person. He had to stay for a few days until the rain stopped and the road conditions became better. When the innkeeper gave him the bill for food and lodging, Rabbi Joseph, who was a poor man, said, "Money I don't have. However, I have some valuables which I inherited from my father. Choose whatever you like." The innkeeper consulted with his wife and decided to take the wall clock as payment.

Many years later Rabbi Ber of Rudshitz traveled by the inn and as it was late at night, he decided to stay there

overnight. The innkeeper gave him a room and Rabbi Ber noticed that there was a clock hanging on the wall. All night Rabbi Ber couldn't sleep. He sang and danced in the room all night.

In the morning the innkeeper asked him why he didn't sleep all night? Why was he so happy? Rabbi Ber asked the innkeeper, "Where did you get the clock which is hanging on the wall?"

The innkeeper told him the story of the guest who couldn't pay and gave him the clock instead.

When Rabbi Ber heard this he said, "When I heard the tic of the clock I immediately recognized it as my masters clock. I am a student of the Rabbi of Lublin and my Rabbi's clock is different than other clocks. Every tic of every clock in the world announces that another minute has gone by; that it is one minute closer to death. However, my Rabbi's clock's ticking is a happy one... every minute it announces that it is a minute closer to Moshiach and the ultimate redemption. This is why I couldn't sleep for I was so excited and happy all night.

EDITOR

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HAFTARA

Ezekiel 22:1 - 22:19

PARASHA: Our text of the parasha is about Yom Kippur, the day of the Judgment. **The LORD said to Moses: Tell your brother Aaron not to come just at any time into the sanctuary inside the curtain before the mercy seat that is upon the ark, or he will die; for I appear in the cloud upon the mercy seat. (Leviticus 16:2).**

HAFTARA: In the text of the haftara, we have a story of Judgement. The prophet is called by G-d to Judge the "bloody city". **The word of the LORD came to me: You, mortal, will you judge, will you judge the bloody city? Then declare to it all its abominable deeds. You shall say, Thus says the Lord GOD: A city! Shedding blood within itself; its time has come; making its idols, defiling itself. You have become guilty by the blood that you have shed, and defiled by the idols that you have made; you have brought your day near, the appointed time of your years has come. Therefore I have made you a disgrace before the nations, and a mockery to all the countries." (Ezekiel 22:1-4).**

G-d is going to scatter His people among the nations. **I will scatter you among the nations and disperse you through the countries, and I will purge your filthiness out of you. (Ezekiel 22:15)**

This judgement of Israel is recorded also to illustrate in what situation we could be as G-d's people today. How do we act every day, What is our relation with the Word of G-d, which relationship do we have with G-d. Are we the people of the Bible and a people of prayer.

Yom Kippur is every day for us, we are waiting for the coming of the Mashiach from the heavenly sanctuary, in the same way that the High Priest, at the end of the Yom Kippur came out from the tabernacle, to assure G-d's people that they have received forgiveness.

Our G-d is a G-d of love, he is always ready to forgive us if we come back to Him in true and sincere repentance. But for true repentance it is necessary to ask G-d to forgive our sins and also to ask our neighbor to forgive what we have done wrong to them.

It is time for each one of us to pass through a sincere "revival and transformation" in order to let G-d to work in our heart and to be ready for the last coming of the Mashiach. Chabad who are the disciples of Lubavitch have understood that they have to be ready for the coming of the Mashiach at any time, can we be less ready than them, I don't think so.

BRIT HACHADASHA

Heb 9:1-28

The best text we have in the Brit Hachadasha that explains to us the meaning of Yom Kippur is the chapter 9 of the letters to the Hebrews. It was a special letter written especially for the Jewish people.

After describing the sanctuary and its furniture Rabbi Shaul wrote what happened on Yom Kippur **"But only the Cohen Gadol entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance." (7) it means "The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing." (8) we agree with Jews when they said that it is impossible to do some mitsvot today, because the temple is destroyed. And G-d allowed the Romans to destroy the Holy Temple because there is a better minister today "This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper." (9) The real things came with the Mashiach "When Mashiach came as Cohen Gadol of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation." (11) There is a sanctuary in heaven which is more perfect than the earthly one. "He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption." (12) I know that many Jews does not accept the Messianic role of the death of Yeshua, it is a scandal for them, but it is a reality: "How much more, then, will the blood of Mashiach, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!" (14) Rabbi Shaul said also "God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice," (Rom 3:25). Atonement can be accomplished only by Yeshua. It is difficult for a Jew to understand this point. But I invite our readers who do not understand it to pray and G-d will give a conviction in their heart.**

