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**NEWS**

**PESACH IN BUENOS AIRES**

**I**t is again with great pleasure that we publish here the news received from those who send us their news. We received the following news from David Barzola in Argentina: "I thank you for sending messages of encouragement and greetings for the holidays. In my last email I asked you to pray for a woman who believes in Yeshua and is being integrated into our community.



She participated in the Pesach seder (Passover dinner and reflection). 75 non-Adventists people attended too, who feel that this is their community.



During the seder, Matias Katz spoke about the need to reinsert Yeshua in the history of Judaism. Part of the text that was provided to

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all present contained the famous phrase: *"It is a peculiar manifestation of our exile-psychology that we allowed, and even helped in, the deletion of New Testament Messianism, that meaningful offshoot of our spiritual history. It was in a Jewish land, that this spiritual revolution was kindled; and Jews were those who had spread it all over the land . . . . We must overcome the superstitious fear which we harbor about the Messianic movement of Yeshua, and we must place the movement where it belongs, namely, in the spiritual history of Judaism."*<sup>1</sup>



We also talked about the day that the righteous of Israel and the nations will go free from this world when Yeshua returns to earth. We expect the Lord to fulfill this promise in "a close time and in our days".



1. Martin Buber, *Three Talks on Judaism*. translated by Paul Levertoff in *Jewish Opinions About Yeshua*, Der Weg 7 no. 1 (Jan.-Feb. 1933), 8. cf. website: [petahtikvah.com/Articles/MostFamousJewofAll.htm](http://petahtikvah.com/Articles/MostFamousJewofAll.htm)



# OVERVIEW

## KEDOSHIM

### LEVITICUS 19:1-20:27

**T**he nation is enjoined to be holy. Many prohibitions and positive commandments are taught:

#### Prohibitions:

- Idolatry
- Eating offerings after their time-limit
- Theft and robbery and denial of theft
- False oaths
- Retention of someone's property
- Delaying payment to an employee
- Hating or cursing
- Gossip and Placing stumbling blocks
- Perversion of justice
- Inaction when others are in danger
- Embarrassing
- Revenge
- Bearing a grudge
- Cross-breeding
- Wearing a garment of wool and linen
- Harvesting a tree during its first three years
- Gluttony and intoxication
- Witchcraft
- Shaving the beard and sideburns
- Tattooing

#### Positive:

- Awe for parents and respect for the elderly
- Leaving part of the harvest for the poor
- Loving others
- Eating in Jerusalem the fruits from a new tree
- Awe for the Temple
- Respect for Torah scholars
- Respect for the blind and the deaf.

## KEDOSHIM

**P**arashat Kedoshim contains 51 mitzvot. In this Parasha we find mitzvot between man and G-d and mitzvot between people. Mitzvot which have logical reasoning and those which have no rational reason except that G-d commanded them.

The name of the Parasha, "Kedoshim," means "holy," for through observing the mitzvot, we attain a level of Kedusha - holiness.

## HOLINESS

**K**edoshim is about the holiness of G-d's people. The Torah affirms "G-d spoke to Moses saying: Speak to the entire assembly of the Children of Israel and say to them: You shall be holy for I, the Lord, Your G-d am holy." (Leviticus 19:1-2). We have to be holy because G-d is holy. The Mitsvot of the torah are given to help us to reflect the image of G-d and to be holy, that is why the Gaon of Vilna taught that the purpose of our sojourn in this world is to reshape our characters to reflect the 'tzelem elohim', the image of G-d that each human being was created to be. EGW wrote "It would be sad if those who profess to love our heavenly Father should misrepresent Him. If we live in the light of His countenance we shall reflect His glory to all around us. If we bring the light and glory of heaven into our religious service, we place the religion of Yeshua haMashiach upon that high and elevated plane where the Bible places it. (8MR 406). Rabbi Noson Weisz says "The significance of each person having been designed as a unique package is that each of us has the ability to reflect G-d in his or her own unique way. The events of our lives are arranged for us so that we have an opportunity to wage the very battles with ourselves that we need to fight in order to perfect the image of G-d that only we can be." Rashi explains: Separate yourselves from illicit sexual practices and from transgressions; wherever you find a barrier against sexual crimes you find holiness.

Immediately after telling us to "be holy," G-d instructs us to fear our parents, guard the Sabbath, avoid idolatry, and more. The implied lesson is then made explicit: "sanctify yourselves, and you shall be holy." Holiness doesn't happen by accident. We make it happen through our study our thoughts and our actions.

## WHAT MEANS TO BE HOLY?

**T**he Parasha invite us to be holy, it is said "You shall be holy for I, the Lord, Your G-d am holy." (Leviticus 19:1-2). Rashi interprets this mitzvah as "separate yourself from illicit sexual relationships and sin".

Rabbi Yissocher Frand gives us a very interesting input when he says "The Ramban (Maimonides) gives the mitzvah a much broader implication. The

Ramban says that in Parashas Shmini, the Torah forbade consumption of a number of species of animals, fish, and birds. In Parashas Achrei Mot, the Torah prohibits a number of specific sexual relations. However, even after all these prohibitions, a man may eat many types of meat and may engage in marital relations with women to whom he is married. The Ramban says that theoretically, until this point, the Torah did not restrict an individual from being a gluttonous and lustful person, so long as he limited his consumption to kosher meat and he limited his marital relations to his wives, when they were not in a state of impurity. However, says the Ramban, to ensure that a person not become a “naval birshus haTorah” [a glutton within the areas permitted by Torah law], the Torah here gives an additional mitzvah to be holy and conduct oneself in moderation, even in those areas that are legally permitted.”

## LOVE YOUR FRIEND

**T**he Talmud (Sotah 14a) instructs us in the Mitzvah of imitating G-d in all His ways. Just as G-d clothes the naked, visits the sick, comforts mourners and buries the dead, so should you emulate His example. Maimonides (Mourning 14:1) mentions all the above Mitzvot, but gives another source: the Torah commandment to “love your friend as yourself.”

## THE FOUNDATION OF THE TORAH

**R**abbi Akiva, as Hillel before him, saw in the commandment “Love your friend as yourself” the foundation of the entire Torah. The purpose of the entire Torah, Maimonides says (Chanukah 4:14), is to bring peace and harmony to the world, and in order to achieve this, one must conduct himself so that those things which are hateful and repulsive to him are not done to his friend.

## FEEL LOVE FOR OTHERS IN YOUR HEART

**T**he Torah states: “Love your fellow man as yourself, I am the Almighty.” (Leviticus 19:18) How are we supposed to put this into practice? The Talmud (Shabbos 31a) tells the story of a non-Jew who came to the great sage Hillel and

said, “Convert me on the condition that you will teach me the entire Torah while I stand on one foot.” Hillel accepted his condition and told him, “What you dislike, do not do to your friend. This is the entire Torah.”

Since Hillel was referring to the commandment of love your neighbor, why didn't he just mention the words of this verse?

Rabbi Yeruchem Levovitz explains that this is to teach us an important principle. From the words, “love your fellow man” one might think that as long as one feels the emotion of love towards others one fulfills this commandment. However, the truth is that just feeling love alone is not sufficient. Rather this love must motivate us to do positive things for others and to refrain from any actions or words that could cause someone any pain or suffering.

Rabbi Packouz say “The Torah definitely requires us to feel deep love for others in our hearts. Even more than that, our behavior towards others must manifest this love, Therefore, Hillel explained to this man that a basic Torah principle is that the same commandment which requires us to have a profoundly positive feeling for others also requires us to behave in an elevated manner in our daily encounters with them.”

## HOW TO LOVE YOUR NEIGHBOR

**I**n this parasha portion we read “Love your neighbor as yourself” The Talmudic sage Hillel explained, “Whatever you don't want done to you, do not do unto others!”

“Love your neighbor as yourself” - Just as person loves himself regardless of his personal faults, so too, one should love others regardless of their faults.

## HEAVENLY WEEDING

**O**ur Sages compare the revelation at Sinai, with the Jewish nation's choosing to accept the Torah, to a marriage between G-d and the Children of Israel. The weeks prior to every wedding are occupied with addressing the countless details, with the goal of assuring that everything at the momentous event is perfect. In our quest for perfection prior to our renewal of our acceptance of our Divine commitment on Shavuot, our challenge is great. Fortunately, so, too, is our potential.

## G-D MATCHES COUPLES

**A** Roman noblewoman asked Rabbi Yossi ben Chalafta: “In how many days did G-d create the world?” He answered her, “In six days, as it is written, for in six days G-d made the heavens and the earth, the sea and all that is in them (Exodus 20:11).” She asked, “And what does He do each day since then?” The Rabbi answered, “He arranges matches between couples, and makes this one wealthy and this one poor.” She said, “I can also do that! I have many male and female slaves. I will pair them tonight. What He has been doing since creation, I can do in a few minutes.” The Rabbi said, “What seems so easy in your eyes is as difficult in the eyes of G-d as the splitting of the sea, as it is written, G-d settles the solitary into a family, He releases those bound in fetters (Psalms 68:7). At this point Rabbi Yossi took his leave and departed. The woman went and lined up a thousand male slaves opposite a thousand female slaves and ordered that so and so should marry such and such. She matched them all in a single night. The next day they came before her: one had a scratch in his eye, another a gash in his head a third a broken foot. This one declared, ‘I don’t want to live with her’, and the other one stated, ‘I cannot live with him’. She summoned Rabbi Yossi and declared, “I am ready to testify that your G-d is true and the Torah is true, and whatever you told me was well spoken.” He told her, “G-d pairs them against their will and it still works. He ties a collar on this one at one end of the earth and mates him with that one at the other end of the earth, as it is written: G-d settles the solitary into a family, He releases those bound in fetters. The significance of the fetters is that the one who is unhappy cries and the one who is happy breaks out in song [but they both submit to G-d’s arrangements]. (Tanchuma, Ki Tisa, 5)

## SANCTIFY YOURSELVES

**T**he Rav was sitting out on his porch, studying one evening, in the days when the synagogue and his home were the same building. An elderly man walked by, and

then paused. He asked Rabbi Hertzberg, “how much are tickets for the High Holy Days?”

“Here,” replied the Rabbi, “we have three types of tickets. For those who can afford it, they pay what they want. For those who cannot afford it, they are welcome to join us anyway. And for those who not only cannot afford it, but do not have enough to ‘make Yom Tov’ [prepare the holiday meals], we give them tickets, and we give them something with which to ‘make Yom Tov.’”

On Yom Kippur morning, this man came to the synagogue for prayers. And when they recessed in the afternoon, he asked permission of the Rabbi to address the congregation.

He introduced himself to the assembled -- who reacted with some surprise, for his name was well-known. He then said that he came over alone from Minsk, Poland, as a boy of 14. He got off the ship on the eve of Yom Kippur, and wandered the streets that day before finding a synagogue in time for Kol Nidrei.

At the synagogue entrance, he was stopped by a guard who asked for his ticket. When he said that he had none, the guard called the Gabbai of the synagogue, to whom the boy explained his situation.

“I’m sorry,” said the Gabbai. “If you do not have a ticket, you cannot pray here.”

“For fifty years,” concluded the man, “I have not entered a synagogue. Only your Rebbe made it possible for me to return.”

Rabbi Hertzberg made it look easy, but it’s not. It takes a great deal of effort—effort which will surely be blessed with success. “Sanctify yourselves, and you shall be holy.”

## EDITOR

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# HAFTARA

## Ashkenazim: Amos 9:7 - 9:15

**HAFTARA 1:** In the book of Amos, the Lord reproaches Israel for what they have done and for their unfaithfulness. However, even though G-d is going to punish Israel, he is very clear on Israel's destiny. He said through Amos 9:8: **"I will not utterly destroy the house of Jacob, says the LORD. He will not entirely destroy the house of Israel."** That is why we can witness, two thousand eight hundred years after that prophecy, that Israel is still here on the earth, witnessing for G-d. A great promise is given by the prophet Amos: **On that day I will raise up the booth of David that is fallen, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old (Amos 9:11).**

The booth or tent of David is the royal power of the house of David. This tent of David represents the house of the Messiah, the son of David, that began to be built at the coming of the Mashiach Ben David (**Acts 15:16**), and which will be completely rebuilt when the Mashiach returns to gather together all his people, both Jews and Gentiles

## Sepharadim:

### Ezekiel 20:1- 20 22:1-19

**HAFTARA 2:** In the book of Ezekiel, G-d's speech is similar but G-d is more precise about the witnessing function of Israel; the sign of their witness is the Shabbat. **"Moreover I gave them my shabbats, as a sign between me and them, so that they might know that I the LORD sanctify them"** (Ezekiel 20:12). The sign of the Shabbat is so important that the prophet repeats this sign in another way: **"Keep my Shabbats that they may be a sign between me and you, so that you may know that I the LORD am your G-d (Ezekiel 20:20).** In verse 12, the Shabbat is a sign for Israel but in verse 20 the Shabbat is also a sign for non-Jews, for the Gentiles, in order for them to know that the Lord is the one who sanctifies his people. This last verse reminds us of the universality of the Shabbat which was given at creation by the L-rd to all humanity (**Genesis 2:1-3**).

# BRIT HACHADASHA

## Luke 10:25-37

**"Love your neighbor as yourselves"** has always been discussed. The two greatest sages of the first century: Hillel and Shammai gave their definition of this mitzva. But people were still not satisfied, that is why a doctor of the law asked Yeshua **"who is my neighbor?"** Yeshua taught who is our neighbor, he taught it by giving a parable or mashal. It was the story of a man who was traveling on the road from Jerusalem to Jericho and on his way was attacked by a band of robbers. **"They beat him and went away, leaving him half dead."** Then two religious men passed, a Levite and a Cohen. Both of them were going up to Jerusalem to take their service in the temple. Seeing the wounded man they did not know what to do. They wanted to please G-d in every circumstances, they remembered that the Torah says that a Cohen who is contact with a dead body cannot perform his service in the temple and will be unclean for seven days. The Levite and the Cohen, did not want to take the risk to be unclean and unable to perform their service to G-d. When they saw this man on the ground, they did not know if he was alive or not, they have to move it to know if he was still alive or not. Both of them, preferred to continue their trip and not to take the risk to be unclean. Then the third traveler was a Samaritan, a man who had no ritual restriction, he naturally stopped to take care of the wounded man.

Yeshua understood the attitude of the Levite and the Cohen, but according to his understanding of the law of G-d, saving a life is more important than a ritual service. There is a maxim in the Talmud which say that "anyone who save one life is like if he is saving the entire world" Yeshua ended his mashal asking the lawyer **"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"** (Luke 10:36) the lawyer answered **"The one who had mercy on him."** For Yeshua his mashal was a good illustration of this maxim and the mitzvah **"Love your neighbor as yourselves"** Yeshua ended this discussion with a strong provocation **"Go and do likewise."** (37). Can we imagine, Yeshua advised the Ph.D. in theology to take a Samaritan as an example for observing the law of G-d.

