



*Special Yom Kippur
Shabbat 8 October 2011
10 Tishri 5772*

Website: www.jewishadventist.org

Web Ministers: www.jewishadventistministers.com

NEWS

ROSH HASHANA GATHERING IN ISRAEL

Our Spiritual gathering was a real blessing for the Israel Field. We met in Neve Shalom, about 20 kilometer from Jerusalem, close to the ancient town of Emmaus. This kibbutz, is called a "Oasis of Peace", Neve Shalom. Because it is a special place in Israel where Jews, Christians and Muslims live together in peace and harmony. This kibbutz is given many times by media as an example of peaceful relationship between the three monotheistic religions. One day even Hilary Clinton visited this kibbutz to see how it is working.



It is a good place to have meetings, they have simple rooms to live, meetings room, swimming pool, a good cafeteria and all facilities for our needs.

Everyone arrived on Wednesday 28th of September, even though the first meeting started on the evening, people could arrive from 2:00 pm to enjoy the nature and the swimming pool. And the meetings ended on Shabbat 1st of October.

Our guest speakers where Claire and John Sanchez from the Trans-European Division,

they were invited as the Family Life director and shared with us a lot of good ideas and practical tools about family life, couples, children education etc. our members were very happy with all what that they have received. We also had some workshops about "The Mission of God" by Janos Kovacs Biro, TED Evangelism Coordinator and about "Contextualization Among Jews" by Richard Elofer. We also had some presentation about the meaning of Rosh Hashana by Shalom David and Richard Elofer.

I would like to thank John and Zoica Lascu, the family life director of the Israel Field for their very good organization and the success of this gathering.

ROSH HASHANA IN FLORIDA

We know that Jeff is pastor/Rav in Florida and very active in his congregations of New Port Richey and St Petersburg, he just sent us some pictures with this message: "We had a wonderful experience for Rosh Hashanah as the *Shofar* were blown reminding us that the time of judgment is at hand, the Ancient of days is sitting on His throne, the books have been opened, and cleansing and mercy is still available for a short period of time."



OVERVIEW

Chag Sameach Chatima Tova

YOM KIPPUR AND THE GOLDEN CALF

Yom Kippur, the Day of Atonement, is the anniversary of the day Moshe brought down from Mount Sinai the second set of Ten Commandments. This signified that the Almighty forgave the Jewish people for the transgression of the Golden Calf. For all times this day was decreed to be a day of forgiveness for sins and transgression.

YOM KIPPUR FIRST READING

On *Yom Kippur* the morning *Torah* reading is from Leviticus 16:1-34. This chapter is the description of how *Yom Kippur* should be observed.

Once a year, on the great *Yom Kippur*, the *Cohen Gadol* enters the *Kodesh Hakdoshim* for the cleansing of the *Beth Hamikdash*.

At the beginning of the service two kids of the goats are brought to the door of the *Mishkan*, and lots are cast upon them, **“one lot for the Lord, and the other lot for Azazel.”**

Rabbi Hirsch says how this lots were cast upon them according to the Talmud tractate Yoma: “The two lots are placed together in an urn. The *Cohen Gadol* plunges both his hands into the urn and quickly snatches one lot in each hand simultaneously. The lot in the right hand is placed on the goat standing on the right, and the lot in the left hand is placed on the goat standing on the left” (2009, 502) The goat upon which the first lot fell (on the right side) was to be slain as a sin offering for the people. “He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the *kaporet* (atonement cover) and in front of

it. (Lev 16:15). It is the only way that *Yom Kippur* has to be observed and celebrated, the *Torah* is very clear “In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.” (Lev 16:16).

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited.” (Lev 16:21) Not until the goat for *Azazel* had been thus sent away did the people regard themselves as freed from the burden of their sins.

Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented every day during the year, a substitute had been accepted in the sinner’s stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the *Torah*, confessed the guilt of his transgression, and expressed his *emuna* (faith) in the *Mashiach* who was to take away the sin of the world; but he was not entirely released from the condemnation of the *Torah*. (PP 355)

On *Yom Kippur* the *Cohen Gadol*, having taken an offering for the congregation, went into the *kadosh-hakdoshim* (the most holy place) with the blood and sprinkled it upon the *kaporet*, above the tables of the law. Thus the claims of the *Torah*, which demanded the life of the sinner, were satisfied. Then in his character of mediator the *Cohen* took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel’s guilt. At the door of the tabernacle he laid his hands upon the head of the goat *Azazel* and confessed over him “all the iniquities of

the children of Israel, and all their transgressions in all their sins, putting them upon the head of Azazel.” (Lev 16:21) And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed.

It is interesting to read what Raphael Hirsch says about Azazel. “The goat designated by lot la’azazel, however, will not cross the threshold of the Sanctuary. It will be left standing, unscathed; but it will be sent away — not only from the area of the Sanctuary, but out of the whole sphere of human habitation into the wilderness.” (503). Hirsch gives another precision saying “La’Azazel is not the indirect object of *leshalach*. The meaning here is not “to send it to Azazel”. That is the interpretation particularly of those who would make Azazel into a demon of the wilderness to whom the goat is sent as an appeasement offering! In the overwhelming majority of the numerous places where *shalach* occurs in the *pi’el*, *shalach* is not identical with *shaloach*: The *mishlach* does not send to someone; rather, he releases, dismisses, and sends away. . . . Accordingly, la’Azael is in apposition to *oto*: to send it away, as Azazel’s, into the wilderness.” (508).

Hirsch gives us one of the meanings of the word ‘Azazel: “The simplest interpretation of the word Azazel is ‘Az (with ‘ayin, meaning to be strong) and Azel (with aleph, meaning to be gone) —Azazel means someone who is obstinate, headstrong character ‘Az — who is gone, with no future Azel. He considers himself ‘Az (strong), and as a result expires and disappears. ‘Azazel represents sensuality practiced as a matter of principle; and G-d has denied it any place in the destiny of man.” (505). In fact Azazel is the one who opposes God, the Satan of the Bible, the initiator of all the sins of humanity. He is the one who will be punished at the end of the time.

READING OF THE MAFTIR

Then in the same morning the Maftir is read from a second Torah Scroll and is from **Numbers 29:7-11** This text is also a description of the Yom Kippur. It says: **“On the tenth day of this seventh month hold a sacred assembly. You must deny yourselves and do no work. Present as an aroma pleasing to the LORD a burnt offering of one young bull, one ram and seven male lambs a year old, all without defect. With the bull**

prepare a grain offering of three-tenths of an ephah of fine flour mixed with oil; with the ram, two-tenths; and with each of the seven lambs, one-tenth. Include one male goat as a sin offering, in addition to the sin offering for atonement and the regular burnt offering with its grain offering, and their drink offerings.”

Since the text of Leviticus says how to make expiation and atonement, the text of Numbers give us more details about the worship and the various offerings the people of Israel have to offered to G-d during their worship.

Rabbi Packouz says that “Atonement is a conjunctive of At One-ment — of reconnecting, strengthening the relationship with the Almighty, the reconciliation of the Almighty with each of us. Yom Kippur is our opportunity to reunite our spiritual being with the Almighty.”

Intuitively, each of us knows that we are a spiritual person. We have a spirit that is a part of us which contains our conscience and drive to do the right thing. The Torah tells us, “the L-rd G-d formed the man from the dust of the ground and breathed into his nostrils the *Nishmat Chaim* (breath of life), and the man became a *Nephesh Haya* (living soul). (Gen 2:7) If we realize that our essence is spiritual — candidate to eternity — it places a whole different perspective on life. We need to be concerned about our bodies and our health and make every effort to sustain them, but the real importance is our spiritual being, because that is our true self. Yom Kippur is about our spiritual being. that is why the Torah says about Yom Kippur “This shall be an perpetual decree: In the seventh month [counting from the month of Nissan] on the tenth of the month you shall afflict yourselves and all manner of work you shall not do, neither the native born nor the convert amongst you ... before the Almighty you shall be purified” (Lev 16:29-30).

Hirsch, Samson Raphael. 2009. The Hirsch Chumash: The Five Books of the Torah, Sefer Vayikra — Part II. Translated by D. Haberman. Third ed. 6 vols. Jerusalem, Israel: Feldheim Publishers and Judaic Press.

KOL NIDREI

Yom Kippur begins with the Kol Nidrei prayer. What is the significance of this prayer? Kol Nidrei is a prayer in which Jews declare their vows made to G-d null and void. It was created in Aramaic, rather than Hebrew, because it was the spoken language of the Jews in Babylon at the time. The only vows which we can nullify in Kol Nidrei are those which don't involve other people. That is why vows and promises made to others do not become nullified on Yom Kippur.

Kol Nidrei gained much significance during the Spanish Inquisition. Then, many Jews, known as "Marranos," vowed to renounce their religion under the threat of death, yet in their heart remained loyal to Judaism. They would gather on Yom Kippur in secrecy and use Kol Nidrei to renounce their vows against the religion that was forced upon them. The Kol Nidrei melody chanted today has its roots in the events of that time.

HE WHO GIVES LIFE...

A religious man called in this story "the Chassid" once came to his Rabbi complaining that he had a bad year financially. The Rabbi asked him, "How is your health and the health of your family?" The Chassid replied that health was, thank G-d, good. The Rabbi told him to have trust in G-d and quoted him the words of the Talmud, "He Who gives life will surely give sustenance!"

The Rabbi went on to explain the words of the Talmud with the following parable, "A wealthy businessman was traveling home from the fair and had with him a large sum of money. The way home was long and for Shabbat he stopped of at an inn run by a Jewish innkeeper.

"As it is not permitted to carry money on Shabbat, the businessman had no choice but to give his wallet of money to the innkeeper for safekeeping until after Shabbat. The wallet contained 5,000 dollars plus 5 cents.

"As he didn't know the innkeeper the businessman was worried all Shabbat whether the innkeeper was trustworthy and will he ever see his money again.

Immediately after Shabbat he asked for his wallet which the innkeeper returned.

"The merchant quickly went back to his room

to count the money. He counted the dollars and found all the 5,000 dollars intact."

The Rabbi now turned to his Chassid and said, "Do you think that after realizing that the innkeeper returned the 5000 dollars, would the businessman still be worried whether the five pennies were also returned?"

Only a fool would suspect the innkeeper in not giving back the five pennies when he was trustworthy with the large sum of 5000 dollars!"

"The same is with you," concluded the Rabbi. "G-d gave you and your family life which is worth far more than anything else in the world. Don't you think that you can trust Him to give you your livelihood? If you have true faith that G-d gives you health, you will automatically have faith that He will bless you in your dealings and will provide you with your livelihood as well. For, "He Who gives life will surely give sustenance!"

HAFTARA

Isaiah 57:14 - 58:14

Isaiah urges the Jewish People to return to Hashem through good deeds, kindness and sincere Teshuvah. If Israel comes back to G-d, he will always be with them, especially with those who want to revive their spiritual life: "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite. (Is 57:16)

This text is a great encouragement for Yom Kippur, the promises of G-d are there: "I have seen his ways, but I will heal him; I will guide him and

EDITOR

A newsletter published by the
World Jewish Adventist Friendship Center
Under the umbrella of the
General Conference —Office of Adventist Mission

Richard-Amram Elofer
4, Abraham Lincoln
94186 Jerusalem
Israel

Tel. +972 2625 1547
Fax +972 2625 1319
email: richard@elofer.com
web: jewishadventist.org

restore comfort to him, creating praise on the lips of the mourners in Israel. Peace, peace, to those far and near,” says the LORD. “And I will heal them.” (Is. 57:19). What a wonderful G-d we have, always ready to sustain the feeble, the one who is in tears, he will guide everyone who is coming back to him. But not everybody hear the voice of G-d, that is why the prophets and the spiritual leaders must shout like the shofar of Yom Kippur ““Shout it aloud, do not hold back. Raise your voice like a trumpet (shofar). Declare to my people their rebellion and to the house of Jacob their sins.” (Is 58:1). On Yom Kippur, when the shofar is sounded the people of Israel fast, but they don't change their behavior, and the L-rd says: “Yet on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high.” (Is 58:3-4). It is not this kind of fast that the L-rd would like to see Israel practice. Here is the fast that G-d is looking for “Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter — when you see the naked, to clothe him, and not to turn away from your own flesh and blood? . (Is 58:6-7). Then the reward will come “Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I.” (Is. 58:8-9)

BRIT HACHADASHA

Hebrews 8:1-13

It is important to read all the text of the Tanach in the light of the Brit Hachadasha. In Jeremiah it is written “The time is coming, declares the LORD, when I will make a new covenant (brith Chadasha) with the house of Israel and with the house of Judah.” (Jer 31:31). The Brith Hachadasha explains to us all the ceremonials and symbols of the Tanach. That is why all the services of the temple says Rabbi Shaul “serve at a sanctuary that is a copy and shadow of what is in heaven” (Heb 8:5). Yom Kippur is the great day of the atonement, the day of purification,

the day of expiation. This purification is done by Yeshua who is our Mashiach and our Cohen Gadol in the heavenly sanctuary “We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.” (Heb. 8:2) Since Yeshua is officiating as our Cohen Gadol, we are in the day of Yom Kippur it is a time when we must be afflicting our souls, confessing our sins, humbling our hearts before G-d, and getting ready for the great conflict.

We are now living in the great Yom Kippur (day of atonement). In the typical service, while the Cohen Gadol (high priest) was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the L-rd, lest they be cut off from among the people. {BLJ 380.3}

In this, the great Yom Kippur (day of atonement), it is our duty to confess our sins and acknowledge G-d's mercy and love in pardoning our transgressions. Let us thank the L-rd for the warnings He has given to save us from our perverse ways. Let us witness to His goodness by revealing a change in our lives. If those to whom the L-rd has sent reproof, warning them that they are not walking in His way, will repent, and with humility and contrition of heart make confession, the L-rd will surely receive them again into favor. . . . {SD 260.3}

Yeshua is our advocate, our Cohen Gadol (high priest), and our intercessor. We occupy a position similar to the one of the Israelites on the Yom Kippur (day of atonement). When the Cohen Gadol entered the Kodosh Hakdoshim (most holy place), representing the place where our Yeshua, our Cohen Gadol is now pleading, and sprinkled the atoning blood upon the Kapporet (mercy seat). While the Cohen was interceding within, every heart was to be bowed in contrition before G-d, pleading for the pardon of their transgression. {BEcho, May 1, 1899 par. 2}