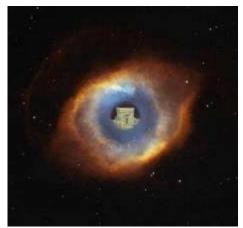


אחרי מות Acharei Mot After the Death Leviticus 16.1-18.30 / Ezekiel 22.1-9 / Luke 14-15

Solution | Solution | Solution







Town つりつ also means town, since a town offers protection. Many towns in フペコピッ <u>Yisra'el</u> Israel today have this in their name, such as ロコココラン *Kaphar <u>Nahum</u>* Town of Comfort/Capernaum, where リコピッ lives with Peter by the Sea of Galilee. We could say リコピッ lives in the Covering of Comfort—an appropriate place for our Redeemer!

Approaching God אחרי מות of Aaron's sons. The sons died as they approached God with "strange fire" and God's fire consumed them. God gives instructions in this portion on how to approach Him deliberately, not casually. These instructions are given so that Aaron, his sons Eleazar and Ithamar, and future priests won't die in God's presence as Aaron's first two sons did. In this is a warning for us as well, that we not treat the King of Kings casually, but take worship seriously, and worship in a way that God accepts.



HaAhava Feast of Love/Jewish Valentine's Day. On this day, unmarried girls dress in simple white clothing to hide any distinction between rich and poor, and go out to sing and dance in the fields. And on TDD DT, observers dress in a kittel/burial garment, a simple white garment to hide any distinction between rich and poor, and refrain from eating, drinking, lighthearted conversation, and work. Yet both these days are considered joyful because of the darkness that precedes them.

Tisha B'Av The 9th of Av, is the saddest day in the Jewish year. On this day, both the first and second Temples were destroyed. But before those calamities, אר באב הואלה is the day אראלי listened to the evil report of the spies and refused to take the Land. During the 40 years of wandering in the wilderness that followed, they would dig graves to sleep in on אין האב האב הואלה באב הואלה באב הואלה באב. Thinking they miscalculated the date, everyone slept in graves the next five nights until they saw the full moon of אין באב האב הואלה באב הואלה שלי judgment is past.

As או "נו באב" is a celebration for not dying on או יום כפר, תשעה, רבאם 'is a celebration for not dying the previous year. In any given year, friends and family will die. For some it is expected due to old age or illness, for others it is a shock. Either way, those who are still alive on או באב 'ib have reason to celebrate. The mood is somber and the wearing of the kittel is a remembrance of mortality. But despite the somber mood, there is—usually—great joy in being alive for another year, another year of escaping the grave.



It is customary for the high priest, who offers the \\DD of blood on the Mercy Seat of the Ark, to stay up all night to \\DD himself. On the night before His sacrifice, \\DD our High Priest, who would be offering the \\DD of His own blood the next day, is \\DD all night in the Garden of Gethsemane and at His trials.

Glossary, in order of appearance:

מות acharei mot after the death

אבר kaphar covering/atonement

צושי Yeshua Jesus/salvation

יום כפר Yom Kippur Day of Atonement

ישראל Yisra'el Israel

Town of Comfort/Capernaum

מנה anah afflict the soul/humble one's self/be afflicted

ט"ו באב Tu B'Av 15th of Av

האהבה Chag HaAhava Feast of Love/Jewish Valentine's Day

Tisha B'Av The 9th of Av