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If you would like to listen Jewish or Messianic songs. If you want to be used to ear modern Hebrew of the Apostolic Writings, it is the right radio to listen on the web.
- **Adventist Mission Website:** <http://wjafc.adventistmission.org/> This website is the new resource provided by the Office of Adventist Mission of the General Conference of the Seventh-day Adventists.
- **Russian Website:** <http://www.boruh.info/> This website is in Russian, many articles and the parasha are posted on it every week.

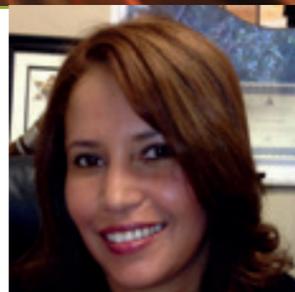


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Richard Amram Elofer



Jael Wells Cuellar



Carlos Muniz



Alexandra Obrevko



Hubert Paulleta

**English Edition:**  
Richard-Amram Elofer

**Russian Edition:**  
Alexandra Obrevko

**French Edition:**  
Sabine Baris

**Spanish Edition:**  
Jael Wells Cuellar

**Portuguese Edition:**  
Carlos Muniz

**Dutch Edition:**  
Hubert Paulleta

**Emails:**

**English:** richard@elofer.com

**Russian:** sashok\_l@mail.ru

**French:** sabinebaris@gmail.com

**Spanish:** jael\_wells@hotmail.com

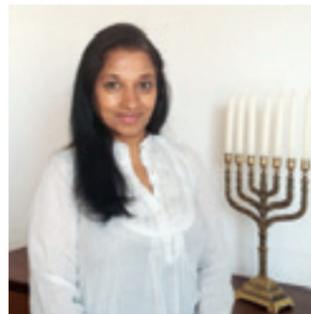
**Portuguese:** cdmuniz@gmail.com

**Dutch:** hpaulleta@hotmail.com

Credit photos:

Richard Elofer, Alexandra Obrevko, Jael Wells Cuellar  
Hubert Paulleta, Laurent Baris and Advent Digital Media

for more information: contact us at [www.jewishadventist.org](http://www.jewishadventist.org)



Sabine Baris

Weekly  
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Journal  
of Information

We pray every  
week for the  
leaders of the  
Jewish Ministry  
or Jews

somewhere in  
the world.

I suggest that  
our partners  
pray from  
November 1  
to 7 for Rabbi  
Jorge Willians,  
and Carlos  
Muniz, Leaders  
of the Jewish  
Adventist  
ministry In Rio  
de Janeiro,  
Brazil. Let's  
pray for the  
success of  
Their ministries  
there.



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**NEWS**

**WHO ARE THE SEVENTH-DAY ADVENTISTS?**

✧ The World Jewish Adventist Friendship Center is affiliated to the Seventh-day Adventist community. Maybe some of our readers would like to know who are the Seventh-day Adventists, in response to this question, the North American Division of this denomination launched a new website and they announced it saying. "In response to increased interest, the Seventh-day Adventists in North America today launched a new website – [www.WhoAreAdventists.org](http://www.WhoAreAdventists.org) – to help introduce the church to people interested in learning more. The site provides a broad overview about the history and beliefs of the Seventh-day Adventists, as well as background about their passionate commitment to serving people across the country and around the world through disaster

relief efforts, community service and innovative health and wellness programs.

"We are seeing increased interest in 'the Adventist story' in recent months," said Daniel R. Jackson, President of the Seventh-day Adventists in North America, "and while Adventists are a humble community of believers, we do want to make it as easy as possible for people to learn about our distinctive Christian beliefs, and ultimately, perhaps, to visit one of our congregations for fellowship."

The website will provide concise "nuggets" of information for anyone who is time-pressed but interested in a basic introduction to the Adventists. There also will be features of [www.WhoAreAdventists.org](http://www.WhoAreAdventists.org) intended for those who wish to learn even more about Adventism, including links to other sites that can provide a more extended education about Adventism.

**WORLD JEWISH-ADVENTIST CONGRESS**

The World Jewish Adventist Friendship Center is happy to announce the organization of a World Jewish Adventist Congress on Shavuot, June 8-12, 2016 in Paris, France. We hope that everyone will make plan to attend it. More information will be given in the following weeks.

## Parasha Overview: CHAYEI SARAH

**S**arah, Mother of the Jewish People, passes away on at age 127.

After mourning and eulogizing her, Avraham seeks to bury her in the Cave of Machpela.

As according to the tradition, this is the burial place of Adam and Chava, Avraham pays its owner, Ephron the Hittite, an exorbitant sum.

Avraham sends his faithful servant Eliezer to find a suitable wife for his son, Yitzchak, making him swear to choose a wife only from among Avraham's family.

Eliezer travels to Aram Naharaim and prays for a sign. Providentially, Rivka appears.

Eliezer asks for water.

Not only does she give him water, but she draws water for all 10 of his thirsty camels. (Some 140 gallons!)

This extreme kind-



### SARAH'S LIFE

**T**he parasha starts saying "Sarah's life was a hundred years, and twenty years, and seven years: years of Sarah life" (Gen 23:1) This is the only place in the Hebrew Bible where a woman's age is recorded. Another unique feature of our verse is the Hebrew phrase *Ve-hayu Chayei Sarah*, it is so unique way to present the death of somebody in the Bible that the author has to supplement this sentence by the last words of the verse, which are a repetition of what has already been said *Shenei Chayei Sarah*. This repetition is unique too.

The uniqueness of this verse is also in the way that the Bible counts the years of Sarah life, it would have been so easy to say that she lived a hundred and twenty-seven years. But Moses (the author of Genesis) says she lived "a hundred years, and twenty years, and seven years" as if her life was decomposed in three periods: 100 + 20 + 7. The sages of Israel have said first that her life was divided into three distinct age groups. These

three age groups represent the entire course of a human life. Childhood = 7 years, Young adulthood = 20 years and complete Adult life = 100 years. All her life at all the period of her life she reached the beauty and perfection of her age. It is said that she took the innocence of childhood into her young adult period, and the beauty of her young adult period to her long mature life of one hundred years. That is why even though Sarah was already "old" when Abraham and her went to Egypt it is written "As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are." (Gen 12:11) and "When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman." (Gen 12:14).

All these years together are called at the end of the verse "the life of Sarah". She lived in all of them all of the 127 years of her life were *Chayim* (life), vital and joyful life, good and meaningful life, and there was not a moment of it that she would have preferred not to have lived.

G-d recognizes the days of those who live wholly with

## PARASHA FOR THIS WEEK Chayei Sarah תַּיִי שָׂרָה Genesis 23: 1 - 25:18

Him. There is not a day, not a minute of such a life, that is not recorded in the Book of Remembrance before G-d. Our true heritage lies hidden in the world-to-come.

Compared to Abraham who lived 175 years, it seems that Sarah died before her time, for this reason, says the *Ohr Hachayim*, the Torah adds, "These were the years of the life of Sarah." Although it may seem that she didn't live as long as she could have, the Torah tells us that, in truth, these were the years that were allocated to her in the first place.

There is an important lesson here. When a loved one, G-d forbid, passes away, the reaction of the family may be, "Had we seen another doctor or done something else, it wouldn't have happened." There is a feeling that perhaps they could have changed the results. Or in the case of an accident, G-d forbid, where one may think that had they chosen to be elsewhere, they would not have been affected. The Torah teaches us that although Sarah's passing came about as a result of the *Akeida* (binding of Isaac), it was not a mere accident. Rather, it



was G-d's intention that her passing come about this way, but she did live a full amount of years. So too, one should accept G-d's ways without thinking that they could have made things happen differently.

### ABRAHAM IN HEBRON

**T**he Torah states: "She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her." (Gen 23:2). This text says in Hebrew *Vayavo Abraham* which means "Abraham came". It is as if the text tells that Abraham was not present when Sarah died. To understand what happened we have to remember that this chapter 23 follows the chapter 22, which gives the story of the *Akeidah* (binding). When Abraham came back from the mount Moriah, he found that his wife had died. There is here two traditions in the interpretation of this

"So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels." (Genesis 24:20)

text. The first one says that Abraham did not say anything to Sarah, when he received a call from G-d saying: "Take your son, your only son, Isaac, whom you

love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." (Gen 22:2), She would not have accepted to lose her only son. But as Abraham was far from home she learned what was happening.

Abraham and Sarah were living in Beer Sheva (Gen 21:33; 22:19). Beer-Sheva is the capital of the Negev (the South) there are 67 miles (108 Kilometer on the direct road through Hebron) between Beer-Sheva and Jerusalem. Hebron is approximately half way from Beer-Sheva to Jerusalem 32 miles.

The parasha says that Sarah died at Kiriath-Arba (which is the old name of Hebron), thus it is very possible that Sarah learned about the *Akeidah*, was so worried that she decided to join them, but she was too old for such a trip and she died half way in Kiriath-Ar-

ba. Then *Vayavo Abraham*, Abraham went to Kiriath-Arba where his dear wife had died.

However, there is another tradition saying that before he left Beer-Sheva for Mount Moriah, Abraham had sent Sarah to Hebron, to prevent her from suddenly receiving the tragic news.

There is a nuance in the term *bo*, Rabbi Hirsch says that this word is "to come from the outside" to come from outside to the house, from a public place into private quarters, our verse, then, would mean: Abraham withdrew and secluded himself inside the house, to mourn for Sarah and weep for her. He does not make a public show of his grief.

### THE CAVE OF MACHPELLAH

**T**he Jewish people have the deep feeling that Abraham was inspired to buy the field where the cave of Machpela was located close to Hebron. And Abraham bought it even though the price asked for it was extremely high, 400 shekels (measurement of weight) of silver was a very high price. In comparison Jeremiah will buy later a field for 17 shekels of silver (Jeremiah 32:9).

Abraham accepted to buy this field and its cave be-

ness marks her as the right wife for Yitzchak and a suitable Mother of the Jewish People.

Negotiations with Rivka's father and her brother Lavan result in her leaving with Eliezer.

Yitzchak brings Rivka into his mother Sarah's tent, marries her and loves her.

He is then consoled for the loss of his mother.

Avraham marries a third wife, Ketura, which is identified with Hagar by the Jewish tradition.

Six children are born to them. After giving them gifts, Avraham sends them to the East.

Avraham passes away at the age of 175 and is buried next to Sarah in the Cave of Machpela which is today in the city of Hebron.

## Haftara Overview 1KINGS 1: 1-31

King David is now very old and always cold, it is difficult for him to warm himself. That is why the Haftarah of this week begins with the story of King David being warmed by a beautiful young woman named Avishag.

Avishag was employed just to keep him warm and did not become his wife. This young woman is presented as being a Shunammite, that means from the city of Shunem, the very same origin of the widow Elisha will minister and resurrect her son later (cf. Haftara of last week or 2 Kings 4). A tradition says that they are the same lady, young and old, but this could be difficult since the death of David was approximately on 965-967 BC and Elisha ministry was on 847 BC.

**1:4-9** One of King David's sons Adoniyahu proclaims himself king.

**1:10** However Solomon, Adoniyahu's younger brother was to become the next king of Israel.

**1:11** One of the wives of King David, Queen Bathsheva, mother of Solomon, and the Prophet Nathan, talk together regarding Adoniyahu's will to become king.



cause according to the Jewish tradition Sarah was not the first to be buried in this cave. Adam and Chavah (Adam and Eve) already rested there (Eruvim 53a). The parents of mankind were the first to be buried in this place and they were to be joined by the patriarchs and matriarchs of the people of Israel, the spiritual parents of mankind. That is why Abraham chose precisely this cave.

The name of the place to which the cave owed its name, was *Machpellah*. Let's remember that the letters P and F are the same letters in Hebrew. The root of *Machpellah* is K-F-L or *Kaful* which means "double". This word points to a natural formation of the cave in pairs. Rabbi Hirsch says that "the place consisted of rows of double caves, a most fitting burial site for inhumation of married couples, never parted in life nor in death." Indeed, Adam and Chavah, Abraham and Sarah, Itshak and Rivka, Yaakov and Leah all were buried there.

**“Who is that man, walking in the field to meet us?”  
The servant said, “It is my master.” So she took her veil  
and covered herself.” (Genesis 24:65)**

This cave of Machpellah and its field constituted the first property the Jewish people family acquired in its land. Abraham wanted this place as a buried place for Sarah and himself, for his son and grandson and their wives. The value of family ties, which bind husband and wife, parents and children (*Avot and Banim* cf. **Mal 4:5 or 3:24** in Hebrew) was henceforth inseparably connected to the land of Israel.

This value later became the fundamental feature of the biblical believer character and enable the man of Israel to become what he became.

Here is certainly the reason why this place was called later *Hebron, Hebron*, come from the root *Haver* (friend) which denotes the friendship and intimacy that unite the descendants of Abraham, man and woman who grow together as husband and wife, father and mother.

According to the talmudic tractate *Yoma*, centuries later, in the period of the sanctuary the morning daily offering was not allowed on the Mount Moriah, in Jerusalem, before the Kohen atop the wall could see the rays of sunrise shining on the graves of the patriarchs and matriarchs in Hebron.

### ACT OF LOVE

Abraham asked his trustworthy servant, Eliezer, to find a wife for Isaac. Eliezer journeys to Aram Naharayim, taking ten camels with him. Upon approaching the town, he neared a well and prayed to G-d: **“Let it come to pass that the maiden to whom I shall say: ‘Incline your pitcher that I may drink,’ and she shall say, ‘Drink and I will give your camels to drink also,’ she you have appointed for your servant, for Isaac; and thereby shall I know that you have shown kindness to my master” (Gen. 24:14).** Eliezer, the devoted servant of Avraham, had learned from his great master to appreciate the profound significance of helping others. *Chesed* is not merely a kind act, but a manifestation of one's belief in G-d. Doing *chesed* is an act of emulating Him whose kindness is without bounds. Eliezer realized that the woman who would be deemed worthy of becoming a mother of the Jewish people must be the paragon of *chesed*. He therefore fashioned an appropriate test for determining the bride of Isaac to find someone who loved to do *chesed*, to help others and try to save them from bother under all circumstances. And what happened? Rivka ran of her own volition to water the ten thirsty camels - an act which she was not even asked to perform. This act of *chesed* indicated that she was worthy of being Avraham's daughter-in-law. Let's remember to look for kindness in choosing a spouse!

## APOSTOLIC WRITINGS — MARK 11:1-52

We continue to read the Besorat of Mark in connection with the Parasha. In this Parasha *Chayei Sarah* we have several stories, but mainly the death of Sarah, the burying of Sarah in the Cave of *Machpellah*, the sending of Eliezer to find a wife for Isaac and Isaac's wedding. And in this portion or the Besorah we have the sending of the disciples by Yeshua to get a colt.

We read the beginning of the Besorah saying: **“Now when they drew near to Jerusalem, to Beth-phage and Bethany, at the Mount of Olives, Jesus sent two of his disciples and said to them, ‘Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. If anyone says to you, ‘Why are you doing this?’ say, ‘The L-rd has need of it and will send it back here immediately.’” (Mark 11:1-3).**

In the last Parasha, Abraham was in Jerusalem for the *Akeidah*, now he is coming back to Beer Sheva, his living place. But on his road he heard that Sarah was coming to him, according to the Jewish tradition, she heard about G-d's order to sacrifice Isaac, she cannot imagine that Abraham has accepted to do it, that is why she decided to join her husband in Jerusalem in order to stop him to do this unimaginable and crazy action. However, arriving in Hebron, her pain was so strong that she died on her

way to Jerusalem. She died prematurely, at the age of 127, much younger than Abraham. Abraham was “near Jerusalem” when he arrived in Hebron to discover that his dear wife had died there. Thus he decided to bury her in this city where she died and bought the cave of *Machpellah*. In the Besorah, Yeshua too was “near Jerusalem” when he decided to send two disciples to prepare his glorious entry to Jerusalem. This procession in Jerusalem occurred a few days before his death, that is why there is another parallel here between these two texts, the death of heroes (Sarah and Yeshua) are hovering the two stories.

It is clear that between these two texts we have another parallel, it is the theme of the “sending” : Abraham “sends” Eliezer for a special mission exactly as Yeshua “sends” two disciples for a special mission. The success of the mission of Eliezer, to find a wife for Isaac, depends on the blessing of G-d. Eliezer has to go to a city that he does not know, to a family he does not know, and only the G-d of Abraham will help him to find the right woman. In the same way the success of the mission of the two disciples, to find a colt, depends on the blessing of G-d. The disciples have to go to a city they don't know, to a family and men they don't know, and only G-d will help them find the right colt. Abraham said to Eliezer: **“but will go to my country and to my kindred, and take**

**a wife for my son Isaac.” (Genesis 24:4).** Yeshua said to the disciples: **“If anyone says to you, ‘Why are you doing this?’ say, ‘The L-rd has need of it and will send it back here immediately.’” (Mark 11:3).** This “colt” or young donkey is important in the story of Yeshua, because it is part of the Messianic prophecy, indeed, in Zechariah it is written: **“Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.” (Zech. 9:9).** In this portion of the Besorah Zechariah's prophecy is fulfilled by Yeshua: **“And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. And those who went before and those who followed were shouting, ‘Hosanna! Blessed is he who comes in the name of the L-rd! Blessed is the coming kingdom of our father David! Hosanna in the highest!’” (Mark 11:7-10).** This day was a great day for Yeshua and the disciples, it was a day of rejoicing, similar to a great wedding day, and everyone in the city shouted: **‘Hosanna! Blessed is he who comes in the name of the L-rd!’** This day of joy reminds us the day of joy of Abraham who was happy to see the wedding of Isaac and Rivka.

They decide to report this matter to King David's attention.

**1:12-16** Nathan confirms to David the news that Batsheva has told King David about his son Adoniyahu having seized the throne from David.

**1:17-21** Bathsheva pleads with David to fulfill his promise of her son Solomon becoming the next king of Israel.

**1:22-27** The prophet Nathan confirms again her words.

**1:28-31** King David promises Bathsheva to rectify the situation. He takes action by instating Solomon as the next King of Israel.

Parasha: Abraham is getting old, he prepare his succession as “Patriarch and Chief of the Hebrew Clan” by getting a wife, Rivka, for his son Itzhak.

Haftarah: David is getting old. He prepare his succession on the throne of Israel and stop Adoniyahu's plan to become king. To avoid any difficulty he decide to put his son Solomon on the throne of Israel before his death.

## STORIES AND TRADITIONS

### G-D KNOWS OUR LIFE

Abbi Akiva and his students would often study Torah under the shade of a fig tree. After a while, they noticed that the owner of the tree would remove the ripe figs each morning, before they gathered to study.

“Why does he always pick the fruit before we gather?” Wondered the students. The only reason must be that the owner doesn’t trust us and wants to protect his fruits. As a result, they decided to study at a different location.

When the owner of the fig tree realized that Rabbi Akiva and his students didn’t gather under his fig tree anymore, he approached them and said, “My masters, all this time I merited the *mitzvah* to have you study Torah under my tree. Why did you stop?”

They replied: “We noticed that you collected your fruits from the tree each day before we came. We thought that you suspected us of stealing your fruits. Thus, we went somewhere else.” He begged them to return and continue studying under his tree again. So they did. However, from that day on he didn’t collect the fruits in the mornings as he used to.

Then Rabbi Akiva noticed that as the day progressed and the sun became stronger, some of the fruits spoiled. Rabbi Akiva remarked, “Now I understand why the

owner picked the fruit in the mornings. For the owner of the fruits surely knows best when it is the right time to collect his fruit. So too, only G-d, the Master of all beings, knows when it is best for a righteous to die.”

### A GOOD AND BIG SALAD

A very hard working couple with a large family who lived amongst wealthier people was making a bar mitzvah for their child. Unable to afford a caterer, his wife, Nechi, decided that she would cook the entire meal for all the guests. Proud as she was, she was reluctant to accept any help from anyone else.

But one day in the crowded supermarket, she was almost accosted by a neighbor who, I am sure meant well.

“Nechi, I hear that you are making the bar-mitzvah all by yourself! I must help you, what do you want me to make?”

“No, thank you,” said Nechi quietly, “I will manage on my own.”

“I insist!” shouted her neighbor, above the din of the market. “I will not take no for answer!”

“O.K. make a salad.”

“What type of salad?”

“Don’t worry, any type of salad will be fine,” said Nechi, just to get her persistent neighbor off her case!

“NO!” implored the friend. “Be specific! I want to know exactly what you want.”

“OK.” Nechi replied. “I really don’t care, but, if you insist, make potato salad.”

“Great. How much do you need?”

“Don’t worry. Whatever you make will be fine, I really appreciate it.”

“No!” demanded the neighbor. “I must know how many guests are coming!”

Nechi shrugged and with resignation, softly said, “seventy-five.”

All of a sudden a shout was heard in the supermarket and everyone turned to hear someone shouting,

“YOU ARE ASKING ME ME TO MAKE POTATO SALAD FOR SEVENTY FIVE PEOPLE!?”

### HOW MANY GALLONS OF WATER CAN A CAMEL DRINK IN ONE SITTING?

Someone, studying this parasha left his study and Goggled the following question, “How many gallons of water can a camel drink at one sitting?”

The answer came back: “Camels can drink approximately 30-50 gallons of water in ten minutes.” He pondered. Eliezer had ten camels with him. They traveled across a desert! Rivka offered to give them to drink. She needed to draw at least three hundred gallons of water! She had one jug.

## KIDS PARASHA CHAYEI SARAH

תִּי שָׂרָה



### Genesis 23:1-25:18

“So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city. After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan. The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.” (Genesis 23:17-20)

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

### Inspirational Corner

❖ The L-rd had called him [Abraham] to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son’s son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah. (PP 169)

### Inspirational Corner

❖ This important matter was not left with Isaac, for him to select [a wife] for himself, independent of his father. Abraham tells his servant that G-d will send His angel before him to direct him in his choice. The servant to whom this mission was entrusted started on his long journey. As he entered the city where Abraham’s kindred dwelt, he prayed earnestly to G-d to direct him in his choice of a wife for Isaac. He asked that certain evidence might be given him, that he should not err in the matter. (DG 29)