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- **Adventist Mission Website:** <https://jewish-adventistmission-org.lifehopecenters.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.

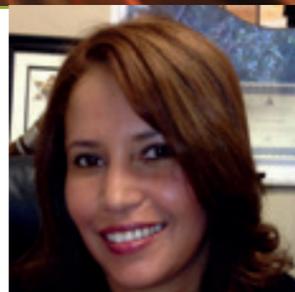


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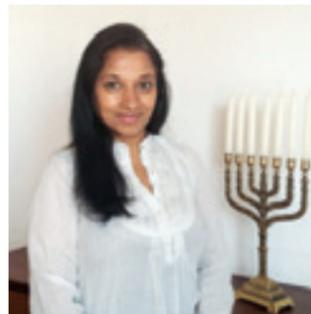
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Weekly
Jewish-Adventist
Journal
of Information

We pray every
week for the
leaders of the
Jewish Ministry
or Jews
somewhere in
the world.

I suggest that
our partners
pray from
October 25 to
31 for pastor
Bruno Santeli,
Leader of
the Jewish
Adventist
ministry In
Curitiba, Brazil.
Let's pray for
the success of
his ministries
there.



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NEWS

**SUCCESSFUL CONGREGATION
IN BOSTON, USA**

✧ We have received a very interesting news from Alexander Bolotnikov who is the director of the NAD Shalom Learning Center about the Jewish Adventist work in Boston. Even though a Jewish ministry was started in Boston at the end of the 19th century by F. C. Gilbert, the ministry was not consolidated in that city until recently. Bolotnikov says: "For many years there was only a small group in Boston, maybe 5 or 6 Russian Adventist Jews scattered around Greater Boston. They prayed for someone to come and lead the work. In 2012 pastor Alex Orfonidiy moved to Boston.



And now after 3 years of work there are 26 Russian speaking Jews ready to be organized as a company. We would like to thank the officers of the Southern New England Conference for their support of this new Russian Jewish company, which will soon be organized."

SUKKOT IN DNEPROPETROVSK

✧ There was a beautiful Sukkot celebration in Dnepropetrovsk on October, 4th. It was orga-

nized by the Jewish Adventist group together with the third Seventh-day Adventist community of the city. This celebration was attended by over 100 people, among them 30 guests. Hazaken (the elder) Andrew Suhovarov, the head of the Jewish Adventist group, led the program. Vitaly Obrevko, an expert in Jewish Studies, and Hazaken of the Kiev Jewish Adventist community "Beit Shalom", had a presentation about Sukkot. He spoke about the spiritual significance of this feast in the Hebrew Bible, the Writings of Apostles, in the life of Yeshua, and about the eschatological, universal design of the feast. Hazaken Ruslan Gresko explored the symbolism of the feast of the Tabernacles in the Writings of Apostles and its practical value in the believers' life in an interactive meeting.

The worship team presented the Jewish liturgical singing and other Jewish, Messianic and Christian songs. Pastor Sergey Molchanov, the president of Eastern-Dnieper Conference of Seventh-day Adventists, concluded the meeting with the last words and a blessings. Every person who attended this feast was encouraged and happy, as it should be on this joyful day."



Parasha Overview: LECH-LECHA

Ten generations have passed since Noah. Man has descended spiritually.

In the year 1948 from Creation (according to the Jewish tradition), Avram is born. By observing the world, Avram comes to recognize G-ds existence, and thus merits that G-d appear to him.

At the beginning of this weeks Torah portion G-d tells Avram to leave his land, his relatives and his father's house and travel to an unknown land where G-d will make him into a great nation.

Avram leaves, taking with him his wife Sarai, his nephew Lot, their servants, and those whom they converted to faith in G-d.

When they reach the land of Canaan, G-d appears to Avram and tells him that this is the land that He will give to his descendants.

A famine ensues and Avram is forced to relocate to Egypt to find food. Realizing that his wife's beauty would cause his death at the hand of the Egyptians, Avram asks her to say that she is his sister. Sarai is taken to Pharaoh, but G-d afflicts Pharaoh and his court with severe plagues and she is released unmolested.

Avram returns to Eretz Yisrael (Canaan) with much wealth given to him by the Egyptians.

During a quarrel over grazing rights between their shepherds, Avram decides to part ways with his nephew Lot.

Lot chooses to live in the



LECH LECHA
The Torah states: "Now the L-RD said to Abram, "Go [Lech Lecha] from your country and your kindred and your father's house to the land that I will show you." (Gen 12:1). *Lech Lecha* is the order that Abraham received from G-d when he had to leave Haran for an unknown land, the Promised Land. But it is a strange order, because when one's wants to say to somebody "Go" the order should be Lech. We add "le" to the following word to specify a place where to "go" for example *lech leparis* which means "Go to Paris." But *lech lecha* is very unusual. This very expression *Lech Lecha* is used in the whole Bible only in connection to Abraham. First in *Genesis 12* when he has to leave Haran and second in *Genesis 22:2* when Abraham received the order to go to Moriah to offer his son Itzhak as a burn offering.

The expression *Lech Lecha* means literally "Go for (or to) yourself." It is an expression which invite the recipient to go to his own way, to go to isolation, to separate himself from others. That is why

Rabbi Hirsch translate this expression by a paraphrase "Go for yourself, go your own way, go the way that will isolate you from your land from your birth place, and from your father's house—from all your previous connection."

Abraham's generation was again far away from G-d, it was important for Abraham to leave the city in order to serve G-d in true and full manner. "Go for yourself, go your own way" — this is an even more exalted value. No one may say: I am as good and as honest as everyone else, as is the fashion here nowadays. Every individual is directly responsible to G-d for his personal conduct. If it becomes necessary, if the principle adopted by the majority is untrue—then go at it alone and serve G-d.

This was the attitude demanded of Abraham as the starting point for his own mission and that of the nation that was to descend from him.

ISRAEL HAS BEEN MADE BY G-D

The Torah affirms: "I will make of you a great nation, and I will bless you, and make your

PARASHA FOR THIS WEEK Lech-Lecha לך-לך Genesis 12:1 - 17:27

name great, so that you will be a blessing" (Gen 12:2). Abraham had the courage to give up his life, his family, his friends, all what he loved in this life, but G-d promised that he will regain all the privileges that he gives up for everything that he loses. G-d will recompense him in much greater measure.

Abraham was not called to join another nation, but to form a minority, and what minority, a minority of ONE. He is going to be the founder of a new nation. The text says "I will make you a great nation." All the external conditions and natural circumstances will be against the formation of the nation, so it will be plain for all to see that G-d himself is the Creator of Israel. Only G-d could make of Abraham a great nation.

Abraham task was to isolate himself, to walk alone with G-d. The second stage was the creation of a nation out of this Abraham. It was destined to become apparent that the existence of this nation is a second act of creation by G-d in history, and toward this end it was necessary that Israel become a nation only by way of exile and



homelessness, without a homeland. Had Israel, from the very beginning, dwelled in its own land, its creation would not have appeared as *ma'asse Hashem* or G-d action.

GOD'S BLESSINGS
The Torah says: "I will bless you and make your name great and you shall be a blessing. I will bless those who will bless you... and in you shall all the families of the earth bless themselves." (Gen 12:2-3) "Blessing" in Hebrew is *Bracha*. Blessings are an important part of the Jewish tradition. Each morning, we express our gratitude to G-d for His kindness through various *Brachot* (blessings). Each morning we bless G-d for giving us our sight; "Blessed are You L-rd our G-d, King of the universe, Who opens the eyes of the blind." We bless G-d for giving us back our strength; "Blessed are You... Who gives strength to the weary" and bless G-d "Who provides me with my every need" etc. etc.

According to the Jewish law, one is even required

to bless G-d for something bad that happens, as for the good. The Talmud tells us that during the time of King David a plague broke out in Israel. Every day, one hundred people died. King David then established that one hundred blessings be recited each day and the plague stopped. Our sages have continued the tradition. We too, recite a minimum of one hundred blessings each day.

What is the purpose of blessing G-d? Does G-d need our blessings? The Hebrew word for blessing, *Bracha*, is related to the word *Berech* (a knee) or *vayevarech* (he made them kneel). Just like a father will kneel down to attend to a child, so too, our blessings cause G-d to make Himself available to us and to grant our requests. Thus, blessing G-d causes Him to bless us.

In Israel when we meet someone we ask: *Mashlomcha?* (How are you?) People answer: *Baruch HaShem* (Blessed is G-d).

In this way, everyone in Israel praise and bless G-d several time every day.

"From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the L-rd and called upon the name of the L-rd." (Genesis 12:8)

TOWARD THE NEGEV
The Torah states: "Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land." (Gen 12:6), Abraham "passed through" every place, but he did not settle in the places though which he passed. He was waiting for a sign, a promised sign from G-d that would show him the place where he was to settle. Abraham journeyed on, waiting until G-d would show him the place where he was to settle. in the verse 9 it is written "Abram journeyed on by stages toward the Negev (southward)" (Gen 12:9). Abraham avoided the cities and towns. He first wanted to build a firm foundation for himself and his household, and for this he felt he needed isolation.

The Negev (South of Canaan) was not like a flourishing garden. it is a desert. The command given to Abraham, drew him to the inhospitable South. The Negev is not an easy place to live, it is a place where the sun's rays hit vertically. G-d does not always lead us

rich but corrupt city of Sodom in the fertile plain of the Jordan. A war breaks out between the kings of the region and Sodom is defeated. Lot is taken captive.

Together with a handful of his converts, Avram rescues Lot, miraculously overpowering vastly superior forces, but Avram demurs from accepting any of the spoils of the battle. In a prophetic covenant, G-d reveals to Avram that his offspring will be exiled to a strange land where they will be oppressed for 400 years, after which they will emerge with great wealth and return to Eretz Yisrael, their irrevocable inheritance.

Sarai is barren and gives Hagar, her Egyptian handmaiden, to Avram in the hope that she will provide them with a child.

Hagar becomes arrogant when she discovers that she is pregnant. Sarai deals harshly with her, and Hagar flees.

On the instruction of an angel Hagar returns to Avram, and gives birth to Yishmael.

The weekly portion concludes with G-d commanding Avram to circumcise himself and his offspring throughout the generations as a Divine covenant. G-d changes Avram's name to Avraham, and Sarai's name to Sarah. Hashem promises Avraham a son, despite Avraham being ninety-nine years old and Sarah ninety.

On that day, Avraham circumcises himself, Yishmael and all his household.

Haftara Overview ISAIAH 40:27 - 41:16

The book of Isaiah is a very beautiful text. This prophet was a real poet and our text of this week is a wonderful poem.

“Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth.” (Isaiah 40:28).

The God of Israel is an everlasting God with an everlasting love for his children. He call Israel his servant, the chosen, and He called Abraham his friend.

Here we have the link between the Parasha and this Haftarah, both of them are about Abraham who left his home to respond to the calling of God.

“But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant,

I have chosen you and not cast you off”; do not fear, for I am with you, do not be afraid, for I am your God;

I will strengthen you, I will help you, I will uphold you with my victorious right hand. (Isaiah 41:8-9)



“Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

... I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.” (Genesis 17:4-7)

in an easy life but test our faith and our faithfulness to him.

G-D'S INSPIRATION

Moshe said “Then the L-RD appeared to Abram, and said,” (Gen 12:7) We don't know how G-d spoke to Abraham in the verse 1, because it is just said “Now the L-RD said to Abram”, but here in the verse 7 it is said that G-d appeared to Abram, it is the first time G-d appeared to a man to speak to him. This expression “the L-RD appeared” (*Vayaré YHWH*), occurred 24 times in the *Tanakh*, the first time is to Abraham, the word used is from the verb “to see” that is why we conclude that Abraham received a vision of G-d. This text is a good indication about G-d inspiration of the Scriptures, it is not a subjective feeling or a voice within him, it is through a real vision that G-d appeared to the prophets and spoke to them. G-d has also chosen to appear and to speak to man in the promised land, in this land G-d's presence began to dwell again on earth.

EXPRESSING GRATITUDE

Although greatly outnumbered, Avram rescued his captive nephew Lot and all the other people who had been captured with him. When Avram returned victorious, the Torah states, “Malkitzedek King of Shalem brought out bread and wine, and he was a priest of G-d, the most high. And he (Malkitzedek) blessed him (Avram) and said, ‘Blessed be Avram to G-d the Most High, Maker of heaven and earth. And blessed be G-d the Most High Who has delivered your enemies into your hand’” (Genesis 14:18-20). The Talmud (Nedorim 32b) states that Malkitzedek erred by expressing gratitude first to Avram and then to G-d. We must be grateful to anyone who does us a favor, but at the same time, we must realize that G-d is the ultimate source of all favors.

ABRAHAM AND G-D'S LAW

The Sages of Israel identify the beginning of the Era of Torah (2000 years) with Abraham's conversion of the

idol worshipers of Charan into believers in G-d. Why did the Sages view this event (Abraham) as ushering in the Era of Torah? We know that Adam, Noe, Melchizedek and other righteous knew G-d's law, however, Abraham is the first who was praised for keeping the mitzvot of G-d “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” The Hebrew words used in this verse are from the roots “Mitsva”, “Chuk”, and “Torah”, thus the Jewish tradition is correct saying that the Era of Torah started with Abraham and not with Moses. This is in harmony with the Adventist tradition which affirms that “The law of G-d, which was the condition of the divine covenant with Abraham.” (CC 61.) And “G-d called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of G-d's law. And that which gave power to Abraham's teaching was the influence of his own life.” (Ed. 187).

APOSTOLIC WRITINGS — MARK 10:28-40

We still have strong parallels between the parasha *Lech-Lecha* and this text of the Besorah of Mark. G-d appeared to Abraham and ask him to leave his father's house to go to an unknown country. “Go from your country and your kindred and your father's house to the land that I will show you.” (Genesis 12:1). In this portion of the Besorah of Mark it is Shim'on-Peter who affirms that he and his friends are in the situation of Abraham and said to Yeshua: “We have left everything to follow you!” (Mark 10:28). Following Yeshua Ben Yoseph of Natzereth as the Mashiach is always risky. One cannot expect anything in return from his neighbors or family members because, especially among Jews, Yeshua is not popular among them.

The parasha said that Abraham will be blessed because of his obedience to the Torah, his trust in G-d and his renouncement to a comfortable life of the big city of Ur: “I will make of you a great nation, and I will bless you...” (Genesis 12:2-3). However, as we know, Abraham was ready to go even without any of these promises and blessings, he trusted G-d.

To the 12 *talmidim* who followed Yeshua, leaving everything behind them, a great promise was also given: “no one who has left home or brothers or sisters or mother or father or children or fields for me and the besorah will fail to receive a hundred times as much in this present age... and in the age to come, eternal life.” (Mark 10:29-30). This promise was a reality for both, Abraham and Yeshua's *talmidim*. Abraham who left the house of his father with just few servants and Lot, was really blessed, and very soon had a group of people following him of about

1,000 people, this group was so big that it was necessary to split it in two. Lot in one side and Abraham on the other side. In the same way, even though the disciples lost their relatives, friends, and companies, they found “homes, brothers, sisters, mothers, children...”. In the upper room in Acts 1, they were 120 people meeting together and in Acts 2 Shim'on and his friends immersed 3,000 new believers who followed Yeshua too. And as Yeshua said it, these new “brothers, sisters, mothers, children...” were accompanied with “persecutions.” We know that all the disciples died martyrs of the Roman Empire.

The next parallel between *Lech-Lecha* and Mark is the journey of Abraham from Haran to the Negev, from the North to the South: “And Abram journeyed on, still going toward the Negeb.” (Genesis 12:9). Yeshua and his disciples traveled to Jerusalem, from the North (Galilee) to the South (Judea) too: “And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them.” (Mark 10:32). Abraham's travels as well as Yeshua's travels were never easy. Abraham travelled to a new country inhabited by people who were not ready to give him space. According to the Torah and the tradition he passed through many trials and difficulties. The journeys of Yeshua and his *talmidim* where not easy too, they encounters many opponents and oppositions, that is why Yeshua started to tell them that this opposition will lead to his death: “See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles.

And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.” (Mark 10:33-34).

The next parallel between the two texts is the encountering of Abraham with Melchizedek. Abraham had to fight powerful kings, five kings of powerful cities in Canaan, however, Abraham came back victorious and was blessed by King Melchizedek “And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. He blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth.” (Genesis 14:18-19). What is at stake here? Not only to fight and to have victory over the kings of the cities, but also the power over G-d's people. Melchizedek was not an ordinary man, he was the high priest of the Lord, he was king of the future Jerusalem (Salem) and according to his name, was a king of righteousness (Melchizedek). G-d's people should be the descendants of Melchizedek. But G-d has made another choice, Abraham. Through this encounter Melchizedek was meetings the future kings of Israel and leaders of G-d's people who were potentially in Abraham. That is why in this text of the Besorah we see that some of the *Talmidim* of Yeshua were requesting this power in the future kingdom of Yeshua: “And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.”” (Mark 10:37), Power over G-d's people. It is clear, that they did not understand the spiritual nature of the new kingdom, human power will not be necessary anymore, that is why Yeshua answered: “You do not know what you are asking.” (Mark 10:38). They still have many things to learn.

God is our protection, there is nothing to fear when we are with the Almighty. Abraham left his home, and was protected during all his life even if he was travelling to an unknown country.

Fear not, for I am with you, Be not frightened, for I am your God; I strengthen you and I help you, I uphold you with My victorious right hand (Isaiah 41:10)

STORIES AND TRADITIONS

A TRUE FRIEND

There's a Midrash which tells of a businessman in ancient times from the Land of Israel who was accused of being a spy. After being condemned to death, the man requests 30 days to return home to put his affairs in order and to say good-bye to his family. The judge laughs at the ridiculous request; the man responds that he has a friend who will stay in jail in his place until he comes back — and if he doesn't come back, his friend will die in his place.

This the judge had to see. So, they send for the friend. Sure enough, he agrees to stand bond in place of his friend all the way up to the noose.

The businessman returns home, puts his affairs in order, says good-bye to his family and returns with plenty of time to spare. Unfortunately, there is a storm at sea and he is delayed. He arrives shortly before the time he is to be executed. He runs to the town square where his friend is already at the gallows; he screams, "No, it is I who is to be executed!" And his friend yells back, "No, you're too late!" They create such a commotion and confusion that the king calls for them to be brought before him.

Each presents his case and then they begin to argue with each other about who is to be executed. Finally, the king stops them and says, "I will pardon you both on one con-

dition — that you make me a third friend!"

What is the essence of friendship? Loyalty. A true friend is always there for you. The Hebrew word for friend is "chaver" — from the word "chibbur" which means attached, joined. A true friend is someone whose love is unconditional, who will be there for you always. The very foundation of friendship is loyalty. A true friend does not condone wrong behavior and immoral choices. However, he is there to support, to reprove, to help his friend get his life back on track. He cares enough about you to tell you when you are wrong, but he does it with love and in a way that you can hear. A true friend will help you grow as a human being and to reach your goals.

One would not choose a surgeon just because he seems to be a nice guy. Choosing a friend is serious business; friends influence your life — and come with responsibilities! Know what traits you want in a friend before seeking friendship. Be careful of committing to a friendship haphazardly. Make sure you choose the right friends!

How does one make a true friend? First, be careful who you choose to be your friend. If friendship implies commitment and loyalty, you should select your friends carefully. A friend can help you elevate yourself in life or he can bring you down. Know the character and history of someone before making him a friend.

WONDERFUL FRAGRANCE

A bottle of perfume was placed in the corner of a shelf. As long as it remained there, no one appreciated its fragrance. Only when someone moved the perfume from place to place did everyone enjoy its wonderful fragrance.

The same was with Abraham and Sarah. G-d wanted them to move from place to place so that people could get to know them and learn from their pious and generous ways.

WHAT IS YOUR NAME?

The story is told of a woman who enters what she believes is a Chinese laundry. However, there behind the counter is a little old Jewish man. Asks the woman,

- Isn't this a Chinese laundry? Responds the man with a thick Yiddish accent:

- Vell, no. I own it. I guess you could call it a Jewish laundry.

- What about the name?" queries the woman.

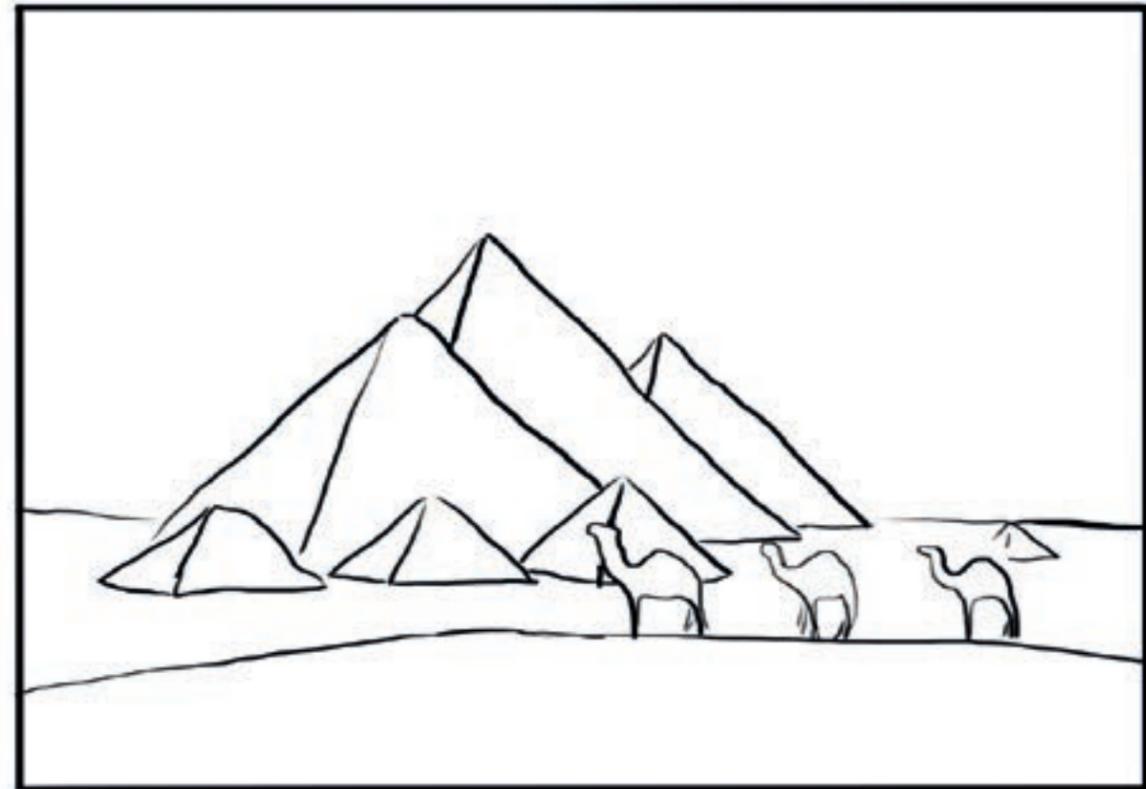
- Ah, the name! I was standing in line at Ellis Island behind my cousin. The immigration man asked:

- Vat's your name?" and my cousin replied, "Rabinowitz." Then the immigration man asked me the same question and I replied:

- *Sam Ting.*

KIDS PARASHA NOACH

לֵךְ-לְךָ



Genesis 12:1 - 17:27

"Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful in appearance, and when the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake." When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, female servants, female donkeys, and camels." (Genesis 12:10-16)

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

Inspirational Corner

❖ G-d selected Abraham as His messenger through whom to communicate light to the world. The word of God came to him, not with the presentation of flattering prospects in this life of large salary, of great appreciation and worldly honor. (RC 342)

Inspirational Corner

❖ The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which were offered the morning and the evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there. When he had pitched his tent he repaired the altar and worshiped the living God. (Pr 123)