

NEWS

News about our Newsletter

Our newsletter is posted every week in 6 languages, English, French, Russian, Portuguese, German and Dutch. We hope that everyone who opens it and reads it enjoy the news and biblical commentaries. We are very aware that this newsletter is not entirely read by everyone who receive it, but it is an encouragement for us to know that people are interested in our friendship ministry with out Jewish friends. Reading just the first page, which gives some news allow everyone to be updated with a small part of what happen in this ministry. We have to be aware that in a public newsletter we cannot say everything, but the Lord is blessing and the work is progressing.

Looking for Spanish Translators

Our Spanish translation has been stopped, and we would like to start it again. But we need 5 or 6 people who would be ready to dedicate a few hours every week for this translation. If you are fluent in Spanish and are interested to help, let us know by writing an email to eloferr@gc.adventist.org.

New Jewish-Adventist Friendship Ministry in Spain

The World Jewish Adventist Friendship Ministry is progressively growing and we praise the Lord for his blessing. Recently we have been in contact with a Jewish man originally from New York, who was raised in a Sephardi orthodox family and who has immigrated to Spain. His family was expelled from Spain about 500 years ago by the inquisition and the Spanish kings of that time. But there is new law which has been voted in Spain about 20 years ago, which allow any descendant of Sephardi Jews who were expelled from Spain during the time of the inquisition to come back to Spain and to get back the Spanish citizenship. Our Friend Akiva Cohen, who is married to a Jewish lady originally from Mexico decided to take the opportunity of this Spanish law, to come back with his family to Spain and to start a new business there. This moving was not easy, but successful physically and spiritually since he has been in contact with the Seventh-day Adventists in Spain, study the Bible with a pastor and accepted Yeshua as his personal savior.



However before going further he wanted to have some answers to typical Jewish questions, difficult question to answer even for an experimented pastor who never study the Bible with a Jew. That is why the pastor contacted Richard Elofer, an Adventist Jew, to ask him to be in contact with Mr Cohen and to answer his questions. This was done, and after some meetings on-line (whatsapp, and skype), Mr Cohen was satisfied and was immersed in a *mikve* in Spain. But Mr Cohen wants to go further, he would like to share his new faith with other Jewish friends in Spain, that is why an appointment was taken with Richard Elofer. Mr Cohen and his pastor drove from Spain to France to meet Richard Elofer. A day of talk and planning later, Mr Cohen and his pastor went back to Madrid satisfied.

It is scheduled to welcome Richard Elofer for a full day of training in the main Church of Madrid on Shabbat December 1, to motivate and to raise an interest for this ministry. Then they will meet the Adventist members interested by this friendship ministry and led by Akiva Cohen, they will start this ministry in Madrid, Spain, and maybe will extend it in Gibraltar, a British overseas territory located at the southern tip of the Iberian peninsula, where Mr Cohen run some businesses and where Jews are living too.

Let's pray for Mr Cohen, and particularly his wife who has not yet accepted to participate to the immersion service with her husband. Let's pray for this great project, asking the Lord to help us to prepare a big number of European Jews to be ready to welcome Him at His second coming. Speaking to the Jews of his time Yeshua said to them "For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'" (Matthew 23:39).

Let's Pray together
We pray every week for the Jewish Friendship Ministry. I suggest our partners to pray on October 28 to November 3, for Bruno Santeli, who is the pastor of the Jewish Adventist Friendship Ministry in Curitiba, Brazil. Even though Curitiba has a small Jewish community, the ministry of this Jewish-Adventist Congregation is interested in the city. They are going to sell their current building and to buy a new one in a better location for their ministry. Let's pray for pastor Bruno Santeli and their new project.

English Edition:
Richard-Amram Elofer

Russian Edition:
Alexandra Obrevko

French Edition:
Sabine Baris

Portuguese Edition:
Carlos Muniz

Dutch Edition:
Hubert Paulleta

A weekly Journal of information and training published by the

World Jewish Adventist Friendship Center

Under the umbrella of the

General Conference —Office of Adventist Mission

<https://wjafc.globalmissioncenters.org/>

Emails:

English: richard@eloferr.com

Russian: sashok_l@mail.ru

French: sabinebaris@gmail.com

Portuguese: cdmuniz@gmail.com

Dutch: hpaulleta@hotmail.com



Richard-Amram Elofer
Editor



Hubert Paulleta
Dutch Translation



Sabine Baris
French Translation



Alexandra Obrevko
Russian Translation



Carlos Muniz
Portuguese Translation



Parasha for this Week

Vayera
וַיֵּרָא

Parasha Overview: Genesis 12:1-17:27

Vayera

Three days after performing the *brit-mila* “circumcision” on himself, Abraham is visited by G-d. Three angels appear in human form to Abraham. Abraham rushes to show them hospitality by bringing them into his tent, despite this most painful time after the operation.

Sarah laughs when she hears from them that she will bear a son next year.

G-d reveals to Abraham that He will destroy Sodom, and Abraham pleads for Sodom to be spared.

G-d agrees that if there are fifty righteous people in Sodom He will not destroy it. Abraham “bargains” G-d down to ten righteous people. However, not even ten can be found.

Lot, his wife and two daughters are rescued just before sulfur and fire rains down on Sodom and her sister cities. Lot’s wife looks back and is turned into a pillar of salt.

Lot’s daughters fear that as a result of the destruction there will be no husbands for them. They decide to get their father drunk and through him to perpetuate the human race. From the elder daughter, Moab is born, and from the younger, Ammon.

Abraham moves to Gerar where Abimelech abducts Sarah. After G-d appears to Abimelech in a dream, he releases Sarah and appeases Abraham.

As promised, a son, Itzchak, is born to Sarah and Abraham. On the eighth day after the birth, Abraham circumcises him as commanded.

Abraham makes a feast the day Itzchak is weaned.

Sarah tells Abraham to banish Hagar and Hagar’s son Ishmael because she sees in him signs of degeneracy.

Abraham is distressed at the prospect of banishing his son, but G-d tells him to listen to whatever Sarah tells him to do. After nearly dying of thirst in the desert, Ishmael is rescued by an angel and G-d promises that he will be the progenitor of a mighty nation.

Abimelech enters into an alliance with Abraham when he sees that G-d is with him. In a tenth and final test, G-d instructs Abraham to take Itzchak, who is now 37, and to offer him as a sacrifice. Abraham does this, in spite of ostensibly aborting Israel nationhood and contradicting his life-long preaching against human sacrifice. At the last moment, G-d sends an angel to stop Abraham.

Because of Abraham’s unquestioning obedience, G-d promises him that even if the Jewish People sin, they will never be completely dominated by their foes.

The parasha ends with the genealogy and birth of Rivka.

ABRAHAM THE PROPHET

The parasha starts saying, “Then *Adonai* appeared to Abraham at Mamre’s large trees while he was sitting in the entrance of his tent during the heat of the day.” (Genesis 18:1). This is the first time we see Abraham in his role as a Nabi, for like a Nabi he stands here before G-d, Who reveals “His plan to his servants the prophets.” (Amos 3:7). According to the Jewish tradition, prophecy does not come when there is sorrow or sloth, frivolity or levity, chatter or foolishness; it comes as a result of joy and faithfulness to G-d’s Word.

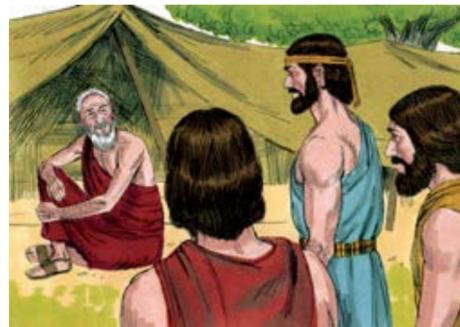
G-d revealed to Abraham the destruction of Sodom and her sister city of the plain. But Abraham wanted to exercise hospitality towards the three visitors who passed by his tent. The Jewish tradition says “Providing hospitality to guests is greater than standing before the Divine Presence” (Shabbat 127a).

It is interesting to note the manner in which he fulfills this duty. Avraham here pursues charity and kindness more eagerly than people pursue monetary gain! He seizes the opportunity, as the first circumcised believer, to show kindness to his fellow man. He involves his wife and his son, indeed his entire household, in the fulfillment of the *mitzvah*. He has everything freshly prepared. This is the first reception that was given to the first guests to present themselves to the first *Nimoul* (circumcized).

ADONAI

Abraham addressed himself to the three men who came to him “He said, “If I have found favor in your eyes, my L-rd [*Adonai*], do not pass your servant by.” (Gen 18:3). The word *Adonai* has two meanings: 1) “My Masters,” it could be a general introduction in providing hospitality to the three men who stopped at his tent. But it is never used in this sense, the word used for “master” is more *Adon* or *Adoni* or *Adonim*. 2) *Adonai* is the holy (*Kadosh*) form of *Adon*, which is used only as G-d’s name. It is the case in this chapter and this interpretation is accepted by the *Halacha* (Jewish application of the law). G-d appeared to Abraham in order to reveal to him his purpose. But Abraham receiving these men—who were a revelation of G-d—wanted to fulfill the *mitzvah* of hospitality, and in the same time prayed that G-d would not remove His presence. That is why G-d stayed with Abraham.

The Torah states: “When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. Then the L-rd said, “Shall I hide from Abraham what I am about to do?” (Genesis 18:16-17) It is said “the men” but not how many “men” and at the same time *Adonai* started to reveal



© freebibleimages.org

his purpose to Abraham. However the “men” went to Sodom: “The men turned away and went toward Sodom, but Abraham remained standing before *Adonai*” (18:22). The beginning of the chapter 19 gives us a new revelation, it is said “Now the two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. When Lot saw them, he got up to meet them, and bowed down with his face to the ground.” (19:1). Two left Abraham, and “the men” were in fact angels who were sent by G-d. It is not the first time that G-d appeared to his servants in the form of an angel, especially the angel of the L-rd. It is the case in Exodus 3, the apparition of G-d at the burning bush is presented as “The angel of the L-rd” and it is clear that this apparition of this angel to Moses was an apparition of G-d who revealed to Moses his calling to free G-d’s people and revealed his Holy name (*YHWH*). The specific apparition of parasha *Vayera* is that G-d appeared as “three men” it is a triune G-d who appeared to Abraham. Today, wherever Jews see in the text of the Bible or the *Siddur* (prayer book) the Holy name of G-d *YHWH*, they read Adonai, the very name Abraham gave to the “men” who visited him in Genesis 18.

SARAH LISTENED

The Torah states, “Sarah was listening at the entrance of the tent, which was behind Him.” (Genesis 18:10). She did not just happen to hear this, as many translations says it, rather, she was listening. Although she was not seated at the table, she participated from where she was — by listening if not by speaking. Indeed it is worthwhile to listen to a man like Avraham when he converses with his guests. The Jewish tradition reveals that the entrance to the tent was behind the speaker. Had it been facing him, Sarah would not have considered it appropriate to participate listening while facing the guests.

ABRAHAM, G-D’S INSTRUMENT

The Torah states, “For I have made myself known to him so that he will command his sons and his household after him to keep the way of Adonai by doing righteousness and justice, so that Adonai may bring upon Abraham what He has spoken about him.” (Genesis 18:19). If one is not a devoted follower of G-d, he is under G-d’s general providence.

“[Abraham] lifted his eyes and he saw three strangers standing a short distance from him. When he saw [them] from the entrance of his tent, he ran to greet them, bowing down to the ground.” (Genesis 18:2)

But if one walks in the light of G-d’s presence; if one considers himself merely an instrument of G-d on earth, then G-d in turn watches over him with special care, he is favored with G-d’s special providence. As we seek G-d, so does He seek us. If one walks with G-d incidentally; if doing G-d’s will is not one’s first and foremost aim, but rather, one pursues other endeavors, leaving to chance whether these endeavors coincide with G-d’s will, then G-d too walks with him and leave him to the vicissitude of chance. Rabbi Hirsch completes this picture of relationships between G-d and human beings saying: the righteous, who devote themselves to being instruments of G-d’s Will on earth, who regard doing His Will as the sole aim of their lives and actions, and cast their burden and all their needs on G-d their provider — He goes before them with His guiding hand and watches over them with His special providence. This special providence is called in Hebrew and in our text *Yada’* (first word of the verse 19).

STANDING BEFORE ADONAI

After providing hospitality two of his guests left to Sodom while “but Abraham was still standing before Adonai.” (Genesis 18:22). Abraham never left the state of “standing before Adonai”, G-d revealed to Abraham his plans for the cities of Sodom and Gomorrah, but Abraham does not keep silent: “Will you indeed sweep away the righteous with the wicked?” (Genesis 18:23). There is a great difference between Noah and Abraham, Noah is characterized by *Tzedek* (Justice). G-d announced to him that the world will be destroyed, for him it is “justice” G-d is the great Judge, thus he can take this decision and no one can discuss with G-d His decision. But Abraham is characterized by *Chesed* (love and compassion), if G-d is a loving and compassionate G-d as he experimented in his life, G-d cannot commit an act of justice without

“[Lot’s] wife looked behind him, and she was turned into a pillar of salt.” (Genesis 19:26)

love, *Tzedek* without *Chesed*. The Psalmist says “Righteousness (*Tsedek*) and justice (*mishpat*) are the foundation of your throne; steadfast love (*Chesed*) and faithfulness (*Emet*) go before you.” (Psalms 89:14). The throne of G-d is established on Righteousness and Love. That is why Abraham dared to speak in favor of Sodom and Gomorrah.

TEST OR TEMPTATION

Abraham says to G-d: “Suppose there are fifty righteous within the city.” (Genesis 18:24). Rabbi Hirsch gives us a description of Abraham’s righteousness according to the Hebrew tradition, he dwells *Betoch Ha’ir* “in the midst of the city” in lively connection with the whole environment. He never ceases admonishing and teaching, objecting and warning, rectifying and saving, as much as he is able. He is attentive to everyone, and never tires of trying to right things. He never despairs of man, and hasten to undertake any action for the sake of man.

Like a gardener who lovingly tends a seedling, so does the righteous man perceive his task of righting and saving his fellow man. How can he bear to see the destruction of those he nurtured to whom his soul is so attached! For the sake of fifty of such men, who are found *Betoch Ha’ir* all of Sodom might be spared.

The *chachamim* (Israel’s scholars) say that, during the destruction of *Yerushalayim* (Jerusalem), the righteous one, those who were faithful to the Torah, were the first to be slaughtered, because they had not been *Betoch Ha’ir* — they had not protested and had not brought people back to the right path, where possible (Shabbat 55a commenting on Ezechiel 9:4-6).

The Torah continues: “Then he said, ‘Please, let not my Lord be angry, so I may speak once more. Perhaps ten will be found there?’ And He said, ‘I will not destroy it for the sake of the ten.’” (Genesis 18:32). If even only ten righteous individuals had been found in Sodom and Gomorrah, G-d would have not despaired of the wicked and the sinful. Out of hope for a better future, G-d would have spared the whole community for the sake of that future. The Jewish tradition has built a story saying that if the world subsists until today it is because there are at least ten righteous living in the world.



© freebibleimages.org

APOSTOLIC WRITINGS

Mark 10:28-40

The first topic of this parasha is about leadership, humility and hospitality. Abraham is the chief of his people, however he never uses his position as a leader to impose his view on his followers. When Lot wanted to separate himself from the tribe of Abraham, he accepted and shared his possession with him, when Sarah asked him to send away Hagar, he accepted even though he was not happy with this request.

In this parasha as Abraham was taking some rest at the shadow of a tree close to his tent, he saw three travelers coming to him. He forgot his role: "chief of a great clan" and run to meet these people in order to exercise his hospitality. Abraham was full of humility before these people: "When he saw them, he ran from the entrance of his tent to meet them and bowed down to the ground." (Genesis 18:2). Abraham's attitude is in contrast with James and John, disciples of Yeshua, who lacking humility requested: "Grant us to sit, one at your right hand and one at your left, in your glory." (Mark 10:37). They were waiting for the kingdom of G-d, which will be established by the Messiah, they wanted to be the two main leaders in this kingdom. Of course the other disciples who were Simon-Peter, Andrew; Philip, Bartholomew, Thomas, Matthew, James ben Alphaeus, Thaddaeus, Simon the Zealot, and Judah Ishkariot were not happy. It looked like a conspiracy to take the power from their hands: "And when the ten heard it, they began to be indignant at James and John." (Mark 10:41). This experience could have been a disaster for the new group of the followers of Yeshua, it could destroy all confidence and trust between this group of friends, but Yeshua knew how to deal with this situation and said to them: "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:42-45). The main rule of leadership among the followers of Yeshua is humility and "servant-leadership." Yeshua, the great Master and the L-rd gave the first example of this revolutionary concept of "servant-leadership", if we want to be a good leader in the movement of Yeshua, we have to start to serve.

Yeshua called himself the "Son of Man" this expression comes from the Hebrew Bible, especially from the chapter 7 of prophet Daniel. This "Son of Man" according to the prophet Daniel is in heaven and is coming from heaven assuming all authority of G-d: "I saw in the night visions, and behold, with the clouds of heaven ... And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him" (Daniel 7:13-14). This "Son of Man" said Yeshua "came not to be served but to serve" more than that, he did not come only to serve but to die for everyone "to give his life as a ransom for many."

Yeshua's talmidim did not get a good understanding of the kingdom of G-d and its gov-

erning rules. They needed to pass through two experiences: the painful separation from their leader, and the receiving of the *Ryab Elohim*, or *Ryab Hakodesh*, the Holy Spirit. Yeshua knew it, that is why he said to them in the *Besorah of Yochanan*: "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." (John 14:26).

This same lesson about leadership is given in the parasha by Abraham meeting Abimelech. The king of Gerar was a dictator and despot who did whatever pleased him, especially with women. Abraham's wife, Sarah was a beautiful lady, and in spite of her old age Sarah was still a very attractive lady. King Abimelech wanted to have intercourse with her. He was not interested in marriage, just pleasure. He took her without Abraham's permission, it was a kidnapping: "And King Abimelech of Gerar sent and took Sarah" (Genesis 20:2). It was a difficult time for women, they had no freedom at all, when they were born, they belonged to their father, if the father died they belonged to their older brother, and when they were married they belonged to their husband. No freedom at all. Once again, after dealing with Pharaoh, Abraham had to deal with this new situation, he did it with great wisdom and humility. He was a real "servant-leader" and knew that G-d would solve his problem: "But God came to Abimelech in a dream by night, and said to him, 'You are about to die because of the woman whom you have taken; for she is a married woman.'" (Genesis 20:3), and then he respected Abraham and his wife.

Another parallel between the parasha and the *besorah* is about the many miracles performed in favor of Abraham in the parasha and the miracles performed by Yeshua. In the Genesis 18 G-d came to announce to Abraham the destruction of Sodom and Gomorrah, in the chapter 19, G-d saved Lot and his two daughters who were spiritually blind about the great power of the G-d of Abraham. in the Chapter 20, G-d intervened in the heart of the Abimelech and released Sarah, Abraham's wife. In the chapter 21, the great miracle of the birth of Itzchak was performed, and Sarah who was very old and Abraham 100 years old. And in the chapter 22, we have the *Akeda* (ligature), another test for Abraham, and another miracle to save Itzchak from death. Yeshua was the master of miracles, if all the miracle in the parasha were performed by G-d in favor of Abraham, all the miracle in the *Besorah* were performed by Yeshua himself. In this part of the *Besorah* yeshua healed Bartimaeus (the son of Timaeus) who was blind "Yeshua said, 'What do you want Me to do for you?' The blind man said, 'Rabboni, I want to see again!'" Yeshua said to him, "Go! Your faith has made you well." Instantly he regained his sight and began following Yeshua down the road." (Mark 10:46-52). The Bible is not about doctrine and theology, the Hebrew Bible and the Apostolic Writings as well are about life, faith, and experience with G-d. He wants to be in our heart, in our life and to heal our blindness, let's our heart to be touched by Adonai, the God of the Bible.

Haftara

2 Kings 4:1-4:37

This chapter of the second book of Kings tells us about the Ministry of Elisha and Gehazi his servant to an unnamed lady called the Shunammite, that means a native of Shunem, a place belonging to the tribe of Issachar. This place lies in a very rich section of Israel a short distance north of Jezreel at the foot of "Little Hermon."

The rabbis have read this Haftara in connection with the *Parasha Vayera* because of their evidence parallel.

Parasha: The angel who visited Abraham said: "I will surely return to you in due season, and your wife Sarah shall have a son." (Genesis 18:10). It is a promise to Sarah that she will have a son.

Haftara: Elisha plays the role of the angel in this text. He said to the Shunammite: "At this season, in due time, you shall embrace a son." She replied, "No, my lord, O man of God; do not deceive your servant." The woman conceived and bore a son at that season, in due time, as Elisha had declared to her." (2Kings 4:16,17)

The next point about this haftara is that this story is special for its length and complexity. Usually the miracle in the Hebrew Bible are short and rare, but this text is an exception. Elisha wants to reward the Shunammite for her kindness to him and not only did he promise to her that she will have a son, but later when this son died, he raised him.

In the parasha we have also a complex text with many miracles, it seems to us that Abraham's life was a succession of miracles. In Genesis 18 to 22 we see: first miracle: he is practicing on himself circumcision and survived to it. Second miracle: Three angels appeared to Abraham. Third miracle: they announced to Sarah that she will have a boy and that happened the next year. Fourth miracle: G-d announced to Abraham the destruction of Sodom, that happened but Lot and his daughter are miraculously saved. Fifth miracle: God appeared to Abimelech in order to save Sarah from dishonor. Sixth miracle: An Angel saves Hagar and Ishmael from death in the desert. Seventh miracle: God saves Itzchak from being sacrifice by his father by stopping the hand of the killer and providing a ram to be sacrificed instead of the son.

STORIES AND TRADITIONS

HE DID NOT BRIBE THE GUARD

Rabbi Pakouz relate the following story from the book *Holocaust and Halacha*, "in a concentration camp inmate asking a rabbi, 'The Nazis have imprisoned one hundred children who they plan to murder tomorrow morning. My son is among them. I can bribe the guard to free my son, but if I do, the Nazis will grab someone else's son to replace mine. Rabbi, may I bribe the guards to free him?'"

The rabbi refused to answer. From his silence, the father derived the rabbi's answer — he was forbidden to free his son at the expense of someone else's life ... and did not bribe the guard."

EVERYONE IS THE BEST

The names are fictitious. The story is true: A prospective father-in-law once came to Yeshiva Me-sivta Rabbeinu Chaim Berlin in search of the best available student to marry his daughter. He approached the *Rosh Yeshiva* (dean of the Rabbinical school) and asked him for the best *bachur* (young man) in the Yeshiva. Rav Hutner looked inside the *Beit Ha-Midrash* and pointed to the first one he saw. "There goes the best *bachur* in Yeshiva!" He exclaimed. The man became excited. "Please tell me his name." Rav Hutner told the man who the boy was and the man's face crunched with puzzlement. "I heard the names of a few of the top boys in Chaim Berlin, but I never heard of this boy," said the man. Rav Hutner did not flinch. "He is the best boy in the Yeshiva." "But what about Finkelstein?" Protested the man, "I heard he is one of the top students."

"True," replied Rav Hutner. "Finkelstein is the best boy in the Yeshiva." The man looked puzzled. He took out a piece of paper and read a few other names. Axelrod? Rav Hutner smiled. "Axelrod?" he repeated. "The best boy in the Yeshi-

va!" "Gruner?" asked the man. Rav Hutner became excited. "Why, Gruner is the best boy in the Yeshiva!"

Finally the man lost his cool. "Rebbe!" He shouted. "How could every boy be the best boy in the Yeshiva? You can only have one best boy!"

Rav Hutner smiled. "In my Yeshiva everyone is the best. Gruner is the Best in controlling his emotions. Axelrod is the best in understanding Rashi. Finkelstein is the best in cheering up a downtrodden young man. Everyone here has something that he is the best in!"

Rav Moshe Feinstein, of blessed memory, explains that the only way that two people can be equal is if they both fulfill their potential. In that way they are the best that they can be. Though Aharon may not have had the same prophetic capability as Moshe did, he still fulfilled his every essence with every bit of his abilities. And in that aspect, he was considered equal to Moshe.

We all have our strengths and weaknesses. The Torah tells us that in certain aspects someone may be better than us. But if we are the best at what we can be, then we may be separate, but we are equal.

G-D'S REVELATION

Rabbi Sholom DovBer of Lubavitch as a child of four or five entered into the room of his grandfather, Rabbi Menachem Mendel, and burst into tears. His teacher in *cheder* had taught the verse "And G-d revealed himself to Abraham." "Why," wept the child, "doesn't G-d reveal Himself to me?!"

Rabbi Menachem Mendel replied: "When a Jew, a tzaddik, realizes at the age of 99 that he must circumcise himself, that he must continue to perfect himself, he is worthy that G-d should reveal Himself to him."



Inspirational Corner

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. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham

G-d said, "I know him, that he will command his children and his household after him." Genesis 18:19.

Yet his authority was exercised with such wisdom and tenderness that hearts were won. The testimony of the divine Watcher is, "They shall keep the way of the L-rd, to do justice and judgment." Genesis 18:19. And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of G-d had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to the Lord. (Ed 187.2)