

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

Background: This Torah portion begins after the death of Sarah. It is believed that she died when she was told that Abraham had taken Isaac to sacrifice him. The details of her death are not given because Abraham and Isaac were not at her side when she died. It is believed that Hasatan told her that Abraham took Isaac and sacrificed him on Mount Moriah. He told her that Isaac was dead. The shock of this news brought on her death. The Torah records the birth of Rebecca before the death of Sarah. The years of Sarah's life were **127 years** but, they are listed as one hundred years, twenty years and seven years. This is not a normal way for a person's years to be listed in the Torah. Perhaps this is because a person's years were to be one hundred and twenty and she lived seven extra years because of her righteousness. It was said that when Sarah was 100 she looked like a 20 year old with skin of a 7 year old.

Chayei Sarah (חיי שרה) = The Life of Sarah

Events in this Torah portion:

- Sarah died at the age of 127 years
- Abraham mourned for her and bought a burial place for her
- Abraham buried Sarah in the cave of Machpelah
- Abraham took an oath of his servant then sent him to take a wife for Isaac
- The servant went to Aram Naharaim and prayed that **יהוה** would show him the bride for Isaac
- Rebecca appeared, gave him water and watered all ten camels
- The servant gave her gold presents and asked whose daughter she was and did she have room in her father's house for him to stay
- Rebecca said they had room for him and all the camels, and she ran home to prepare
- Her brother Laban went back to meet the man with the riches
- The servant told the family why he had been sent by Abraham and asked for Rebecca to go back with him to be a wife for Isaac
- Laban and Bethuel said this is of **יהוה** and we can not speak of it but asked for a delay
- They asked Rebecca and she said she would go with him now
- Her family blessed her and said "Our sister, may you come to be thousands of myriads, and may your offspring inherit the gate of its foes."
- Isaac saw the caravan returning as he returned from Beer-lahai-roi
- Isaac brought Rebecca into Sarah's tent and she became his wife
- Abraham took Keturah and had six more sons
- Abraham died at the age of 175 years
- Isaac and Ishmael buried him in the cave of Machpelah
- **יהוה** blessed Isaac and he began to dwell near Beer-lahai-roi
- Ishmael died at age of 137

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Eliezer = El is my help (s#0461 אליעזר) (el-ee-eh'-zer)

Oath = oath, curse, attesting of innocence (s#07621 שבועה) (sheb-oo-aw')

Wondering = to gaze (s#07583 שאה) (shaw-aw)

Piece (errand) = speech, word, speaking (s#01697 דבר) (daw-baw) from (s#01696 דבר) (daw-bar) to speak, declare, converse, command, promise, warn, sing

Swear = to swear, adjure, take an oath (s#07650 שבע) (shaw-bah)

Oath = oath, curse, attesting of innocence (s#07621 שבועה) (sheb-oo-aw')

Oath = imprecation, curse, cursing, execration, oath, swearing (s#0423 אלת) (aw-law')

Worshipped = bow down, prostrate ones self before Elohim (s#07812 שחה) (shaw-khaw)

Day = to be hot, to ascend (sun), 24 hours, lifetime, days, unknown time period (s#03117 יום) (yome)

Ten = ten from instrument of ten strings (s#06218 עשור) (aw-sore')

Beer-lahai-roi = well of the Living one seeing me (s#0883 באר לחי ראי)

Thousands = taming an ox, thousands (s#0505 אלף) (eh'-lef)

Millions = multitude, myriad, ten thousand, many, millions (s#07233 רבבה) (reb-aw-baw) from (s#07231 רבב) (raw-bab) to be or become many, much or great

Seed = seed, sowing, offspring (s#02233 זרע) (zeh'-rah)

Meditate = meditate, muse, commune, speak, complain (s#07742 שוח) (soo'-akh)

Vail = wrapper, shawl, veil (s#06809 צעיף) (tsaw-eef)

Abraham mourns for Sarah

Genesis 23:1-7 And Sarah was an **hundred** and **seven** and **twenty** years **old**: *these were* the years of the life of Sarah. 2 And Sarah died in **Kirjatharba**; the same *is* **Hebron** in the land of Canaan: and Abraham came to **mourn** for Sarah, and to **eulogize** for her. 3 And Abraham stood up from before his dead, and spoke to the sons of **Heth**, saying, 4 I *am* a stranger and a **sojourner** with you: give me a possession of a **burying place** with you, that I may bury my dead out of my sight. 5 And the children of Heth answered Abraham, saying to him, 6 Hear us, my lord: you *are* a mighty prince among us: in the choice of our sepulchers bury your dead; none of us shall withhold from you his sepulcher, but that you may bury your dead. 7 And Abraham stood up, and **bowed** himself to the people of the land, *even* to the children of Heth.

Hundred = 100 number, part of larger number or fraction (s#03967 מאה) (may-yaw)

Seven = cardinal or ordinal number (s#07651 שבע) (sheb'-aw)

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Twenty = cardinal or ordinal number (ספרים) (es-reem)

Years = division of time (שנה) (shana)

Old = living, alive (חי) (khah'-ee)

Kirjatharba = city, town (קריה) (kir-yaw) and (ארבע) (ar-bah) "fourth" = City of four giants. (kir-yaw Ar-bah) Renamed Hebron at a later time.

Hebron = association (חברון) (kheb-rone) city 20 miles south of Jerusalem and 20 miles north of Beersheba

Mourn = to wail, lament, mourn (ספד) (saw-fad)

Eulogize = weep, bewail, cry (בכה) (baw-kaw) see complete spelling in Jot & tittle

Heth = terror (חת) (khayth)

Sojourner = sojourner, stranger (תושב) (to-shawb)

Burying place = grave, sepulcher, tomb (קבר) (kib-raw)

Bowed = to bow, to depress (שחה) (shaw-khaw)

Jot and Tittle: Matthew 5:17-19 : Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men to, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. (reff. Monty Judah Lion Lamb Ministries)

Jot and Tittle Small Letter

Genesis 23:2 Sarah lived in Kiriath-arba (City of Four) four giants had lived there. This would later be called Hebron. Abraham, Sarah, Isaac, Rebecca, Jacob and Leah were to be buried there. Abraham came to mourn Sarah and to eulogize (ולביתה) her. The 4th letter (כ) of the word for eulogize in Hebrew is made half size. One of the teachings on this is that it shows that the full extent of Abraham's weeping was kept private. His grief was infinite, but the full measure of his pain was concealed in his heart.

Abraham buys a burial place

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Genesis 23:8-16 And he communed with them, saying, If it is your mind that I should bury my dead out of my sight; hear me, and intreat for me **Ephron(a)** the son of **Zohar**, 9 That he may give me the cave of **Machpelah**, which he has, which *is* in the end of his field; for as much money as it is worth he shall give it to me for a possession of a burying place among you. 10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the hearing of the children of Heth, *even* of all that went in at the gate of his city, saying, 11 No, my lord, hear me: the field I give it to you, and the cave that *is* in it, I give it to you; in the presence of the sons of my people I give it to you: bury your dead. 12 And Abraham bowed down before the people of the land. 13 And he spoke to Ephron in the hearing of the people of the land, saying, But if you *will give it*, I ask you, hear me: I will give you money for the field; take *it* from me, and I will bury my dead there. 14 And Ephron answered Abraham, saying to him, 15 My lord, hearken to me: the land *is worth* **four hundred shekels of silver**; what *is* that between me and you? bury therefore your dead. 16 And Abraham agreed with **Ephron(a)**; and Abraham weighed to **Ephron(b)** the silver, which he had said in the hearing of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

Ephron(a) = fawn like (s#06085 עפרון) (ef-rone)

Zohar = tawny (s#06714 צחר) (tso'-khar)

Ephron(b)/Ephrn = (no Strongs number given עפרן) (ef-rn) spelling see Jot & Tittle

Machpelah = double or portion (s#04375 מכפלה) (mak-pay-law)

Four = four (s#0702 ארבע) (ar-baw-aw)

Hundred = 100 number, part of larger number or fraction (s#03967 מאה) (may-yaw)

Shekels = chief unit of weight (s#08255 שקל) weights different for different metals

Gold shekel = 1/10,000 of a talent = 220 grains

silver shekel = 1/3,000 of a talent = 132 grains

copper shekel = 1/1,500 of a talent = 528 grains

Stone Edition Chumash (page 107-109) Abraham asked the men of Heth to approach Ephron son of Zohar to grant him the burial site of the cave of Machpelah (מכפלה) (DOUBLE because it had an upper and lower chamber). Abraham did not make this request directly since Ephron would be looked down on for selling his ancestral inheritance. Ephron answered him directly and offered it as a gift but he did not expect Abraham to take it for nothing. This was just a typical way to establish that Abraham really wanted it so that he could better judge how much he could get for it. He also included the field to be able to increase the price. He again made a gesture of giving the land but he said it was worth 400 shekels of silver. This was a far greater price than the land was worth. He had shown how greedy he was by asking such a price. It was said that Abraham was required to pay 400 large shekels which were known as centenaria. Each of these shekels was worth 2,500 of the regular shekels. This made Abraham pay one million shekels for the land.

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Machpelah (double) it has an upper and lower chamber. This site is contested by Arabs today. There is a Synagogue and a Mosaic there.

This is one of three places in the Hebrew scriptures that it is recorded that Hebrew people have **purchased land** in a legal way and it still belongs to them. The other sites are the Temple mount and the tomb of Joseph. The cave of Machpelah is the burial site of Abraham, Sarah, Isaac, Rebecca, Jacob and Leah. Some believe that Adam and Eve are also buried there. Rachel was not buried there because she died by the road to Bethlehem. The large structure that is now built over the cave was built by King Herod as a place of prayer for the Jewish people. This large building has never been destroyed over the centuries but the Byzantines, Crusaders and Muslims have nearly always had control of it. The Muslims turned it into a mosque about 700 years ago when it was conquered by the Mamelukes and forbade any Jewish people to enter it. Israel liberated Hebron in 1967 and entered it for the first time in centuries. Since that time the Muslim Waqf has taken charge and Jewish people are not allowed in the largest of three rooms except for ten days a year.

Jot and Tittle: Matthew 5:17-19 : Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men to, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. (ref. **Monty Judah Lion Lamb Ministries**)

Variant Spelling

Genesis 23:16 Abraham heeded **Ephron**(a) (עפרון) and Abraham weighted out to **Ephron** (b)(עפרון) the price which he had mentioned in the hearing of the children of Heth, four hundred silver shekels in negotiable currency.

Ephron (עפרון) name is spelled with a vaw everywhere up until he took the money. Then it is written without the vaw (עפרן). This shows that his character was diminished because of his selfish act. The price he said that the land was worth was very high. He knew that Abraham would pay it so he took advantage of Abraham in the time of his great sorrow. The vaw is symbolic of a nail that holds things together. Without this letter his character was left in pieces. He was no longer a whole person. This shows that **יהוה** had judged him for his selfish act.

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The deed to the Property

Genesis 23:17-20 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* there, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure 18 to Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan. 20 And the field, and the cave that *is* there, were made sure to Abraham for a possession of a burying place by the sons of Heth.

Stone Edition Chumash (page 109) As the Midrash states, this is one of three places where Scripture attests to the Jews' uncontested possession of the Holy Land. For the cave of Machpelah, the site of the Temple, and the Tomb of Joseph were all purchased without bargaining and paid for unquestionably legal tender.

Abraham's servant takes an oath to get a bride for Isaac

Genesis 24:1-9 And Abraham was old, *and* well stricken in age: and יהוה had blessed Abraham in all things. 2 And Abraham said to his oldest servant of his house, that ruled over all that he had, Put, your hand under my **thigh**: 3 And I will make you **swear** by יהוה, the Elohim of heaven, and the Elohim of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I dwell: 4 But you shall go to my country, and to my kindred, and take a wife for my son Isaac. 5 And the servant said to him, perhaps the woman will not be willing to follow me to this land: must I need bring your son again to the land from where you came from? 6 And Abraham said to him, Beware that you do not bring my son there again. 7 יהוה Elohim of heaven, which took me from my father's house, and from the land of my kindred, and which spoke to me, and that swore to me, saying, To your seed will I give this land; He shall send his angel before you, and you shall take a wife for my son from there. 8 And if the woman will not be willing to follow you, then you shall be clear from this oath: only do not bring my son there again. 9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

Thigh = thigh, side, loin (place of procreative power) (s#03409 ירך) (yaw-rake)

Swear = to be complete, swear, adjure, charge, take an oath (s#07650 שבע) (shaw-bah')

Stone Edition Chumash (page 110) **Under my thigh.** Thigh is a euphemism for the male organ; Offspring, too are described as ירך יצאי lit. coming out of the [father's] thigh (46:26; Exodus 1:5) Rashi explains why Abraham chose it for use in certifying the oath. One who takes an oath must place his hand on some sacred object, such as a Torah scroll or tefillin [see Shevuos 38b]. Because circumcision was the first precept given to Abraham, and because he fulfilled it through much pain, it was particularly precious to him, so Abraham asked Eliezer to take his oath upon it. Targum Yonasan renders similarly; cf. Tanchuma.

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Abraham's servant travels to Nahor

Genesis 24:10-14 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, to the city of Nahor. 11 And he made his camels to kneel down outside the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*. 12 And he said, O יהוה Elohim of my master Abraham, I ask You, send me good speed this day, and show kindness to my master Abraham. 13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, that the young girl to whom I shall say, Let down your pitcher, I ask that I may drink; and she shall say, Drink, and I will give your camels drink also: *let the same be she that you have appointed for your servant Isaac; and thereby shall I know that you have showed kindness to my master.*

Camel = camel as property, beast of burden, for riding (s#01581 גמל) (gaw-mawl)

Mesopotamia = Aram of the two rivers (s#0763 נהרים) (ar-am' nah-har-ah'-yim)

Nahor = snorting (s#05155 נחור)

Well = well, spring, pit (s#0875 באר) (be-ayr)

Evening = evening, night, sunset (s#06153 ערב) (eh'-reb)

Rebecca waters the Camels

Genesis 24:15-20 And it came to pass, before he had finished speaking, that, behold, Rebecca came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. 16 And the young girl *was* very fair to look on, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, Let me, drink a little water of your pitcher. 18 And she said, Drink, my lord: and she hurried, and let down her pitcher on her hand, and gave him water to drink. 19 And when she had finished giving him a drink, she said, I will draw *water* for your camels also, until they have finished drinking. 20 And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw *water*, and drew for all his camels.

Rebecca = ensnarer, clog by tying up the fetlock by beauty (s#07259 רבקה) (rib-kaw)

Bethuel = El destroys or Man of El or dweller in El (s#01328 בתואל) (beth-oo-ale') from (s#0410 אל) (ale) El which is a shortened form of (s#0352 איל) (ah'-yil) Ram as in food, sacrifice or skin dyed red for the Tabernacle

Milcah = queen (s#04435 מלכה) (mil-kaw)

Young girl = girl, damsel, female, servant, young woman, little girl, prostitute, maid (s#05291 נערה) (nah-'ar-aw)

Fair = good, pleasant, agreeable (s#02896 טוב) (tobe)

Look on = sight, appearance, vision (s#04758 מראה) (mar'-eh) from (s#07200 ראה) (raw-aw') to see

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Virgin = to separate, a virgin (from privacy), a bride, city or state (s#1330 בתולה) (beth-oo-law')

Pitcher = jar, large jar, pitcher (s#03537 כד) (kad)

Ran = to run, dart, hurry (s#07323 רץ) (roots)

Stone Edition Chumash (page113) I will draw water for your camels. Now the miracle of the ascending water stopped; she had to draw all the water for the camels through sheer physical exertion, and this was the great proof of her kindness (Ramban). The translator of R'Hirsch's commentary notes that in their first drink, ten camels would consume at least 140 gallons of water! That Rebecca would undertake such a strenuous task so eagerly for a total stranger is a supreme indication of her sterling character. Kedushas Levi suggest that her offer to draw the water rather than water them one by one was an indication of compassion. If she were to give water directly to the camels, how could she choose which to water first? Therefore, she kept pouring water into the trough so they could all drink at once, and she continued drawing water until they were finished drinking.

Three non redundant attributes about Rebecca

Fair to look at = Beautiful

Virgin = Woman of God (not related to sex)

No man had known = She had not had sexual relations with a man

Virgins means they are men or women of Elohim, obedient to the laws of Torah. They could be married and still be virgins by the Bible definition.

Related Scripture: Virgins

Revelations 14:1-5 And I looked, and, behold, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads. 2: And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the **hundred and forty and four thousand**, which were redeemed from the earth. 4: These are they which **were not defiled with women; for they are virgins**. These are they which follow the Lamb wherever He goes. These were redeemed from among men, being the firstfruits unto יהוה and to the Lamb. 5: And in their mouth was found no guile: for they are without fault before the throne of יהוה.

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Abraham servant asks whose daughter are you

Genesis 24:21-26 And the man **wondering** at her held his peace, as to whether **יהוה** had made his journey prosperous or not. 22 And it came to pass, as the camels had finished drinking, that the man took a golden **earring** of **half a shekel** weight, and two bracelets for her hands of ten *shekels* weight of gold; 23 And said, Whose daughter *are* you? tell me, is there room *in* your father's house for us to lodge in? 24 And she said to him, I *am* the daughter of Bethuel the son of Milcah, which she bare to Nahor. 25 She also said to him, We have both straw and provender enough, and room to lodge in. 26 And the man bowed down his head, and worshiped **יהוה**.

Wondering = to gaze (s#07583 **שאה**) (shaw-aw)

Earring = ring, nose ring (women only), earring (men or women) (s#05141 **נום**) (neh'-zem)

Half shekel = beqa, half shekel of the sanctuary (s#01235 **בקע**) (beh'-kah)

Laban runs to the Servant of Abraham

Genesis 24:27-31 And he said, Blessed *is* **יהוה** Elohim of my master Abraham, who has not left destitute my master of His mercy and His truth: I *being* in the way, **יהוה** led me to the house of **my master's brethren**. 28 And the damsel ran, and told *them* of her mother's house these things. 29 And Rebecca had a brother, and his name *was* **Laban**: and Laban ran out to the man, at the well. 30 And it came to pass, **when he saw** the earring and bracelets on his sister's hands, and when he heard the words of Rebecca his sister, saying, This spoke the man to me; that he came to the man; and, behold, he stood by the camels at the well. 31 And he said, Come in, you blessed of **יהוה**; why do you stand outside? for I have prepared the house, and room for the camels.

Laban = White (s#03837 **לבן**) (lab-baw')

Comment: **יהוה** led me to **my master's brethren** = Abraham only had one living brother. This shows us that brethren means all male relatives. When Laban saw the gold given to Rebecca he ran to the servant of Abraham saying he had prepared a place for him which he had not done. This gives us a preview look at Laban's character

Abraham's Servant tells Rebecca's family of the Oath

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Genesis 24:32-41 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. 33 And there was set *food* before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on. 34 And he said, I *am* Abraham's servant. 35 And **יהוה** has blessed my master greatly; and he has become great: and He has given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and donkeys. 36 And Sarah my master's wife bare a son to my master when she was old: and to him has he given all that he has. 37 And my master made me **swear**, saying, You shall not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: 38 But you shall go to my father's house, and to my kindred, and take a wife for my son. 39 And I said to my master, Perhaps the woman will not follow me. 40 And he said to me, **יהוה**, before whom I walk, will send his angel with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house: 41 Then shall you be free from *this* my **oath**, when you come to my kindred; and if they will not give you *one*, you shall be free from my oath.

Oath = oath, curse, attesting of innocence (s#07621 **שבוה**) (sheb-oo-aw')

Oath = imprecation, curse, cursing, execration, oath, swearing (s#0423 **אלה**) (aw-law')

Eliezer recounts the whole story from the time that Abraham caused him to take a vow until Rebecca said and did the things that he had asked in his prayer. Eliezer did not use the same word for oath (**שבוה**) that Abraham used. Abraham used the word shebooaw but Eliezer used the more binding word (**אלה**) awlaw, This word is used twice in the same sentence of verse forty one. This binding oath with a curse is related to the releasing of the bride. This could be related to hasatan trying to prevent **יהוה**'s bride from being released from Egypt and also at the time of Yeshua's return. This word for oath that Eliezer used is pronounced the same as the god of Islam. Eliezer is from Damascus and he was of the lineage of Ham through Canaan the cursed grandson of Noah.

Abraham's Servant explains how **יהוה** led him to Rebecca

Genesis 24:42-47 And I came this day to the well, and said, O **יהוה** Elohim of my master Abraham, if now You do prosper my way which I go: 43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw *water*, and I say to her, Give me, a little water of your pitcher to drink; 44 And she says to me, Drink both you, and I will also draw for your camels: *let* the same *be* the woman who **יהוה** has appointed out for my master's son. 45 And before I had finished speaking in my heart, behold, Rebecca came forth with her pitcher on her shoulder; and she went down to the well, and drew *water*: and I said to her, Let me drink. 46 And she hurried, and let down her pitcher from her *shoulder*, and said, Drink, and I will give your camels drink also: so I drank, and she made the camels drink also. 47 And I asked her, and said, Whose daughter *are* you? And she said, The daughter of Bethuel, Nahor's son, who Milcah bore to him: and I put the earring on her face, and the bracelets on her hands.

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The Family agrees to give Rebecca

Genesis 24:48-53 And I bowed down my head, and worshiped יהוה, and blessed יהוה Elohim of my master Abraham, which had led me in the right way to take my master's brother's daughter to his son. 49 And now if you will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel answered and said, The thing proceeds from יהוה: we cannot speak to you bad or good. 51 Behold, Rebecca *is* before you, take *her*, and go, and let her be your master's son's wife, as יהוה has spoken. 52 And it came to pass, that, when Abraham's servant heard their words, he worshiped יהוה, *bowing himself* to the earth. 53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebecca: he gave also to her brother and to her mother precious things.

Worshiped = bow down, prostrate ones self before Elohim (שחה) (shaw-khaw)

This is the first time that the word worship is used in the Torah. Since Eliezer is a foreshadowing of the Holy Spirit, we see that the Spirit of יהוה leads us into worship.

Rebecca leaves with the family Blessing

Genesis 24:54-60 And they ate and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away to my master. 55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go. 56 And he said to them, Hinder me not, seeing יהוה has prospered my way; send me away that I may go to my master. 57 And they said, We will call the damsel, and inquire at her mouth. 58 And they called Rebecca, and said to her, Will you go with this man? And she said, I will go. 59 And they sent away Rebecca their sister, and her nurse, and Abraham's servant, and his men. 60 And they blessed Rebecca, and said to her, You *are* our sister, be *the mother* of thousands of millions, and let your seed possess the gate of those which hate them.

Day = to be hot, to ascend (sun), 24 hours, lifetime, days, unknown time period

(יום) (yome)

Ten = ten from instrument of ten strings (עשר) (aw-sore')

Thousands = taming an ox, thousands (אלף) (eh'-lef)

Millions = multitude, myriad, ten thousand, many, millions (רבבה) (reb-aw-baw)

from (רבב) (raw-bab) to be or become many, much or great

Seed = seed, sowing, offspring (זרע) (zeh'-rah)

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

Rebecca becomes Isaac's wife

Genesis 24:61-67 And Rebecca arose, and her damsels, and they rode on the camels, and followed the man: and the servant took Rebecca, and went his way. 62 And Isaac came from the way of the well Lahairoi; for he dwelled in the south country. 63 And Isaac went out to meditate in the field at dusk: and he lifted up his eyes, and saw, and, behold, the camels were coming. 64 And Rebecca lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she *had* said to the servant, What man *is* this that walks in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself. 66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebecca, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

Beer-lahai-roi = well of the Living one seeing me (s#0883 באר לחי ראי)

Meditate = meditate, muse, commune, speak, complain (s#07742 שוח) (soo'-akh)

Camel = camel as property, beast of burden, for riding (s#01581 גמל) (gaw-mawl)

Vail = wrapper, shawl, veil (s#06809 צעיף) (tsaw-eef)

Comment: Isaac brought her into the Tent of Sarah his mother and married her. They did not have a big wedding as people do today. They exchanged vows between themselves. Marriage ceremonies that were officiated by Catholic priest or religious leader were not in existence until around the 1400 AD. This began because men were not honoring their vows and women were being dishonored. They first had to go to the door of the church and take marriage vows themselves. When men continued to break their marriage vows, they began to have a church leader require them to make vows inside the church.

Eliezer = El is my help (s#0461 אליעזר)

Eliezer (type of Holy Spirit) was sent to take a **bride** (The Bride of Yeshua) a chaste virgin, who would leave her family and all that she possessed to marry a man she had never seen. Isaac (type of Yeshua) was born through a miracle of **יהוה**. She would come to him by faith, believing all she had been told about him. She fell in love with him by hearing about him from Eliezer (type of Holy Spirit). She would make a difficult journey on a caravan of 10 camels (10 commandments) and she would marry Isaac (Yeshua) the day she first saw him. All that his father (type of **יהוה**) possessed has been given to Isaac (Yeshua). (Yeshua said the Father has given all things unto my hand John 3:35) The land that Isaac (Yeshua) lives on is given to him by **יהוה**. The father has said he can not take a wife of those who worship idols and live sinful lives. The decision is in the hands of the bride not Eliezer. By her own words she committed to become his bride.

The Holy Spirit does not speak of Himself but only speaks as the God Head directs. Eliezer's name is not mentioned in this whole Torah portion, he refers to himself as the servant of Abraham. Yeshua said in **John 14:26** But the Comforter which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatever I have said to you. (He speaks of the things of Yeshua not of Himself)

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The Holy Spirit does not speak anything that does not agree with the word of יהוה. Much confusion has been brought into the congregation of believers concerning the work of the Holy Spirit. The Spirit only confirms the words of the Torah, the words of יהוה. Many say they don't have to follow the law (Torah) because they have the Holy Spirit to guide them. We need to remember the Shama in Deuteronomy 6:4 "Hear Oh Israel יהוה our Elohim is One (Ekhad) יהוה. The Father, Son and Holy Spirit are united in all things and there is only one narrow way to be accepted into the Kingdom of Heaven.

Related Scripture: The work of the Holy Spirit

John 14:26 But the Comforter which is the Holy Spirit, who the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatever I have said to you. (He speaks of the things of Yeshua not of Himself)

Compare Rebecca the bride of Isaac to the Bride of Yeshua

Rebecca the bride	Bride of Yeshua
The Bride of Isaac (Rebecca)	The Bride of Yeshua (Obedient Believers)
She fell in love with someone she had never seen	We fall in love with Yeshua whom we have never seen
Eliezer is a type of Holy Spirit, He told her all about the "Father (Abraham) and the Son (Isaac) but never gave his name." He referred to himself only as the servant of Abraham.	The Holy Spirit tells us about the Father & Son John 14:26: But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatever I have said to you.
Eliezer was to bring the bride to the groom	The Holy Spirit brings the bride of Yeshua into יהוה's presence
Eliezer gave the bride Gifts as directed by Father Abraham	The Father gives gifts through the Holy Spirit Hebrew 2:4 Elohim also bearing <i>them</i> witness, both with signs and wonders, and with many miracles, and gifts of the Holy Spirit, according to His own will?

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

<p>Eliezer said that father Abraham had <u>given all his possessions to his son</u> Genesis 24:36 And Sarah my master's wife bare a son to my master when she was old: and to him <u>he has given all that he has.</u></p>	<p>the Father loves the Son (Yeshua) and has given Him all things. John 3:35 The Father loves the Son, and has <u>given all things into his hand.</u></p>
<p>Rebecca was asked if she would go with this man. She answered yes</p>	<p>We must make a decision to follow the Holy Spirit in the ways of יהוה in order to become the bride of Yeshua.</p>
<p>Rebecca was blessed for going</p>	<p>Those who follow will be blessed Psalms 16:11 You will show me the path of life: <u>in Your presence is fullness of joy</u>; at Your right hand <i>there are</i> pleasures forever.</p>
<p>Rebecca would jointly rule the house (kingdom) of Isaac as his bride</p>	<p>We will jointly rule the kingdom Revelations 1:6 And has made us kings and Priests to Elohim and His Father; to Him <i>be</i> glory and dominion forever and ever. Amen.</p>
<p>Isaac came to meet her after prayer to Father יהוה</p>	<p>Yeshua will come to meet us when Father יהוה says it is time 1 Thessalonians 4:17 Then we which are alive <i>and</i> remain shall be caught up together with them in the clouds, <u>to meet Yeshua in the air</u>: and so shall we ever be with Yeshua.</p>
<p>Rebecca met Isaac after a <u>long journey</u>, to "The Land."</p>	<p>Yeshua described Himself as a nobleman who went to a far country to receive a kingdom and return Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.</p>
<p>Eliezer lead Rebecca on a long and difficult trip</p>	<p>The Holy Spirit leads us through the difficulties of life</p>
<p>Eliezer's name is not mentioned in this whole passage.</p>	<p>The Holy Spirit does not speak of Himself but only of the Father and Son.</p>
<p>The hospitable acts of Rebecca led Eliezer to worship יהוה</p>	<p>This is the first time that the word worship is used in the Torah. Since Eliezer is a foreshadowing of the Holy Spirit, we see that the Spirit of יהוה leads us into worship when we are obedient to His desires.</p>

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

Comparing the Characteristics of Abraham and Rebecca

Abraham	Rebecca
<u>Abraham ran</u> to serve the three strangers. Showing great <u>hospitality</u> Genesis 18:4-8	<u>Rebecca ran</u> to bring water (250 Gal.) for the camels of the stranger (Eliezer). Showing great <u>hospitality</u> . Genesis 24:17-25
<u>Abraham left his homeland to go to a place he had never seen at the word of an unseen Elohim.</u>	<u>Rebecca left</u> her family and homeland to <u>go to a place she had never seen at the word of a person she did not know, to marry a man she had never seen.</u>
Abraham was told he would be the <u>father of countless people.</u>	Rebecca was blessed saying may you be the <u>mother of thousands of myriads</u>
Abraham had great faith	Rebecca had great faith to agree to go
Abraham's wife Sarah was very beautiful	Rebecca Isaac's wife was very beautiful
Abraham was selected to be the <u>father of the chosen people (Israel)</u>	Rebecca was chosen to be the <u>mother of the chosen people (Israel)</u>

Isaac a foreshadowing of Messiah

Isaac	Yeshua
Isaac was the long awaited promised son Genesis 17:17 Then Abraham fell on his face, and laughed, and said in his heart, <u>Shall a child be born to him that is an hundred years old?</u> and shall Sarah, that is ninety years old, bear?	Yeshua was the long awaited promised Son descended from Eve Genesis 3:15 And I will put enmity between you and the woman, and between your seed and <u>her seed</u> ; it shall bruise your <u>head</u> , and you shall bruise His heel .
Isaac was called Abraham's only son Genesis 22:2 And He said, Take now <u>your son, your only son Isaac</u> , who you love, and go to the land of Moriah; and offer him there for a Burnt Offering on one of the mountains which I will show you.	Yeshua is the only begotten of the Father John 3:16 For Elohim so loved the world, that He gave His <u>only begotten Son</u> , that whoever believes on Him should not perish, but have everlasting life.

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

<p>Abraham gave all his possessions to his son Genesis 24:36 And Sarah my master's wife bare a son to my master when she was old: and to him <u>he has given all that he has.</u></p>	<p>The Father loves the Son (Yeshua) and has <u>given Him all things.</u></p> <p>John 3:35 The Father loves the Son, and <u>has given all things into His hand.</u></p>
<p>Isaac was offered in type and shadow on Mount Moriah <u>after a three day journey.</u> He was considered as dead from the beginning of the journey</p>	<p>Yeshua was offered up on Mount Moriah and <u>was in the grave for three days and nights.</u></p> <p>Matthew 12:40 For as Jonah was three days and three nights in the whale's belly; so shall the <u>Son of man be three days and three nights in the heart of the earth.</u></p>
<p>Isaac came to Mount Moriah with Abraham and two servants. A total of <u>four</u> people.</p>	<p>Yeshua came into Jerusalem on the Nissan 10 and was crucified on the 14th, a total of <u>four</u> days.</p>
<p>The Torah does not record Isaac committing any sin</p>	<p>Yeshua lived a sinless life</p>
<p>Isaac submitted completely to his father's will even to the point of death.</p>	<p>Yeshua submitted completely to Father יהוה's will even to death.</p>
<p>Isaac was raised from the dead in a type and shadow</p>	<p>Yeshua was raised from the dead after His death on the cross</p>
<p>A nameless servant went to a far country to take him a bride</p>	<p>The Spirit of יהוה came to the world to get the bride of Yeshua</p>
<p>The Bride had never seen him</p>	<p>The bride of Yeshua has never seen Him</p>
<p>Isaac waited for his father to get him a bride</p>	<p>Yeshua waits for the Father to say when it is time to get His bride.</p> <p>Matthew 24:36 But of that day and hour knows no <i>man</i>, no, not the angels of heaven, but My Father only.</p>
<p>Isaac and Rebecca came to meet each other in the field</p>	<p>We will meet Yeshua in the air.</p> <p>I Thessalonians 4:17 Then we which are alive <i>and</i> remain shall be caught up together with them in the clouds, to meet Yeshua in the air: and so shall we ever be with Yeshua.</p>

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

Isaac married Rebecca a beautiful bride adorned with the jewels that were given to her by the father of the groom.	Isaiah 61:10 I will greatly rejoice in יהוה, my soul shall be joyful in my Elohim; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks <i>himself</i> with ornaments, and as a bride adorned <i>herself</i> with her jewels.
Isaac did the work his father had done. Genesis 26:18 And Isaac dug again the wells of water which they had dug in the days of Abraham his father;	Yeshua does the works of the Father. John 5:19 The Son can do nothing of Himself, but what He sees the Father do: for what things He does, these also does the Son likewise.
Isaac married his bride the day they met (It was evening)	Yeshua will marry His bride the day He returns. (at the end of the 6th thousand year day?)

Note: Sarah was only mentioned at the beginning and end of this Torah portion.

Abraham's sons by Keturah

Genesis 25: 1-4 Then again Abraham took a wife, and her name was **Keturah**. 2 And she bare him **Zimran**, and **Jokshan**, and **Medan**, and **Midian**, and **Ishbak**, and **Shuah**. 3 And Jokshan bare **Sheba**, and **Dedan**. And the sons of Dedan were **Asshurim**, and **Letushim**, and **Leummim**. 4 And the sons of Midian; **Ephah**, and **Epher**, and **Hanoch**, and **Abida**, and **Eldaah**. All these *were* the children of Keturah.

Keturah = "incense", restrained (s#06989 קטורה) (ket-oo-raw)

Zimran = "musician" (s#02175 זמרן) (zim-rawn)

Jokshan = "snarer" (s#03370 יקשן) (yok-shawn)

Medan = "contention" (s#04091 מדן) (med-awn)

Midian = "strife" (s#04080 מדין) (mid-yawn)

Ishbak = "he releases" (s#03435 ישבק) (yish-bawk)

Shuah = "wealth" (s#07744 שוח) (shoo'-akh)

Sheba = seven or oath (s#07614 שבא) (sheb-aw)

Dedan = "low country" (s#01719 דדן) (ded-awn)

Asshurim = "guided: blessed" (s#0805 אשורי) (ash-oo-reem)

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Letushim = "hammered" (s#03912 לטושם) (leh-oom-sheem)

Leummim = "peoples" (s#03817 לאמים) (leh-oom-meem)

Ephah = "gloomy" (s#05891 עיפה) (ay-faw)

Epher = "a calf" (s#06081 עפר) (ay'-fer)

Hanoch = "dedicated" (s#02585 חנוך) (khan-oke)

Abida = "my father knows" (s#028 אבידע) (ab-ee-daw)

Eldaah = "El has known" (s#0420 אלדעה) (el-daw-aw)

Abraham dies

Genesis 25: 5-10 And Abraham gave all that he had to Isaac. 6 But to the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, to the east country. 7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 8 Then Abraham gave up the spirit, and died in a good old age, an old man, and full of years; and was gathered to his people. 9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

Generations of Ishmael

Genesis 25: 11- 18 And it came to pass after the death of Abraham, that Elohim blessed his son Isaac; and Isaac dwelt by the well Lahairoi. 12 Now these *are* the generations of Ishmael, Abraham's son, who Hagar the Egyptian, Sarah's handmaid, bare to Abraham: 13 And these *are* the names of the sons of **Ishmael**, by their names, according to their generations: the firstborn of Ishmael, **Nebajoth**; and **Kedar**, and **Adbeel**, and **Mibsam**, 14 And **Mishma**, and **Dumah**, and **Massa**, 15 **Hadar**, and **Tema**, **Jetur**, **Naphish**, and **Kedemah**: 16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their dwellings; twelve princes according to their nations. 17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered to his people. 18 And they dwelt from **Havilah** to Shur, that *is* before Egypt, as you go toward Assyria: *and* he died in the presence of all his brethren.

Ishmael = El will hear (s#03458 ישמעאל)

Hagar = flight (s#01904 הגר) (haw-gawr)

Nebaioth = "heights" (s#05032 נביות) (neb-aw-yoth)

Kedar = "dark" (s#06938 קדר) (kay-dawr)

Adbeel = "chastened by El" (s#0110 אדבאל) (ad-beh-ale)

Mibsam = "sweet odor" (s#04017 מבשם) (mib-sawm)

Mishma = "a hearing" (s#04927 משמע) (mish-maw)

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Dumah = "silence" (s#01746 דומה) (doo-maw)

Massa = "burden" (s#04854 משא) (mas-saw)

Hadad (hadar) = "honor" (s#02316 חדד) (khad-ad)

Tema = "desert" (s#08485 תימא) (tay-maw)

Jetur = "enclosed" (s#03195 יטור) (yet-oor)

Naphish = "refreshment" (s#05305 נפיש) (naw-feesh) from the Hebrew word for soul

Kedem = "original" (s#06929 קדמה) (kayd-'mam)

Havilah = "circle" (s#02341 חוילה) (khav-ee-law)

Comment: It is interesting that **Ishmael** lived to be one hundred and thirty seven years. **Levi** the Great grandfather of Moses and Aaron also lived to be one hundred and thirty seven years along with Levi's grandson, **Amram** the father of Moses and Aaron who also lived one hundred and thirty seven years. We see in Exodus 6:16-20 that of all the descendants of Levi that are listed only three men are also given the length of their lives. We know that Ishmael hated his brother Jacob and his descendants also continued that hatred throughout the centuries. Levi's violence was cursed because he and Simeon killed the men of Shechem. Levi's descendants did not receive land in Israel but were given cities throughout the land. We see that Amram took his father's sister as a wife which is forbidden by Torah. The question to ask is are these men under some type of judgment because of their lifestyles? Why would we only be told that they all lived to be one hundred and thirty seven years?

Related Scripture: Life span of Levi and Amram 137 years

Exodus 6:16-20 And these *are* the names of the sons of Levi according to their generations; **Gershon**, and **Kohath**, and **Merari**: and the years of the life of **Levi were an hundred thirty and seven years**. 17 The sons of Gershon; Libni, and Shimi, according to their families. 18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years. 19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations. 20 And **Amram** took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of **Amram were an hundred and thirty and seven years**.

Torah on week of life of Sarah in Israel

This week's Torah reading opens with the death of Sarah, the wife of Abraham, in Hebron. (Genesis 23). Abraham mourns his wife and then immediately goes about the business of burying her. He approaches the Hittites, the native residents of Hebron, and identifies himself as a stranger and resident among them, a foreign resident in modern terms. He asks to purchase a piece of land to bury his wife. The Hittites, recognizing Abraham as an important man, offer to allow him to bury his wife in their land, for free. Abraham refuses their offer, however, and insists on purchasing the land at its full price. In fact, he knows exactly which piece of land he wants - the Cave of Machpela and its accompanying field. The purchase is a public affair, carried out at the gates to the city, in the presence of the Hittites.

Chayei Sarah (life of Sarah) Torah portion 5 Genesis 23:1 - 25:18

The transaction is spelled out in great detail, with special emphasis placed on certain words and phrases. In verse 2, we learn that Sarah dies in "Kiryat Arba, that is Hebron in the Land of Canaan." In verse 17, the transaction is sealed and the location of the field and cave are spelled out: "the field of Ephron which is in the Machpela which is before Mamreh, the field and the cave which is in it and every tree which is in its surrounding borders." In verse 19, the location is spelled out again: "the cave of the field of Machpela before Mamre which is Hebron in the Land of Canaan." It is as if Scripture wants to make sure we realize that Kiryat Arba and Mamre are synonyms for Hebron and that this is in the Land of Canaan. The landmark is so important and its geography is so important - lest we forget!!

Another emphasis in this story is on the money that changes hands: Abraham insists on paying the "full price." (Verse 8). In verse 13, Abraham repeats the fact that he is giving money for the purchase. In verse 16, Abraham transfers "four hundred shekels of silver, current money with the merchant."

It is almost as if Abraham knows that he had better make sure this transfer is done properly, according to the books, or the land will be taken from him. And the way Scripture records it, it is as if G-d wants to make sure we understand exactly where this purchase is - in Hebron, in the Land of Canaan. There is no mistaking it - this land was purchased by our forefather as a family burial plot. It is ours!

Isn't it amazing, therefore, that one of the most disputed places in Israel today is Hebron. Even as hundreds of Jews live in the old city of Hebron, and thousands of Jews live nearby in Kiryat Arba, and tens of thousands live in the surrounding hills of Judea, world opinion says that Hebron belongs to the Arabs. So much for world opinion.

For many years now, a wonderful tradition has developed in Hebron on the Shabbat when we read this Torah portion. Jews from all over Israel converge upon Hebron for this Shabbat. Every home in Kiryat Arba and Jewish Hebron opens its doors to friends and relatives. Teen-agers come from all over the country and sleep on the floors of schools and other public buildings. Shabbat meals are great gatherings and logistical nightmares. No one knows how everyone fits in, but somehow they do. On Shabbat morning, guests and residents alike stream to the Machpela Cave and there, on the very spot where Abraham buried his wife Sarah, the very place which Abraham purchased thousands of years ago, they read this chapter and praise G-d for His bounty. This Shabbat is Shabbat Hebron!