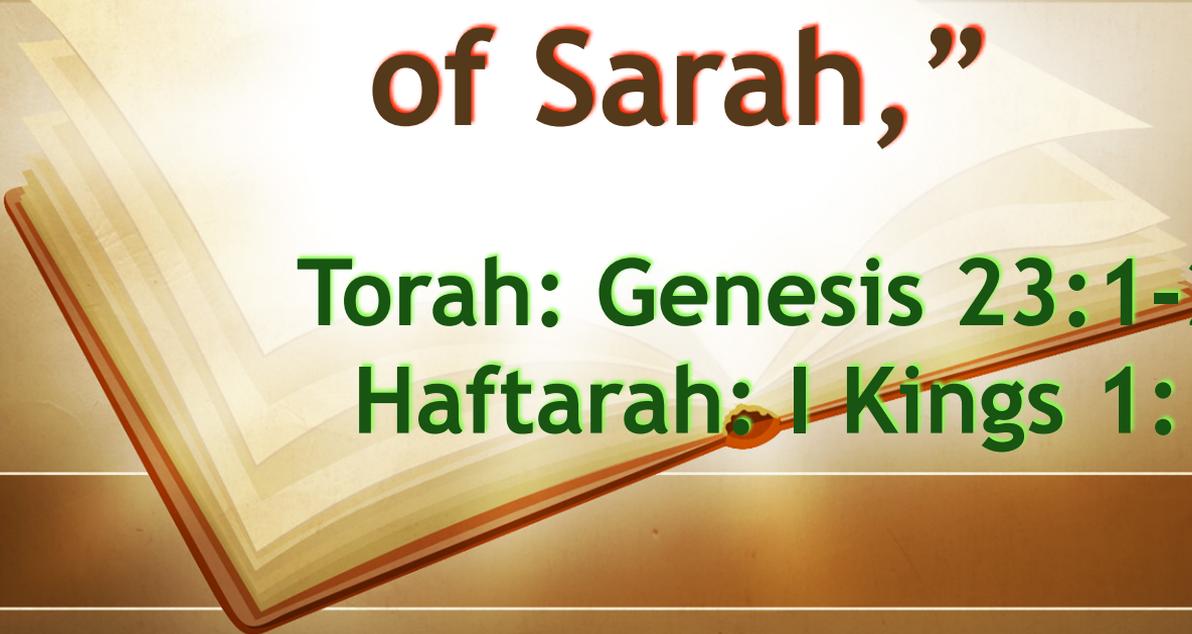


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



#5 Chayei Sarah, (חַיֵּי שָׂרָה)
– Hebrew for “life
of Sarah,”

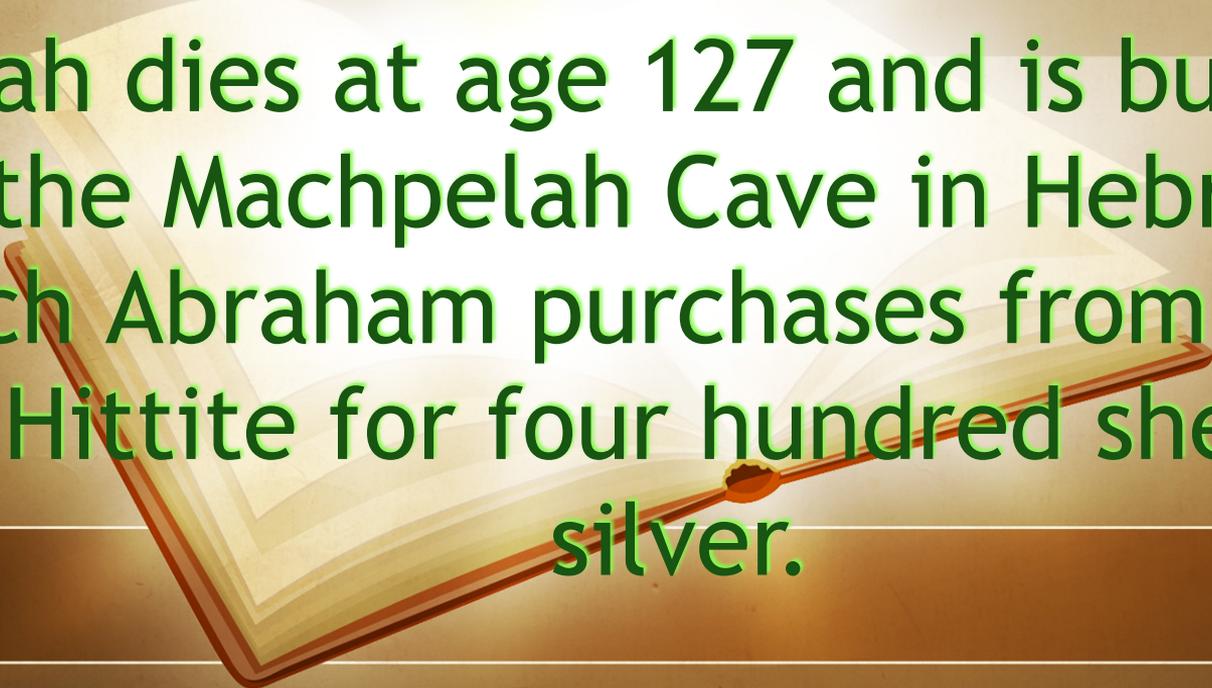
Torah: Genesis 23:1-25:18

Haftarah: I Kings 1:1-31

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Sarah dies at age 127 and is buried in the Machpelah Cave in Hebron, which Abraham purchases from Ephron the Hittite for four hundred shekels of silver.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Abraham's servant Eliezer is sent as the first matchmaker, laden with gifts, to Charan, to find a wife for Isaac. At the village well, Eliezer asks God for a sign: when the maidens come to the well, he will ask for some water to drink; the woman who will offer to give his camels to drink as well shall be the one destined for his master's son.

TOPICS IN THE PARSHA

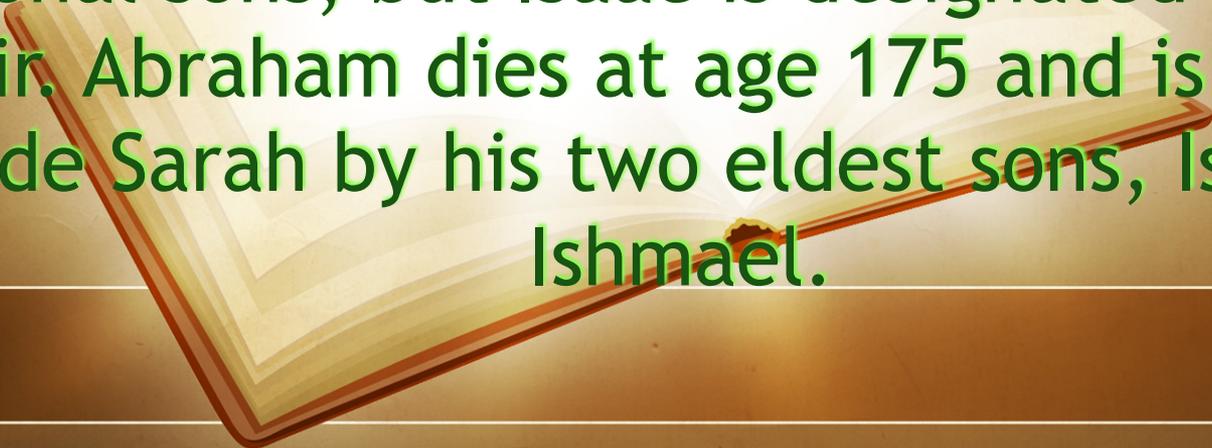
THIS WEEKS TORAH PARASHAT

Rebecca, the daughter of Abraham's nephew Bethuel, appears at the well and passes the "test." Eliezer is invited to their home, where he repeats the story of the day's events. Rebecca returns with Eliezer to the land of Canaan, where they encounter Isaac praying in the field. Isaac marries Rebecca, loves her, and is comforted over the loss of his mother.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Abraham takes a new wife, Keturah and fathers six additional sons, but Isaac is designated as his only heir. Abraham dies at age 175 and is buried beside Sarah by his two eldest sons, Isaac and Ishmael.



Gen 23:1 And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah.

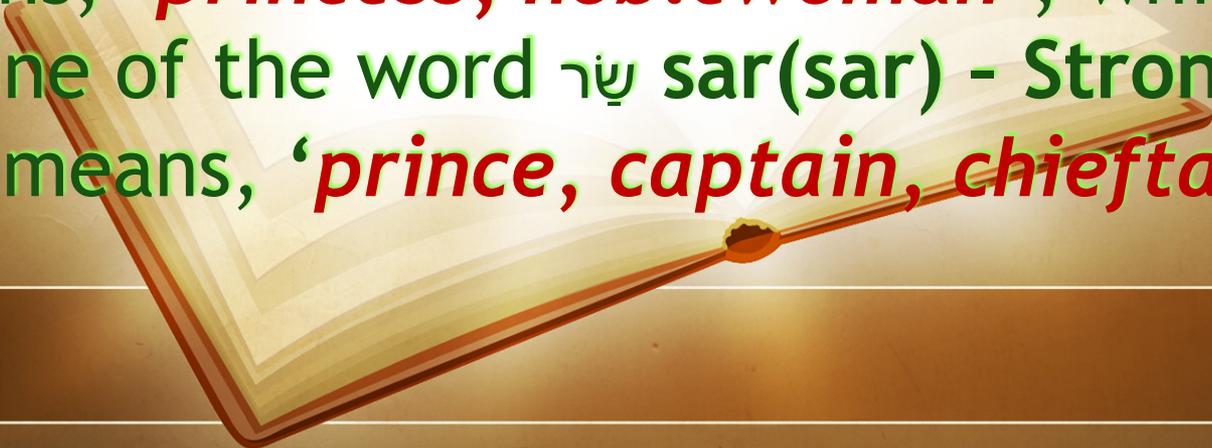
Gen 23:2 And Sarah died in Qiryath Arba, that is Hebron, in the land of Kena'an, and Abraham came to mourn for Sarah and to weep for her.

Gen 23:3 Then Abraham rose up from beside his dead, and spoke to the sons of Heth, saying,



This week's Torah portion is called חַיֵּי שָׂרָה - ḥayyei Sarah which means, 'The life of Sarah'.

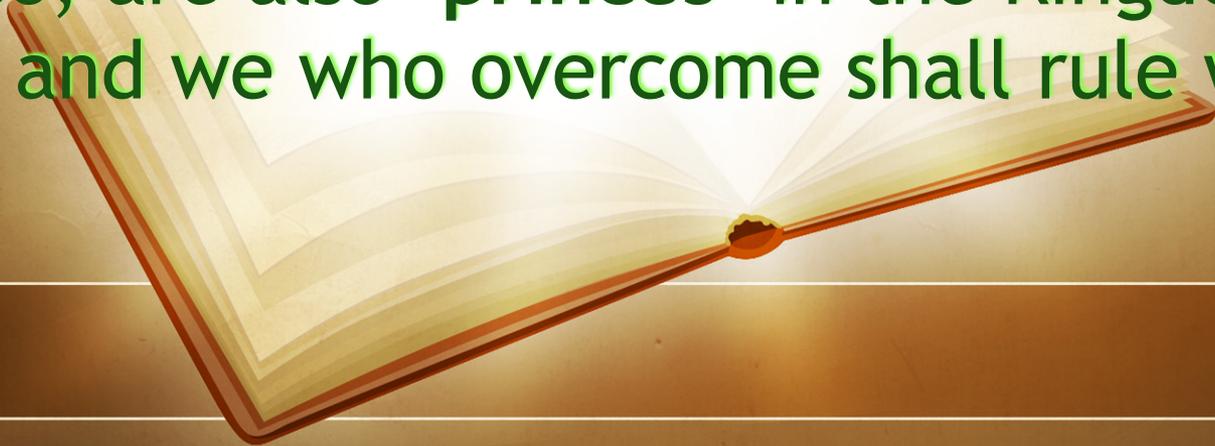
The name שָׂרָה Sarah ('saw-raw') - Strong's H8283 means, '*princess, noblewoman*', which is the feminine of the word שָׂר sar ('sar) - Strong's H8269 which means, '*prince, captain, chieftain, ruler*'!



The Name of יִשְׂרָאֵל Yisra'ěl (yis-raw-ale')- Strong's H3478 which means, '*he who prevails, overcomes with El*', comes from the two primitive root words:

- 1) אֵל ĕl (ale)- Strong's H410 which means, '*mighty, power, shortened form of Elohim - Mighty One*' and
- 2) the root word verb שָׂרָה sarah (saw-raw')- Strong's H8280 which means, '*to persist, exert oneself, persevere, wrestle, contend*', which is spelt the same as the name of Abraham's wife. יִשְׂרָאֵל Yisra'ěl - could also be understood as those who rule with ĔL, as princes!

We are a royal priesthood and, in a manner of speaking, with Abraham as our father in the belief, we are also children of Sarah the 'princess' and so, are also 'princes' in the Kingdom of our King, and we who overcome shall rule with Him!



The life of Sarah!

This could better be rendered as ‘Sarah lived’ or ‘the life of Sarah was 127 years’.

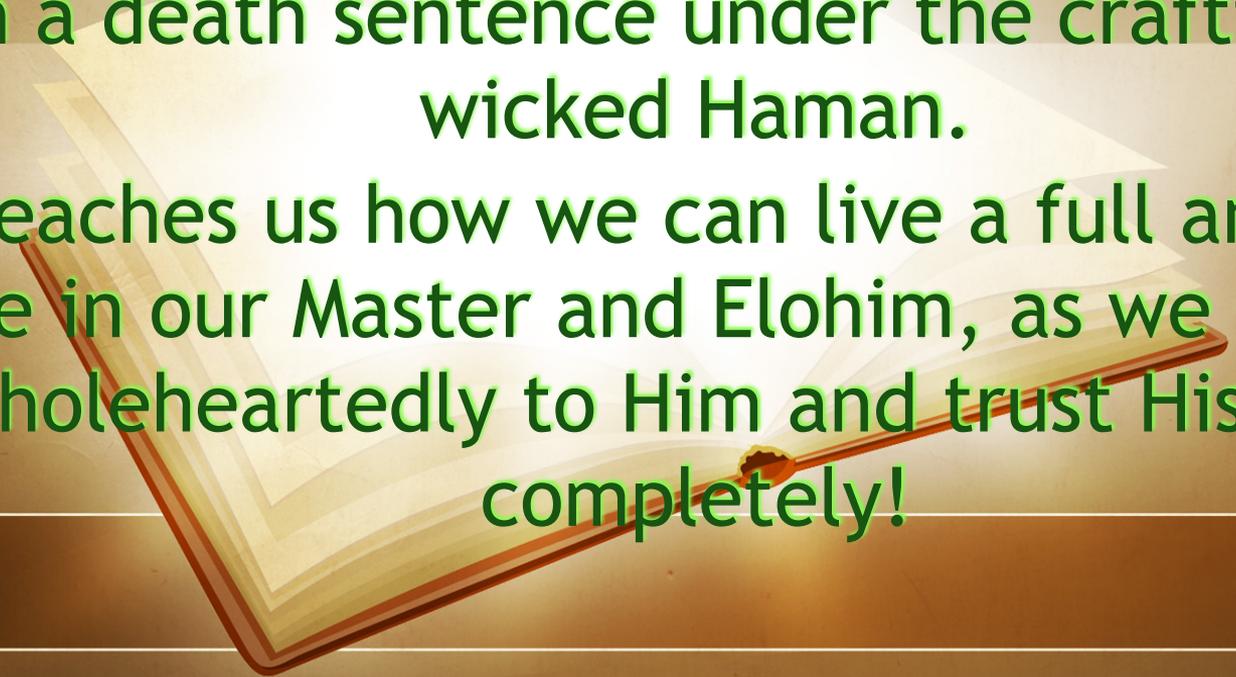
While this Torah portion may be called her life, we are given the account of her death, yet, what we are able to take from this portion, is the offspring that came forth from Sarah, the faithful wife of Abraham.

Sarah is the only woman, in all of Scripture, who's record of life is given and recorded, which is certainly a great reason to see how important and faithful this woman was to her husband and, of course, to יהוה (YeHoVah).

What is interesting to take note of, in Sarah being the only woman to have her death and age being recorded, is that the only other time we see the number 127, being used in Scripture, is in the number of provinces that Ahashweroth reigned over from India to Kush.

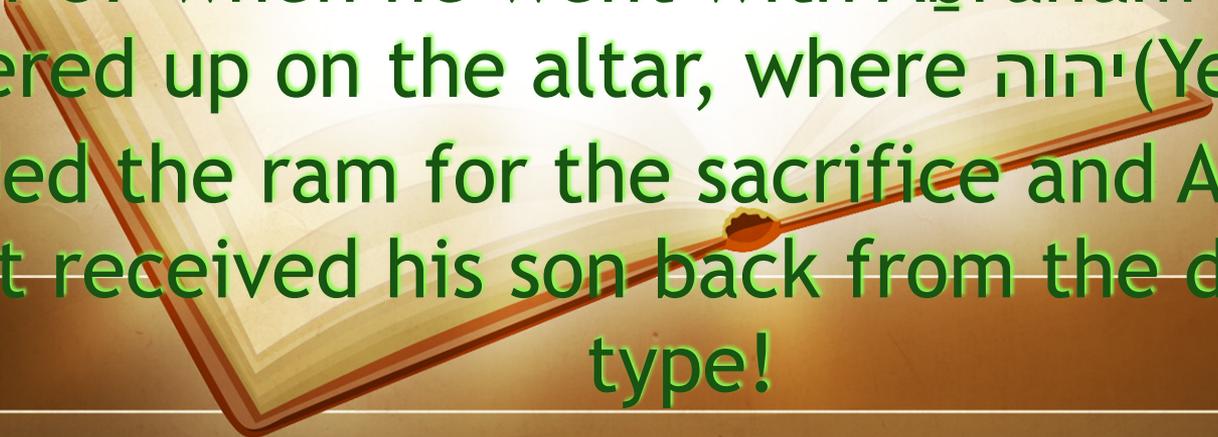
Ahashweroth was the king to whom Esther would become queen to and intercede for the life of all the Yehudim in these 127 provinces, who had been given a death sentence under the craftiness of a wicked Haman.

This teaches us how we can live a full and faithful life in our Master and Elohim, as we submit wholeheartedly to Him and trust His Word completely!



In Hebrew, the word for 'life' is חַיִּים ḥay(khah'-ee) - Strong's H2416 and means, 'life, alive, living, flowing, fresh, running'.





Yitshaq, her son, was 37 years of age at the time of her death, and by all accounts we are certainly led to believe that she never saw her son again, after he left with Abraham to be offered up, which gives us further evidence that Yitshaq was around 36 or 37 when he went with Abraham and was offered up on the altar, where יהוה (YeHoVah) provided the ram for the sacrifice and Abraham in effect received his son back from the dead, as a type!

Ib'rim/Hebrews 11:17-19 "By belief, Abraham, when he was tried, offered up Yitshaq, and he who had received the promises offered up his only brought-forth son, 18 of whom it was said, "In Yitshaq your seed shall be called," 19 reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type."

Sarah was 90 years old when she gave birth to Yitshaq and now at 127 years old she died in Qiryath Arba, which is Hebron.

קִרְיַת אַרְבַּע Qiryath Arba (keer-yath' ar-bah')- Strong's H7153 means, '*city of four*' and comes from the 2 words:

1) קִרְיָה qiryah(kir-yaw') - Strong's H7151 meaning, '*town, city*' and

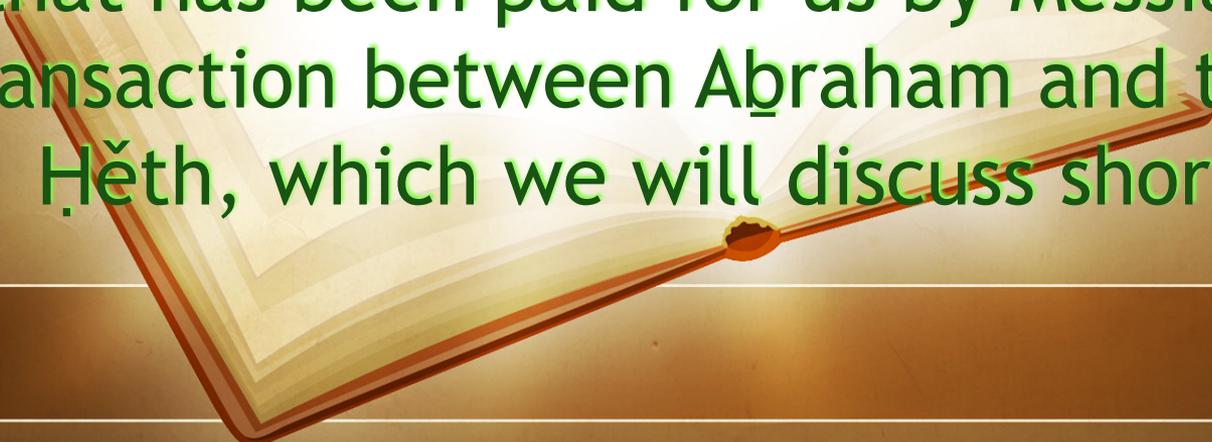
2) אַרְבַּע arba (ar-bah')- Strong's H702 which means, '*four*'. This city later was named חֶבְרוֹן Hebron - (khebrone')Strong's H2275 which means, '*association, league*'.

This was the place that Kalěb was given as an inheritance:

Yehoshua/Joshua 14:13-14 “Yehoshua then blessed him, and gave Hebron to Kalěb son of Yephunneh as an inheritance. 14 So Hebron became the inheritance of Kalěb son of Yephunneh the Qenizzite to this day, because he followed יהוה Elohim of Yisra’ěl completely.”

After Abraham had mourned and grieved for Sarah, he rose up to speak to the sons of H_ēth, in order to purchase a suitable burial site for Sarah.

There is a great shadow picture of the redemption price that has been paid for us by Messiah, seen in this transaction between Abraham and the sons of H_ēth, which we will discuss shortly.



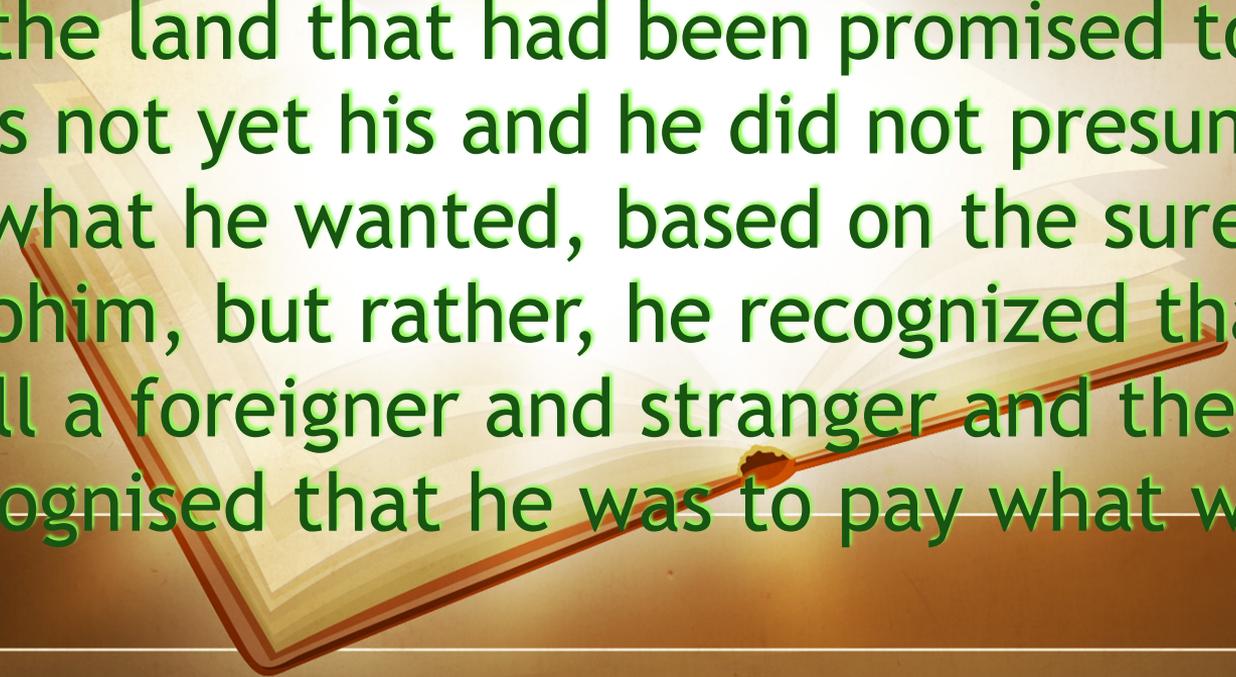
Gen 23:4 “I am a foreigner and a sojourner among you. Give me property for a burial-site among you, so that I bury my dead from my presence.”



Verse 4

I am a foreigner and a sojourner!

While this land, which Abraham was on, was, in fact, the land that had been promised to his seed, it was not yet his and he did not presume to just take what he wanted, based on the sure promises of Elohim, but rather, he recognized that he was still a foreigner and stranger and therefore, recognised that he was to pay what was due.





As sons of the promise we know that, according to Scripture, we shall inherit the earth, yet this will not take place until our Messiah King returns and establishes His Kingdom Rule as the only authority; and therefore, we too are strangers and foreigners on the earth, as we sojourn in the fear of Elohim, as we walk in His Kingdom Rules from above, wherever we put our feet!

As sojourners and foreigners, we need to realise that we must hold fast to the commands of the Kingdom that is coming, by walking in complete obedience to the Torah of our Master!

Tehillah/Psalm 119:19 “I am a sojourner in the earth; do not hide Your commands from me.”

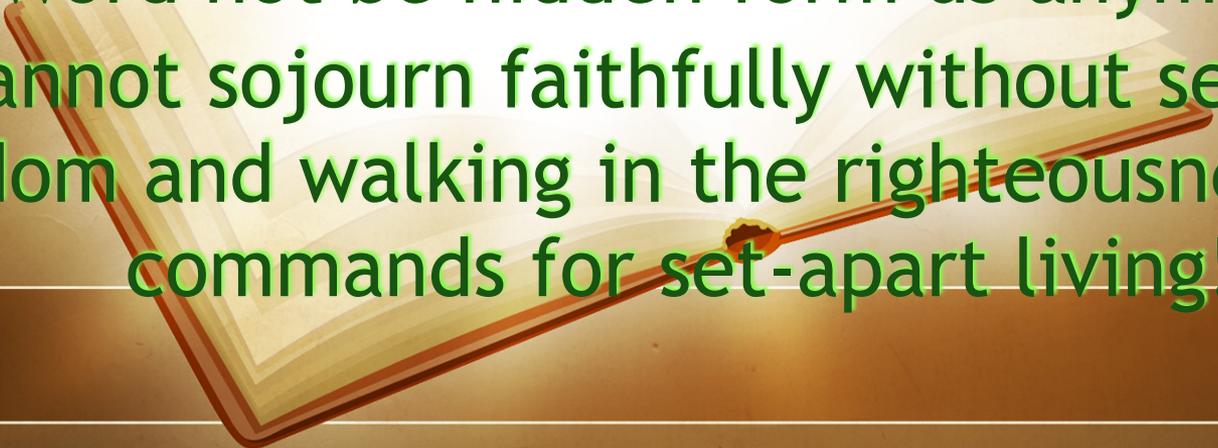


It is only when we acknowledge that we are sojourners here, that we will fully realise that we need the commands of Elohim, and when we see how יהושע Messiah taught us to pray, we are better able to understand that which Dawid is crying out here in this Tehillah.

The Master יהושע Messiah told us to pray to the father who is in the heavens that His Name be set-apart and His Kingdom and will be done here on earth as it is in the heavens!

The way this can happen, as we sojourn here, is by us walking in His Kingdom Rules which He has outlined very clearly for us in the Torah; and we are to 'seek His Kingdom and His Righteousness' in order that we may find that which we seek and His Word not be hidden from us anymore!

We cannot sojourn faithfully without seeking His Kingdom and walking in the righteousness of His commands for set-apart living!



The Hebrew word that is translated as 'foreigner' comes from the root word גֵר ger (gare)- Strong's H1616 which means, '*a sojourner, alien, immigrant, stranger*' which comes from the primitive root verb גוּר gur (goor)- Strong's H1481 which means, '*to sojourn, abide, dwell, reside*'.



The Hebrew word that is translated as 'sojourner' is תושב **toshab** (to-shawb')- Strong's H8453 which means, '*stranger, foreign resident, sojourner, tenant*' and comes from the root word יָשַׁב **yashab** (yaw-shab')- Strong's H3427 meaning, '*sit, dwell, remain, abide, inhabit, sitting still*' and a modern word derived from this word, which is translated as 'school', is 'yeshiva'.

This is a very powerful lesson for us here, as we understand the root from which the word for 'sojourner' comes from - we are 'foreign residents', if you will, and as we dwell here, we are to abide in the Most High and make Him our dwelling as we 'sit under the teaching of the Torah' and live accordingly!

And 'sitting/ dwelling' in the Hebraic mind-set is an idiom for learning; and it is at the Master's Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of sitting in the Hebrew mind-set is to learn, and not to simply sit and vegetate (live or spend a period of time in a dull, inactive, unchallenging way.) but rather sit and pay attention to the instructions of their teacher.

Abraham is clearly pictured for us as a great example of a man who meditated on the Word day and night and was so focused on the Master יהוה (YeHoVah), making himself readily available for יהוה (YeHoVah) to make Himself visible to His faithful servant and friend!

In the ancient pictographic Hebrew alphabet, the primitive root verb גור gur (goor)- Strong's H1481 looks like this:

ג י ל



Gimel - ג:

ג - This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot.

It can also give the meaning of 'a gathering of people', and we know that 'feet' in Hebrew often speaks of one's walk and ability to keep the feasts of יהוה (YeHoVah).

Vav - ו:

ו - This is the letter 'waw' or 'vav' and the ancient pictographic form of this letter is , a peg or '**tent peg**', which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is '**to add, secure or hook**'.

Resh - ר:

ר - This is the letter 'resh'- which in the ancient script



is pictured as -  - which is '**the head of a man**' and carries the meaning of '**top, beginning, first**', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Looking at this word in terms of understanding our ability to 'dwell' as faithful 'sojourners', we are able to see that our walk has been secured by our Head and Master, יהושע (Yeshua) Messiah.

This picture grouping speaks of:

ONE WHOSE FEET ARE SECURE IN THE HEAD!



In other words, this can clearly represent for us those who are steadfast and immovable, as their feet are set on The Rock of deliverance and are not shaken when the storms come!

The Hebrew word יָשַׁב **yashab** (yaw-shab')- Strong's H3427, which means, '*sit, dwell, remain, abide, inhabit, sitting still*', is pictured in the ancient pictographic text as follows:



Yod - י:

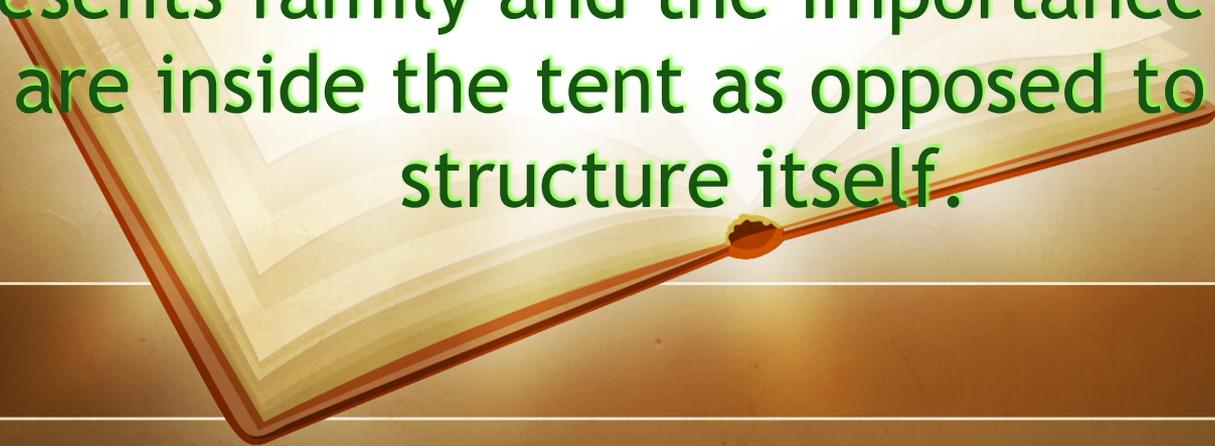
י - This is the letter 'yad or yod' which in the ancient script is pictured as -  - which is the picture of an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm and hand and also represents **worship** or **giving thanks** in the extending of hands as a gesture of this.

Shin - שׁ:

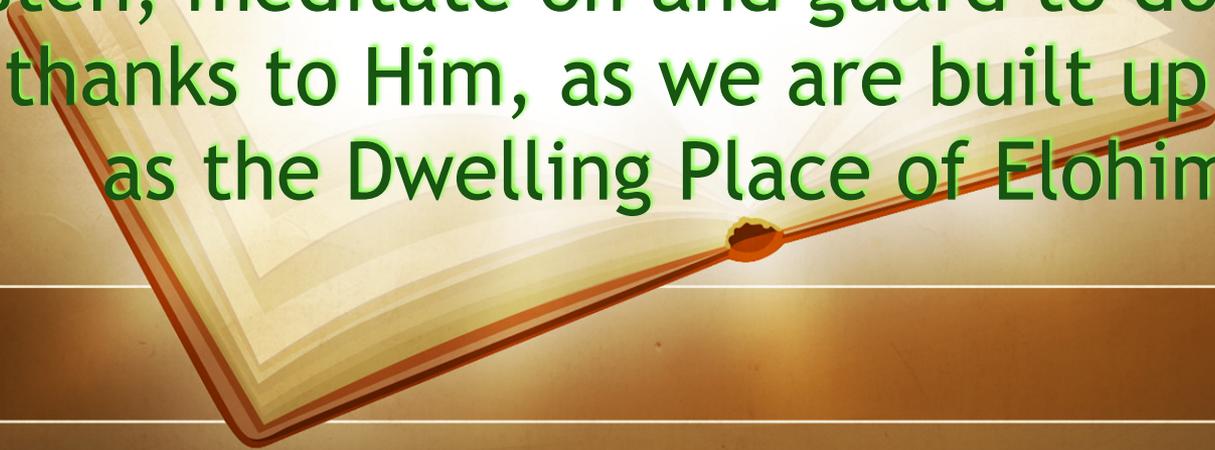
שׁ - This is the letter 'shin' which in the ancient script is pictured as -  - which is the picture of 'two front teeth' and carries the meaning of 'sharp or press' which is what the teeth do and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or meditate on the Truth making what comes forth pure and sharp!

Beyt - ב:

ב - This is the letter 'beyt', which in the ancient script is pictured as  , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



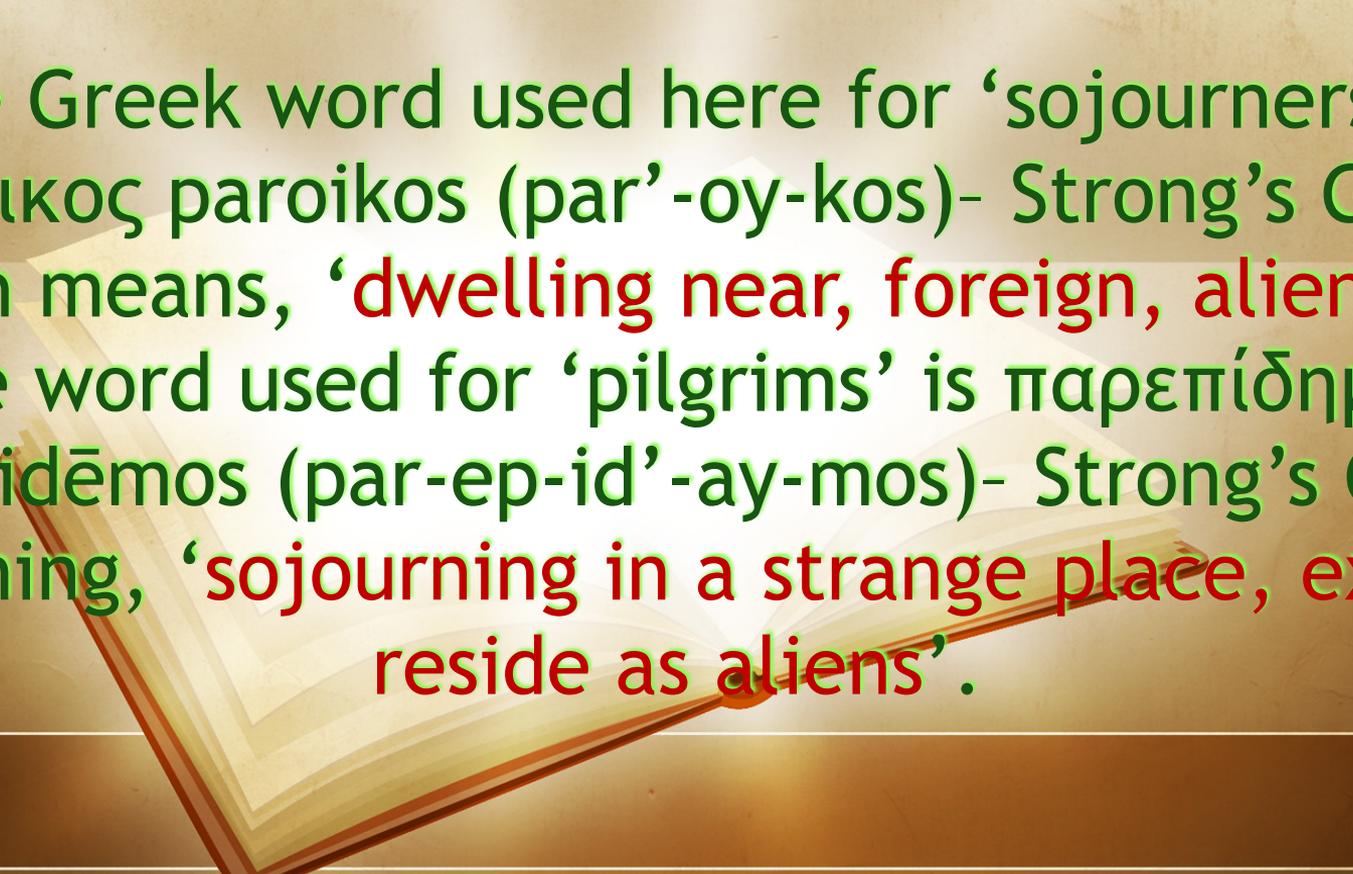
Looking at this word, in the ancient script, helps us understand further, how we are to dwell as sojourners - for it is by the **'outstretched arm and hand of יהוה'** (YeHoVah) that we are able to sit and listen, meditate on and guard to do His Word, giving thanks to Him, as we are built up in Messiah as the Dwelling Place of Elohim!



Kěpha appeals to us as 'strangers and pilgrims' to abstain from fleshly lusts which battle against our life, which we can only do when our feet are firmly secure in our Rock and Master.

Kěpha Aleph/1 Peter 2:11-12 "Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation."





The Greek word used here for ‘sojourners’ is πάροικος paroikos (par’-oy-kos)- Strong’s G3941 which means, ‘dwelling near, foreign, alien’ and the word used for ‘pilgrims’ is παρεπίδημος parepidēmos (par-ep-id’-ay-mos)- Strong’s G3927 meaning, ‘sojourning in a strange place, exiles, reside as aliens’.