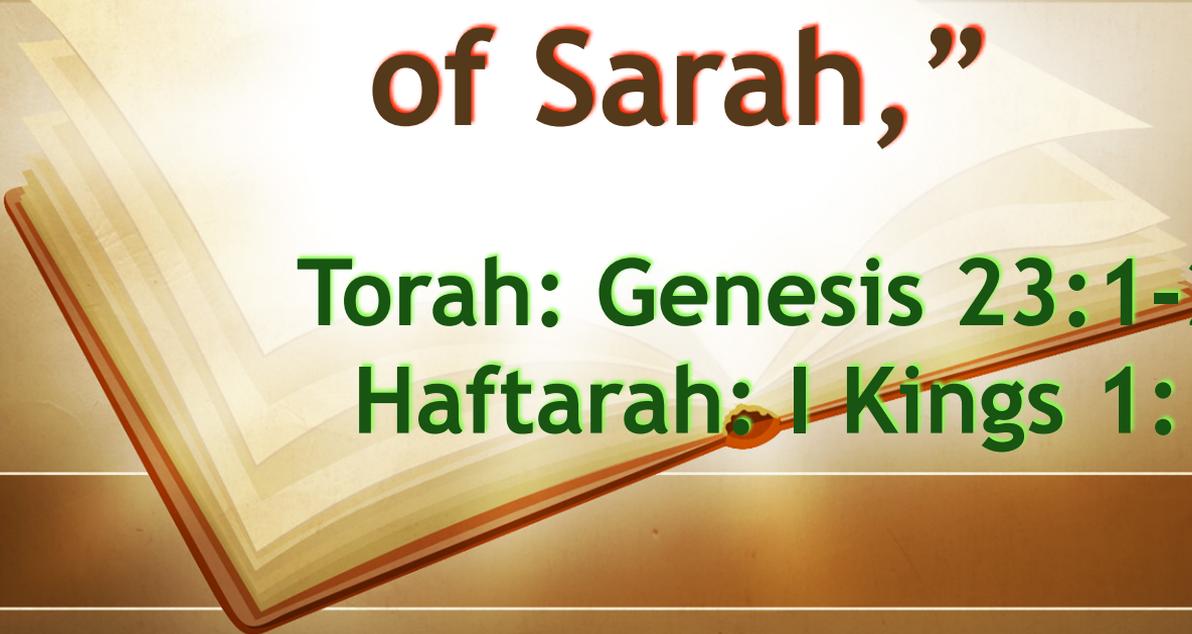


TORAH TEACHINGS



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

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.”



What we can clearly see here, in the Greek, too, is that we are not to get ‘pegged down’ by the world and its ways, but are to live as strangers and foreigners, who do not make their ‘permanent dwelling’ here!

Tehillah/Psalm 39:12 “Hear my prayer, O יהוה, and give ear to my cry; do not be silent at my tears; for I am a stranger with You, a sojourner, as all my fathers were.”

A sojourner does not get settled down, but is constantly looking for a place to settle - and so we too keep our eyes fixed on the sure hope of His Kingdom establishment here on earth as we live as foreigners until He comes for us!

And we can sojourn here with the great assurance of His loving-commitment and protection towards those who love Him:

Tehillah/Psalm 146:9 “יהוה guards the strangers, He lifts up the fatherless and widow, but the way of the wrong ones He turns upside down.”

We may certainly be strangers and foreigners here in our sojourning, but we are not strangers and foreigners to the house of Elohim, to which we now belong and are citizens of the Kingdom of the Most-High!

Eph'siyim/Ephesians 2:19 "So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim"

Gen 23:5 And the sons of Hēth answered
Abraham, saying to him,

Gen 23:6 “Hear us, my master: You are a prince
of Elohim among us. Bury your dead in the
choicest of our burial-sites. None of us withholds
from you his burial-site, from burying your dead.”

Gen 23:7 So Abraham rose and bowed himself to
the people of the land, the sons of Hēth.

Gen 23:8 And he spoke with them, saying, “If it is your desire that I bury my dead from my presence, hear me, and approach Ephron son of Tsoḥar for me,

Gen 23:9 and let me have the cave of Makpělah which he has, which is at the end of his field. Let him give it to me for the complete amount of silver, as property for a burial-site among you.”

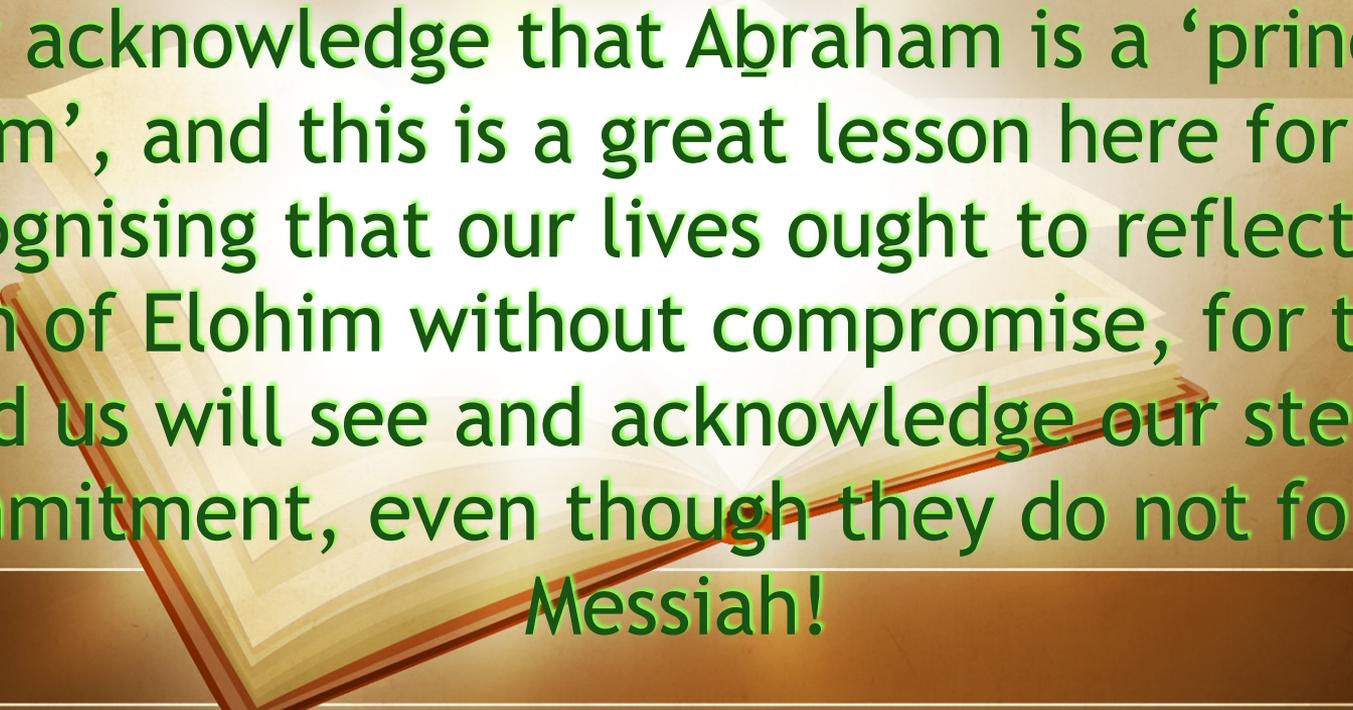
Gen 23:10 And Ephron dwelt among the sons of Hēth. And Ephron the Hittite answered Abraham in the hearing of the sons of Hēth, all who entered at the gate of his city, saying,

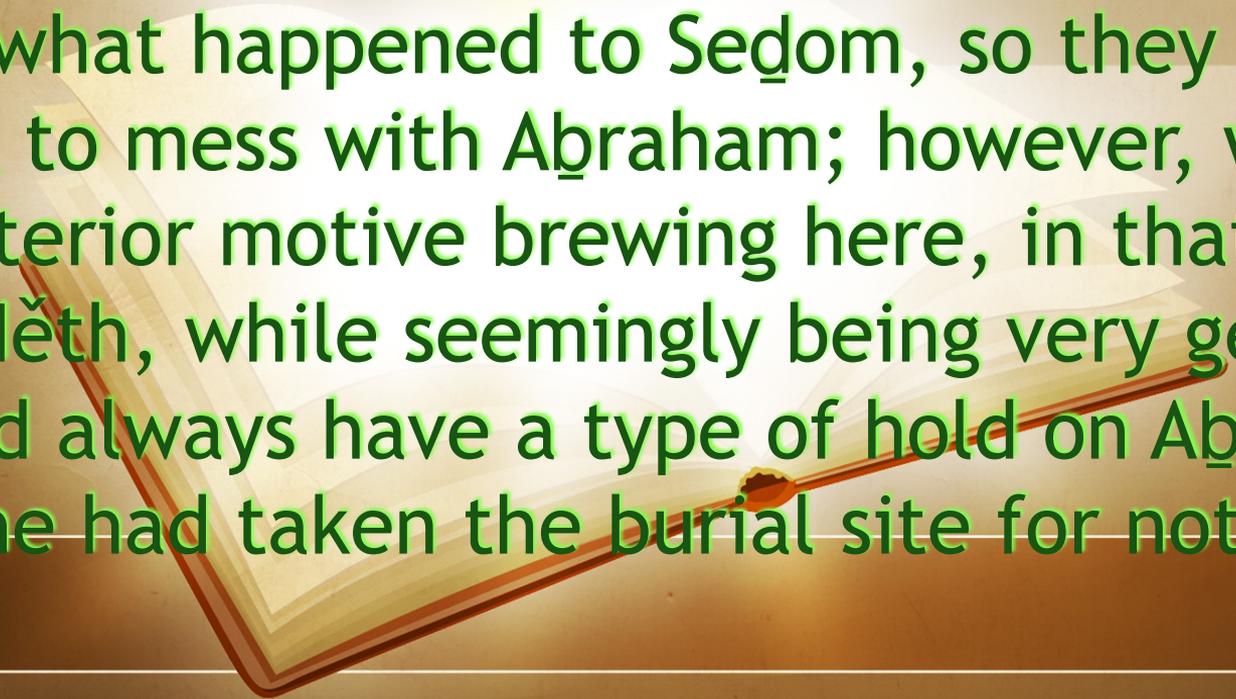
Gen 23:11 “No, my master, listen to me! I shall give you the field and the cave that is in it. I shall give it to you in the presence of the sons of my people. I shall give it to you. Bury your dead!”

Verse 5-11

Abraham gets the answer from the sons of Heth that he can have the burial site for free!

They acknowledge that Abraham is a 'prince of Elohim', and this is a great lesson here for us in recognising that our lives ought to reflect the Truth of Elohim without compromise, for those around us will see and acknowledge our steadfast commitment, even though they do not follow Messiah!



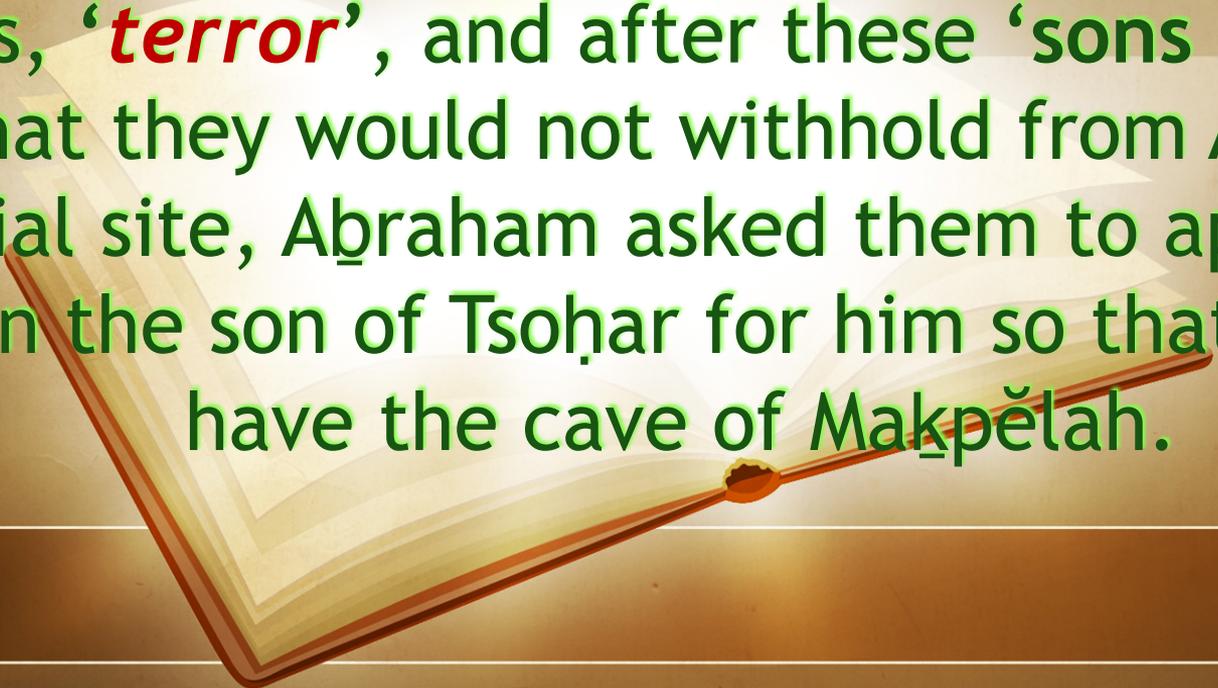


These people knew how Abraham, and his 318 men, had rescued Lot and Sedom; and they also saw what happened to Sedom, so they were not going to mess with Abraham; however, we do see an ulterior motive brewing here, in that the sons of Heth, while seemingly being very generous, would always have a type of hold on Abraham, if he had taken the burial site for nothing!

Abraham was very wealthy and the sons of Heth knew it (they could see it), and they knew it was because יהוה (YeHoVah) had prospered him, and while they tried to flatter him, Abraham knew that he was different to them and that he was a stranger among them, and no amount of flattery would affect Abraham.

We also must recognise that the wicked will always promise much and speak a lot of words which often prove to simply be empty promises.

The word **Ḥěth** (khayth)- תַּחַת - Strong's H2845 means, '**terror**', and after these 'sons of terror' said that they would not withhold from Abraham a burial site, Abraham asked them to approach Ephron the son of Tsoḥar for him so that he could have the cave of Maḵpělah.



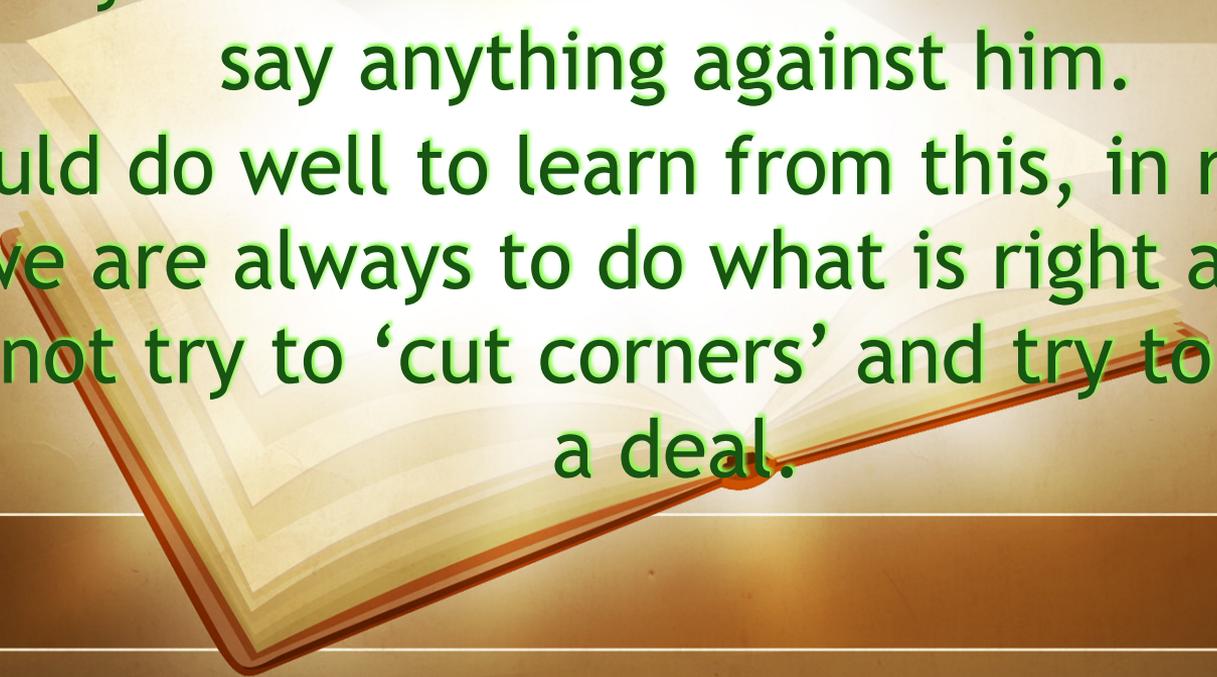
When Abraham bowed down before them and made this request, he was not indicating that he belonged to them or was subject to them, but rather, he showed the necessary respect, as this was their land, and he showed the courtesy of submitting to their laws of purchasing land.

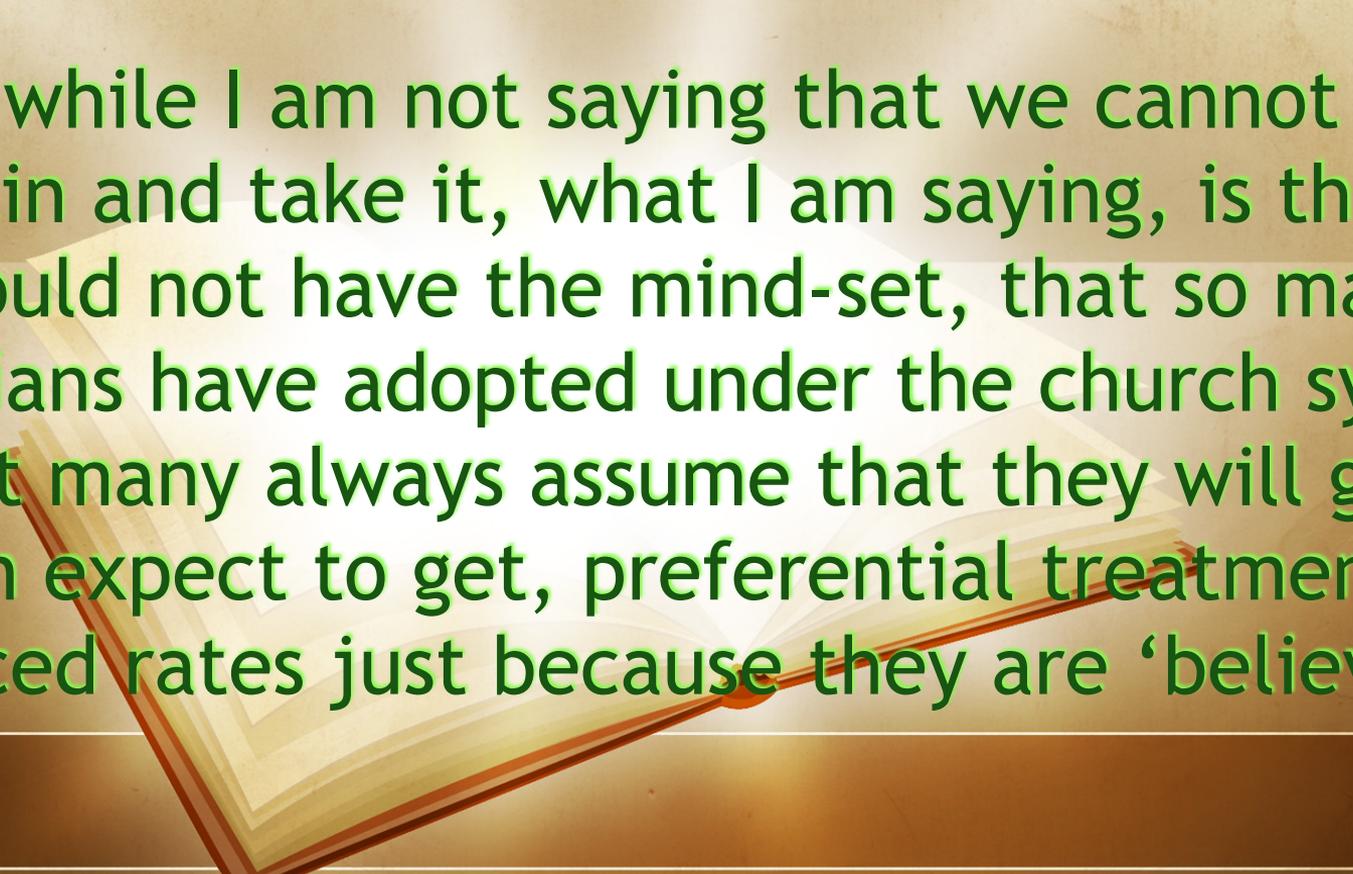
Once again, a great lesson that Kěpha touches on in that we are to submit to the institutions of man as we sojourn here, and by our doing good we put to silence the ignorant!

Kěpha Aleph/1 Peter 2:13-16 “Be subject to every institution of man because of the Master, whether to the sovereign as supreme, 14 or to governors, as to those who are sent by him for the punishment of doers of evil, and a praise for those who do good. 15 Because such is the desire of Elohim, that by doing good you should put to silence the ignorance of foolish men, 16 as free, yet not using your freedom as a cloak for evil, but as servants of Elohim.”

Abraham was not about to cut corners in a property deal, as he would do what was right so that they would never be able to come back and say anything against him.

We would do well to learn from this, in recognising that we are always to do what is right and fair as we do not try to 'cut corners' and try to 'score' on a deal.

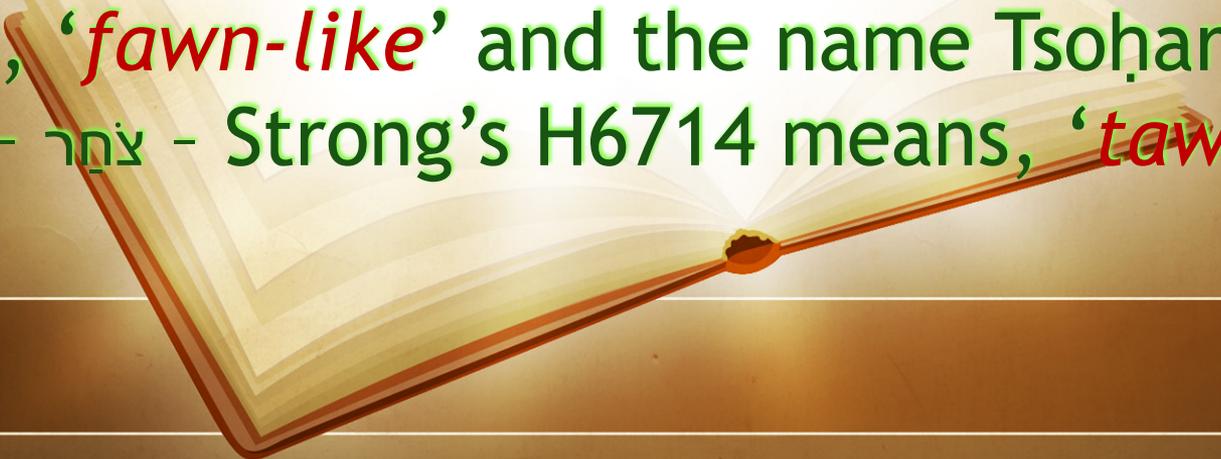




Now, while I am not saying that we cannot see a bargain and take it, what I am saying, is that we should not have the mind-set, that so many Christians have adopted under the church system, in that many always assume that they will get, or even expect to get, preferential treatment or reduced rates just because they are 'believers'.

Abraham showed respect toward their ordinances on land rights and was respected by them too - a great characteristic of an overseer!

The name Ephron (ef-rone')- עֶפְרוֹן - Strong's H6085 means, '*fawn-like*' and the name Tsoḥar(tso'-khar) - צוֹחַר - Strong's H6714 means, '*tawny*'.



The word מְכַפֵּלָה Makpělah (mak-pay-law')-
Strong's H4375 means, '*double or portion,
pairs*' and comes from the primitive root verb כָּפַל
kaphal(kaw-fal') - Strong's H3717 which means,
'to double, double over, folded double'.

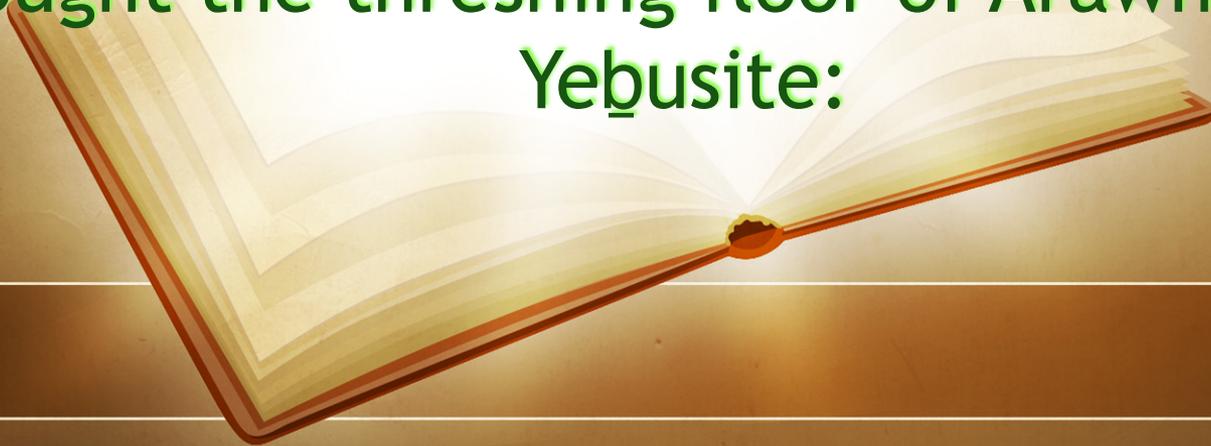


Abraham was seeking to buy a very prominent burial site, that had not been used and was possibly worth a great deal to these people.

A cave was a natural burial site and the Hebrew word for 'cave', which is מְעָרָה me'arah (meh-aw-raw')- Strong's H4631 means, '*den, hole, cave*' and comes from the root word עוּר ur (oor)- Strong's H5783 meaning, '*to be exposed or bare, naked, be laid bare*'.

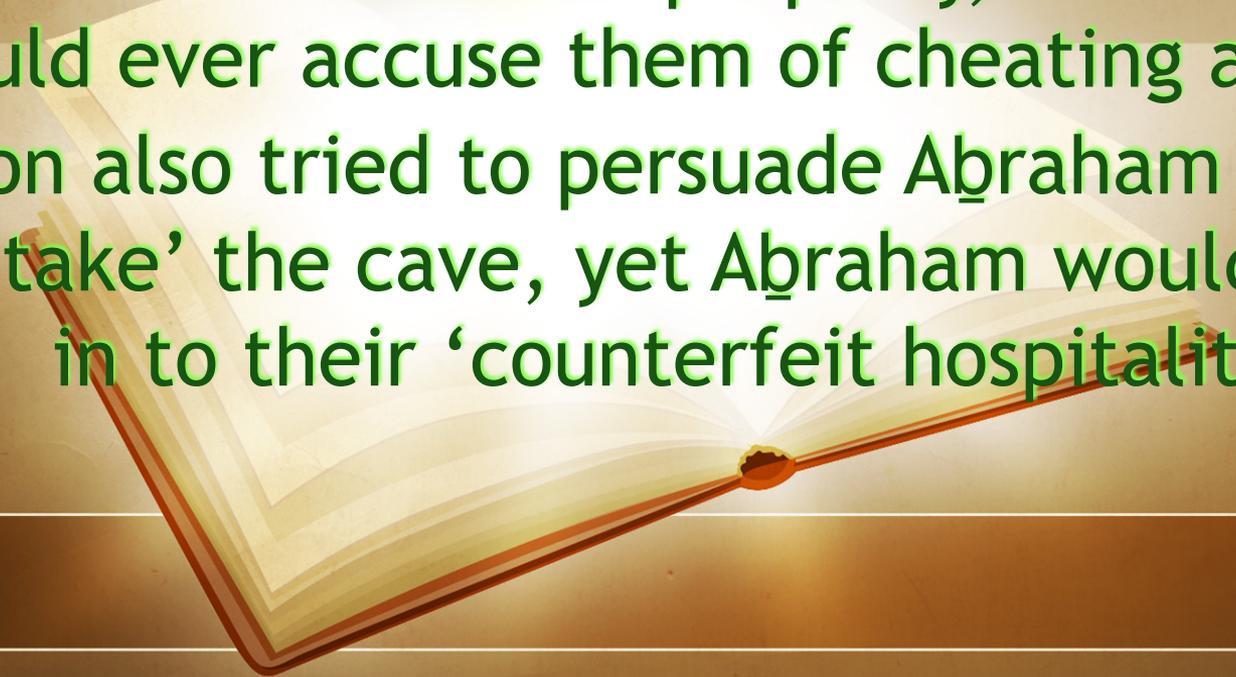
Abraham asked for this site at the full price and refused to accept any 'free offer'.

This also reminds us of the account of Dawid, who bought the threshing floor of Arawnah the Yebusite:



Shemu'el Bět/2 Samuel 24:24 “And the sovereign said to Arawnah, “No, let me buy it from you for a price, for certain. I am not offering burnt offerings to יהוה my Elohim without cost.” So Dawid bought the threshing-floor and the cattle for fifty sheqels of silver.”





Abraham, Like Dawid, was willing to pay more than the worth of the property, so that no one could ever accuse them of cheating anyone!

Ephron also tried to persuade Abraham to simply just 'take' the cave, yet Abraham would not give in to their 'counterfeit hospitality'.

Ephron was possibly one of the magistrates among the sons of Heth, as he 'dwelt' among the sons of Heth, and the word for 'dwelt' is the word יָשַׁב yashab (yaw-shab')- Strong's H3427 meaning, 'sit, dwell, remain, abide, inhabit, sitting still' which we have already discussed earlier and indicates that he 'sat in the gates of the city',

where legal proceedings would take place, and by him answering Abraham, in the hearing of the sons of Heth, points to him possibly being an influential leader and judge of that place, and by him offering his cave to Abraham, indicated that they did not see Abraham as a threat to the city, but rather, wanted to have some connection with this ‘prince of Elohim’ and what better way to do that than by ‘giving’ him property, or so he may have thought!

Abraham would not budge and tells them to please listen to his wanting to do what was right and fair, be done, so that he could rightly purchase the property.

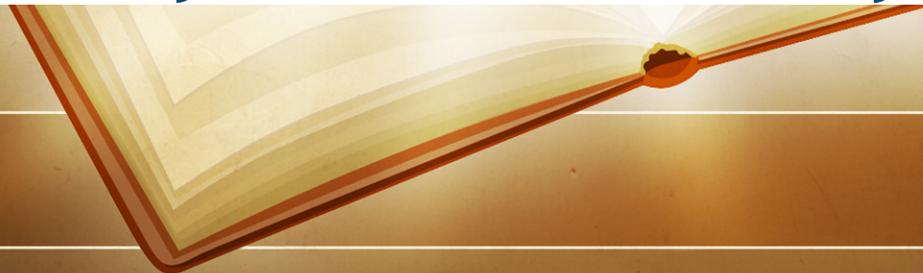


Gen 23:12 And Abraham bowed himself down
before the people of the land,

Gen 23:13 and he spoke to Ephron in the hearing
of the people of the land, saying, “If only you
would hear me. I shall give the amount of silver
for the field, take it from me, and let me bury my
dead there.”

Gen 23:14 And Ephron answered Abraham, saying
to him,

Gen 23:15 “My master, listen to me! The land is
worth four hundred sheqels of silver. What is that
between you and me? So bury your dead.”



Verse 12-15

What is 400 sheqels of silver between us?

When we consider that Yirmeyahu paid a lot less for a greater piece of land many years later, it is clear that this 400 sheqels was an inflated price!

Yirmeyahu/Jeremiah 32:9 “And I bought the field which was at Anathoth from H̄aname’ēl, my uncle’s son, and weighed out to him the silver, seventeen sheqels of silver.”

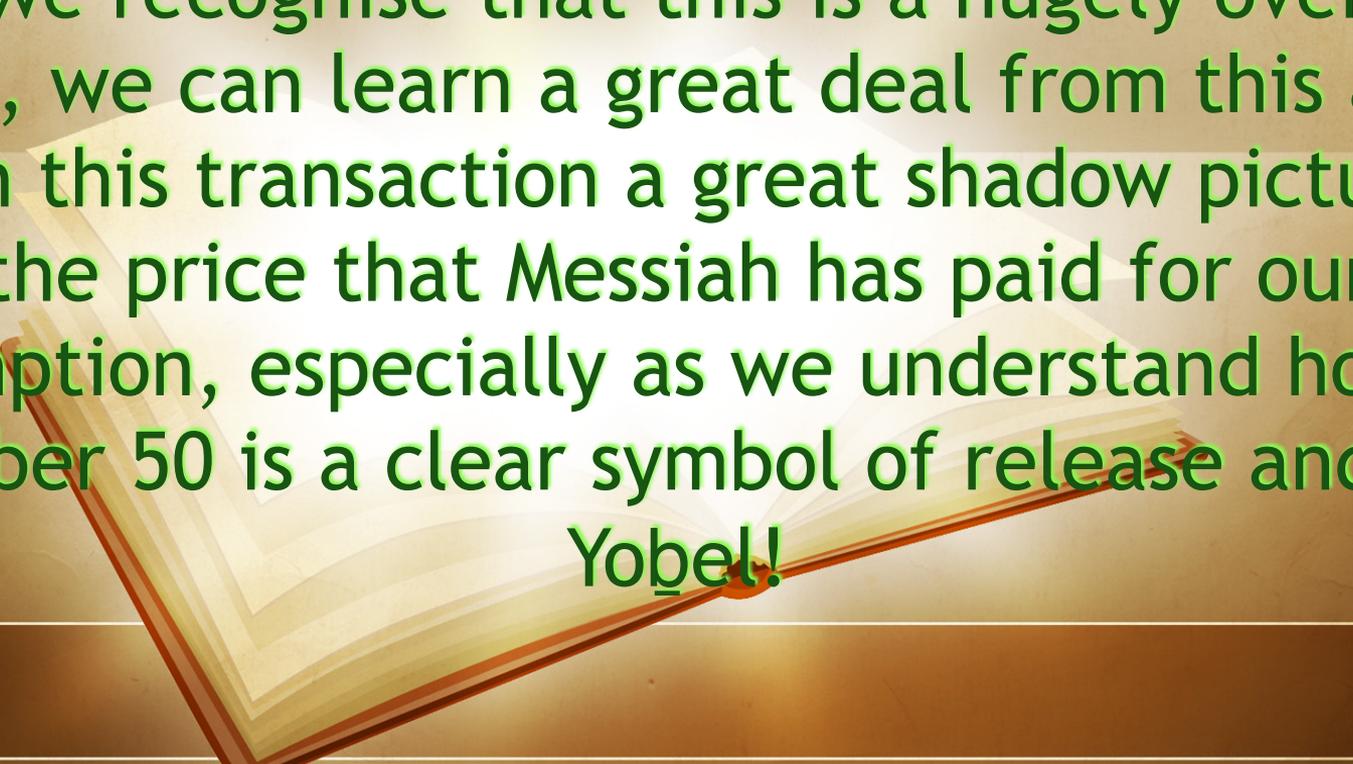
Here we see the craftiness of the wicked as Ephron says that the value of the property was 400 sheqels, yet he says that that would be nothing between them as he once again offered it to Abraham for 'free'.

There is no such thing as a 'free lunch', so to speak. What Ephron was implying here was that if Abraham were to take this land he needed to know just how much Ephron would actually be giving him or doing for him!

While the wicked may offer something for nothing, they will attach a value to it and at some stage in the future seek repayment of some kind!

The average wage of a worker at that time was around 6-8 sheqels of silver per year, which would make the price of this property be equal to 50 years wages of an average worker!!!





While we recognise that this is a hugely overpriced value, we can learn a great deal from this as we see in this transaction a great shadow picture of the price that Messiah has paid for our redemption, especially as we understand how the number 50 is a clear symbol of release and the Yobel!

Gen 23:16 And Abraham listened to Ephron, and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred sheqels of silver, currency of the merchants.

Gen 23:17 Thus the field of Ephron which was in Makpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded

Gen 23:18 to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

Gen 23:19 And after this Abraham buried Sarah his wife in the cave of the field of Makpelah, before Mamre, that is Hebron, in the land of Kena'an.

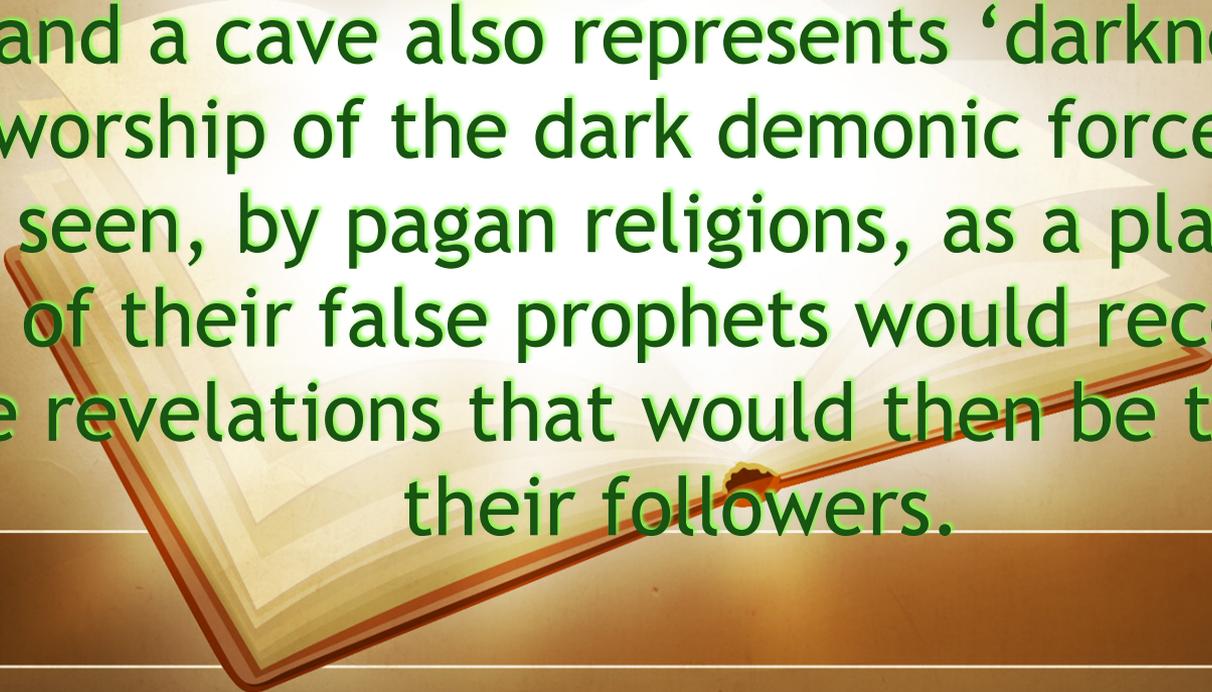
Gen 23:20 Thus the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial-site.

Verse 16-20

Abraham accepts the values and weighs out the silver that he had named in the hearing of all and bought the field, which was then officially deeded to him.

What we see happening in this transaction carries great significance in picturing our redemption in Messiah.

Caves were a very valuable asset to pagan nations, as it was in caves that many of their pagan worship rituals and child sacrifices would take place and a cave also represents 'darkness' and in the worship of the dark demonic forces, caves were seen, by pagan religions, as a place where many of their false prophets would receive their false revelations that would then be taught to their followers.



Caves, in the Hebraic mind-set, was a place for the dead and with this cave being in the territory of the sons of Heth, we are able to recognise a powerful transaction taking place here.

The price of 400 sheqels, which equalled to 50 years wages of the average worker, pictures a Yobel release and a purchase of a burial site, at this price, pictures our Messiah buying us back from death, by paying the price that only He could pay, in His own Blood, for the redemption of our souls.

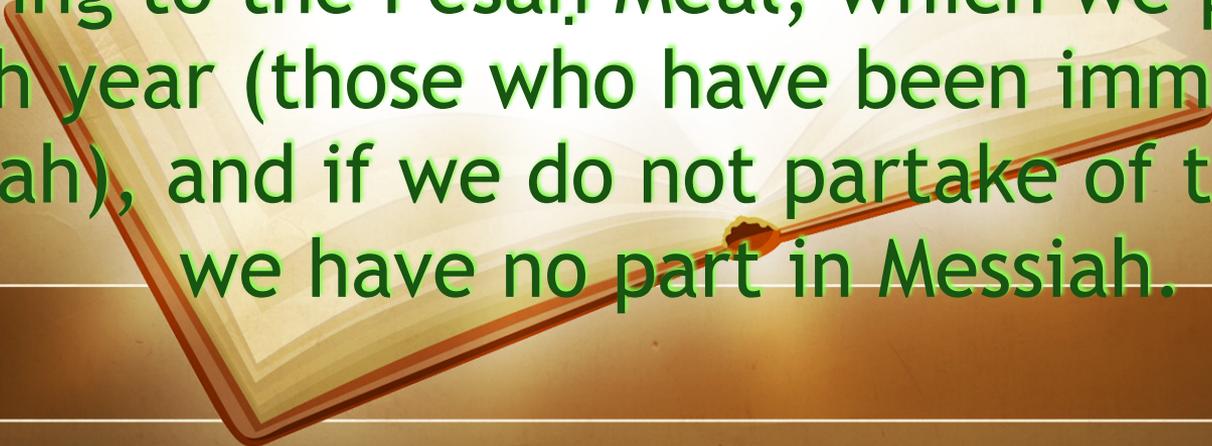
Dawid writes in Tehillah/Psalm 23 that Elohim prepares a table for us in the midst of our enemies and in this transaction, we are able to see a shadow picture of the work that Messiah has wrought for us.

Tehillah/Psalm 23:5 “You spread before me a table in the face of my enemies; You have anointed my head with oil; my cup runs over.”

The picture of setting a table, is a picture of a meal being prepared; and we are told in Scripture that we are not able to partake in the table of Elohim and in the table of demons:

Qorintiyim Aleph/1 Corinthians 10:21 “You are not able to drink the cup of the Master and the cup of demons, you are not able to partake of the table of the Master and of the table of demons.”

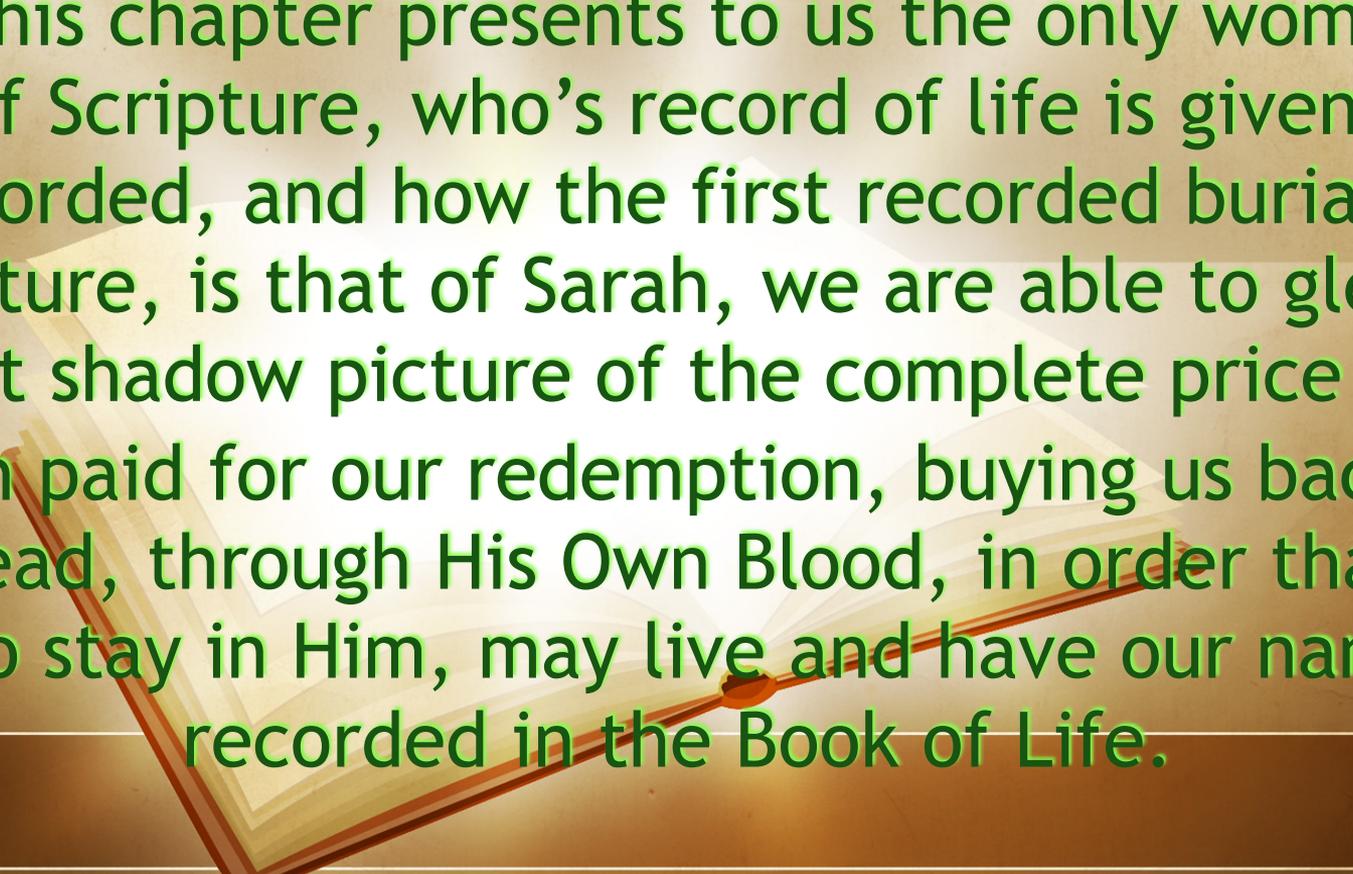
Sha’ul, in speaking of the table of the Master, was referring to the Pěsaḥ Meal, which we partake in each year (those who have been immersed in Messiah), and if we do not partake of this Table, we have no part in Messiah.



He also stresses that we cannot be 'eating' of the Table of the Master and be 'eating' of pagan traditions as practiced in the man-made celebrations of Easter and Christmas etc.

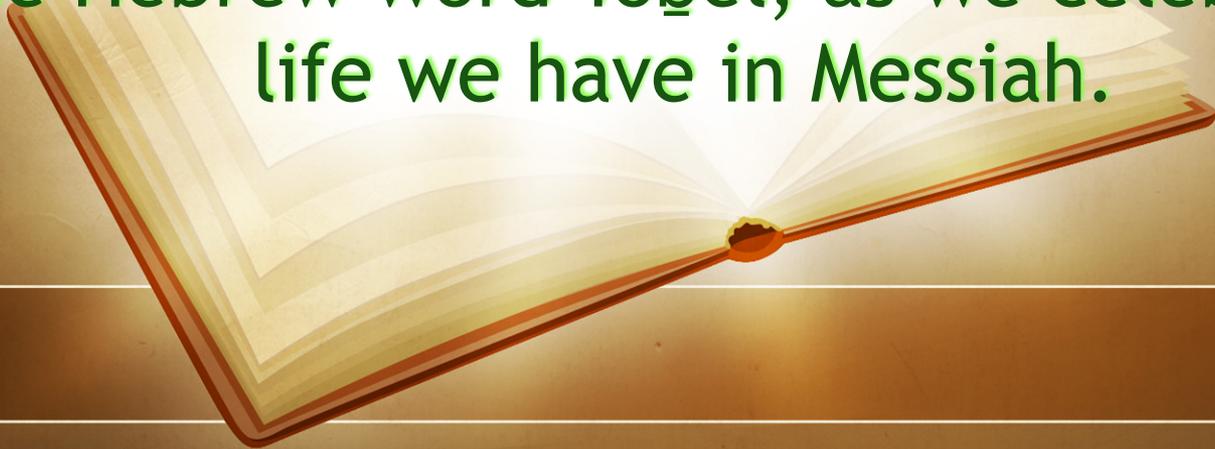


In Abraham buying this 'cave', which represents 'death', at a price that is equivalent to 50 years wages (picturing the Yobel), in the field of the sons of 'terror', we are able to understand Dawid's words more clearly, as to how יהוה (YeHoVah) has prepared a table in the face of our enemies, and so, we are able to 'eat' of His Table that He has prepared, through His son own Body and Blood being sacrificed for us, right in the face of our enemies, as He has paid the price for us to do so and therefore, death has no power over us, for He has 'bought us back from death' (which is the curse of the Torah) and worked the full Yobel release of redemption!

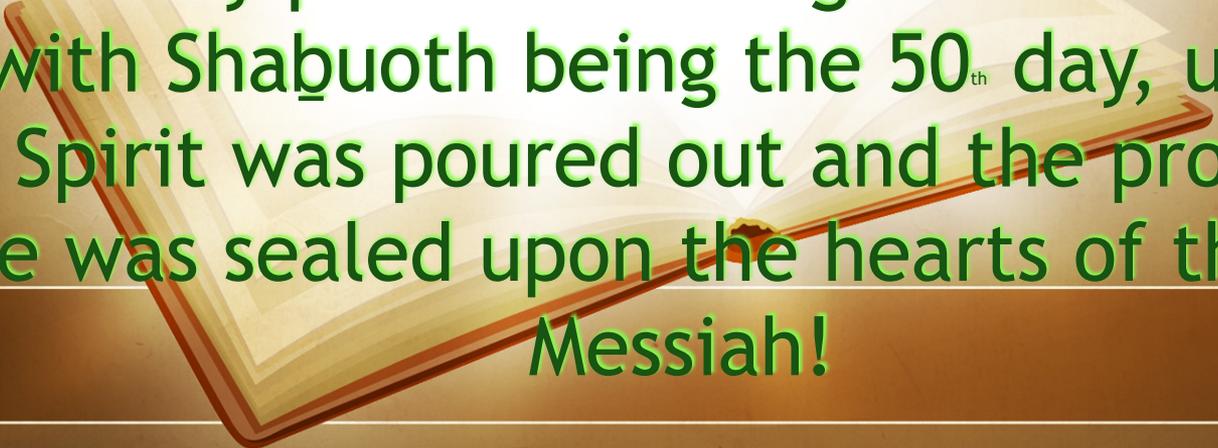


As we consider the events of this chapter, recognising that this chapter presents to us the only woman, in all of Scripture, who's record of life is given and recorded, and how the first recorded burial in Scripture, is that of Sarah, we are able to glean a great shadow picture of the complete price that Messiah paid for our redemption, buying us back from the dead, through His Own Blood, in order that we, who stay in Him, may live and have our names recorded in the Book of Life.

With this picture of release from death to life, being prophetically portrayed in the record of the life of Sarah, I find it fitting to take a closer look at the Hebrew word Yobel, as we celebrate the life we have in Messiah.

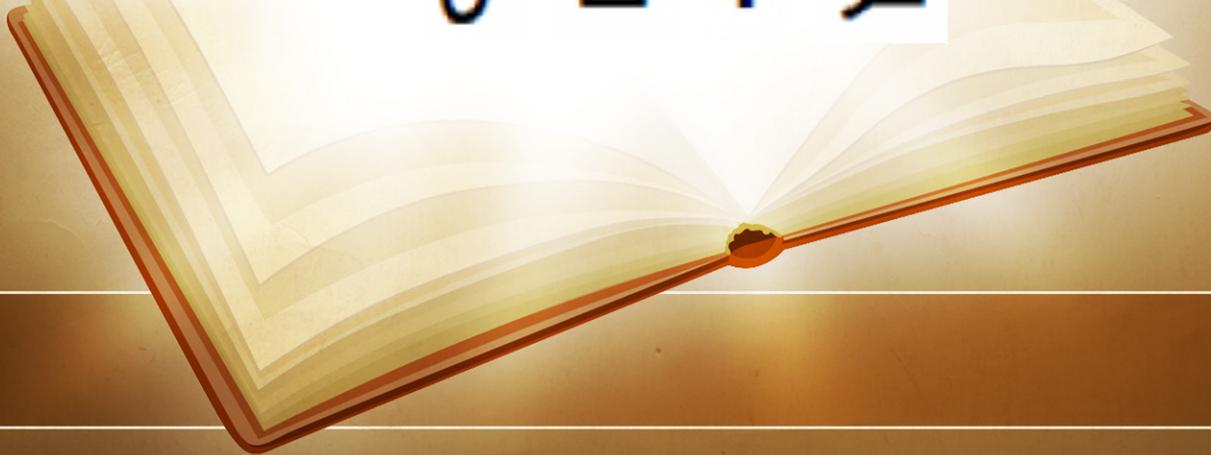


The Hebrew word Yobel (yo-bale) - יוֹבֵל - Strong's H3104 means, '*a ram, ram's horn (a wind instrument) or trumpet*', and is also translated as '*jubilee*', as it is used to mark or signal the year of release, which would be every 50th year, which is prophetically pictured through the counting of 49 days, with Shabuoth being the 50th day, upon which the Spirit was poured out and the promise of release was sealed upon the hearts of the body of Messiah!

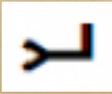


In the ancient pictographic script, this word Yobel
(yo-bale)- יוֹבֵל - **Strong's H3104** looks like this:

י ו ב ל



Yod - י

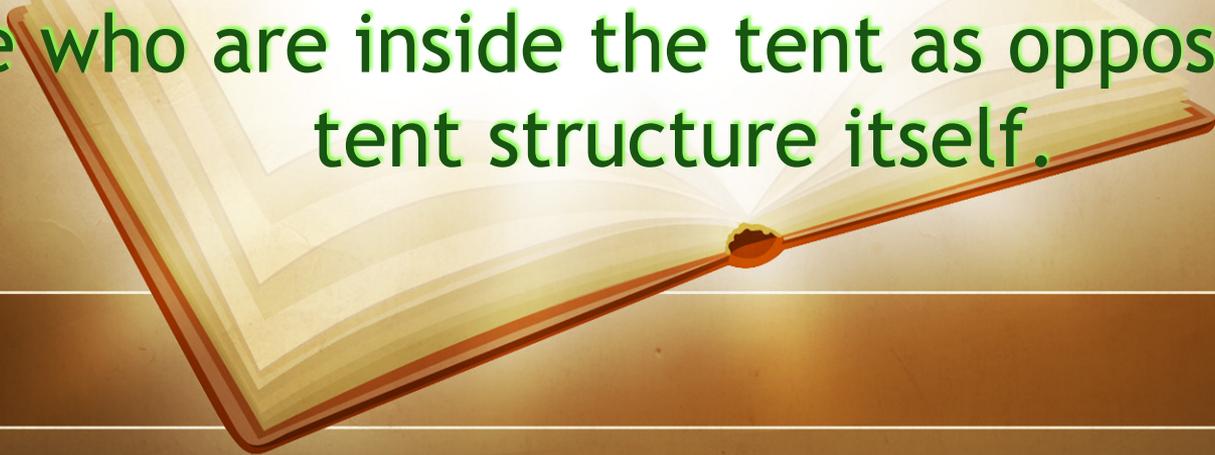
The ancient script has this letter as  which is **'an arm and hand'** and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

Waw/Vav - i:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying down of 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**'.

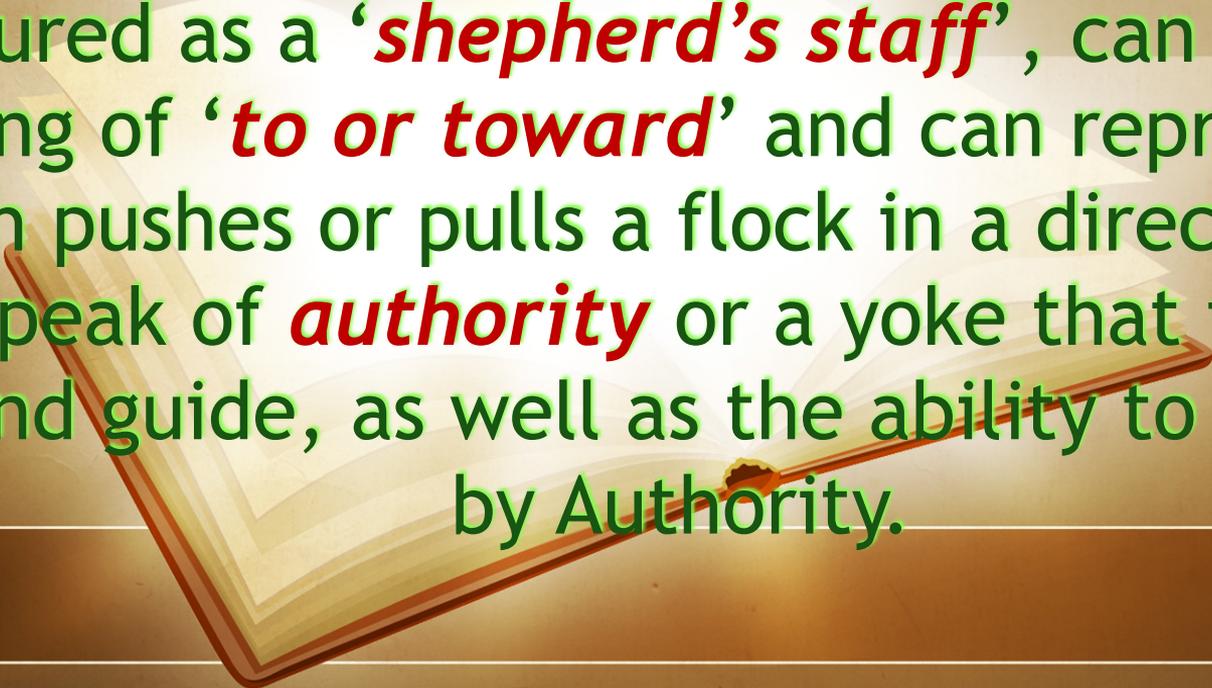
Beyt - בֵּית:

The ancient script has this letter 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.



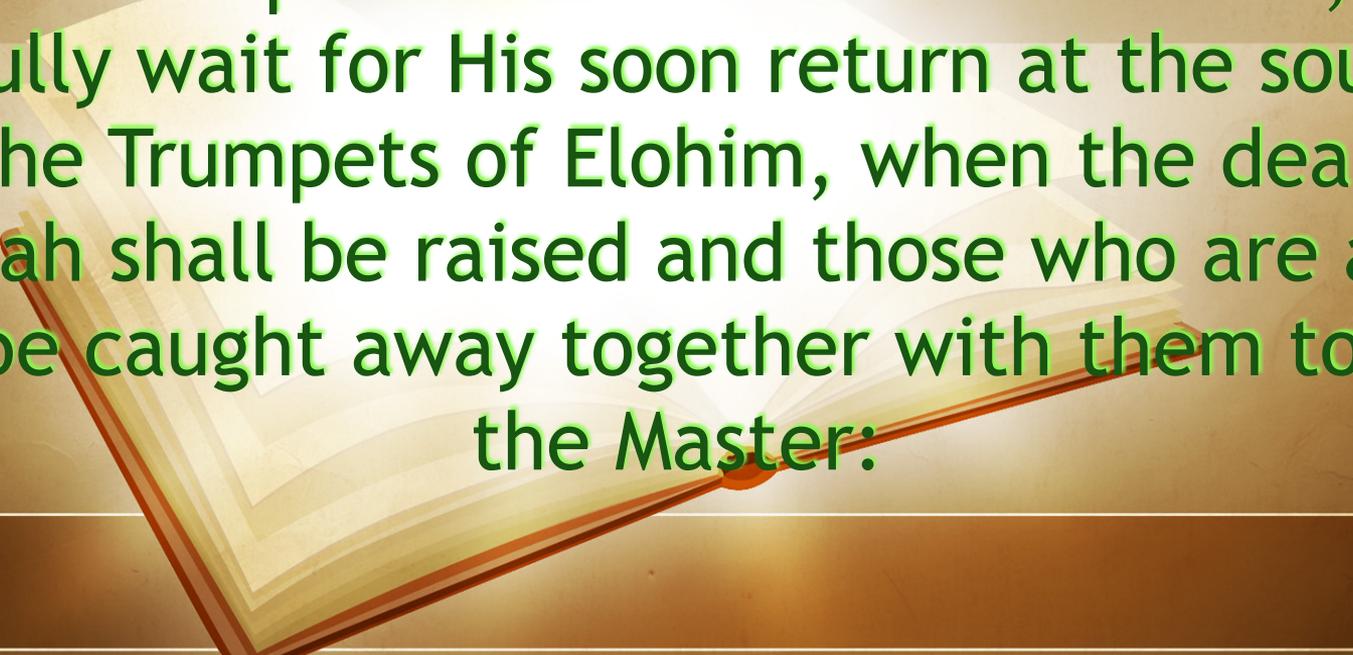
Lamed - ל:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



As we consider this word in terms of the announcement of the release that our Master and Elohim came to proclaim, we are able to see the following:

**THE WORK OF THE ARM AND HAND OF
יהוה (YeHoVah) SECURES THE HOUSE OF THE
SHEPHERD!**



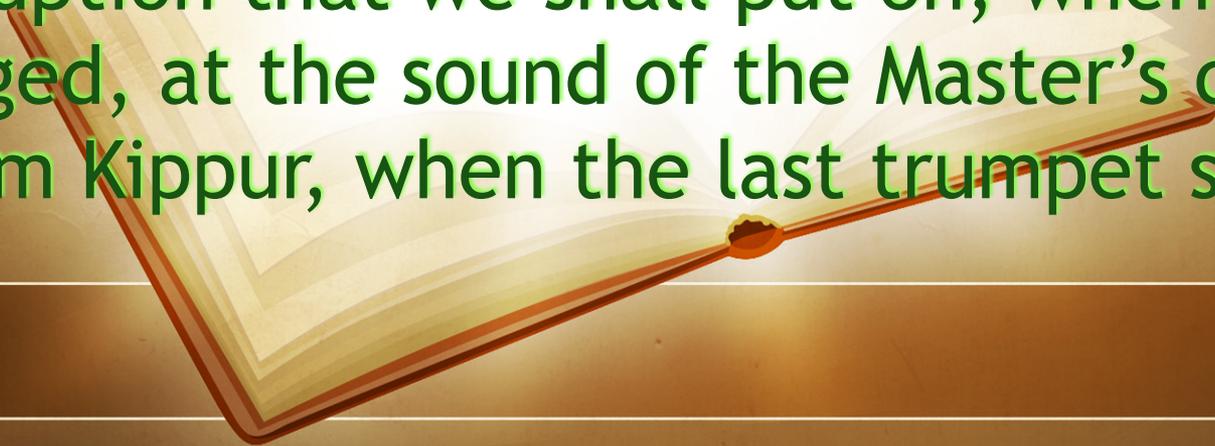
With the House of the Shepherd being secured, by the work of our Master, we have the ability to hold fast to the expectation we have in Messiah, as we faithfully wait for His soon return at the sounding of the Trumpets of Elohim, when the dead in Messiah shall be raised and those who are alive, shall be caught away together with them to meet the Master:

Tas'loniqim Aleph/1 Thessalonians 4:13-18 "Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation. 14 For if we believe that יהושע died and rose again, so also Elohim shall bring with Him those who sleep in יהושע.

15. For this we say to you by the word of the Master, that we, the living who are left over at the coming of the Master shall in no way go before those who are asleep.

16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first. 17 Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air - and so we shall always be with the Master. 18 So, then, encourage one another with these words.”

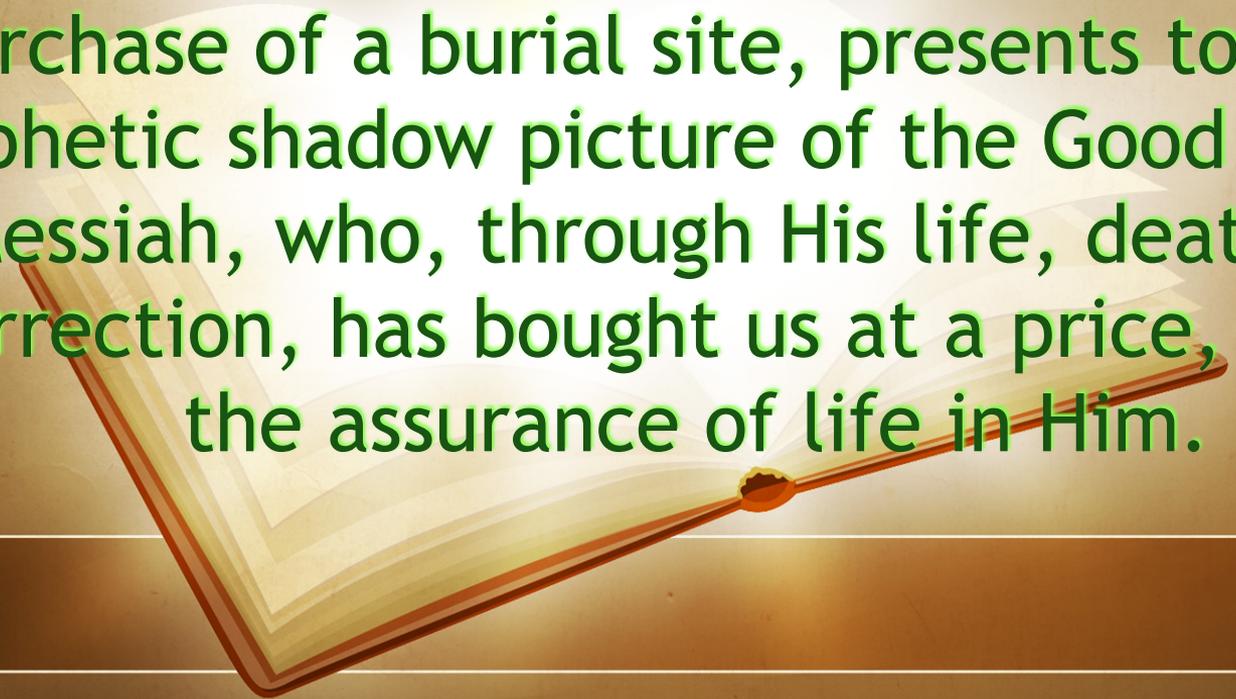
The purchase of our lives from the death, is what we celebrate in our Master's redemptive work, as we hold fast to the encouraging truth of the incorruption that we shall put on, when we are all changed, at the sound of the Master's coming on Yom Kippur, when the last trumpet sounds:

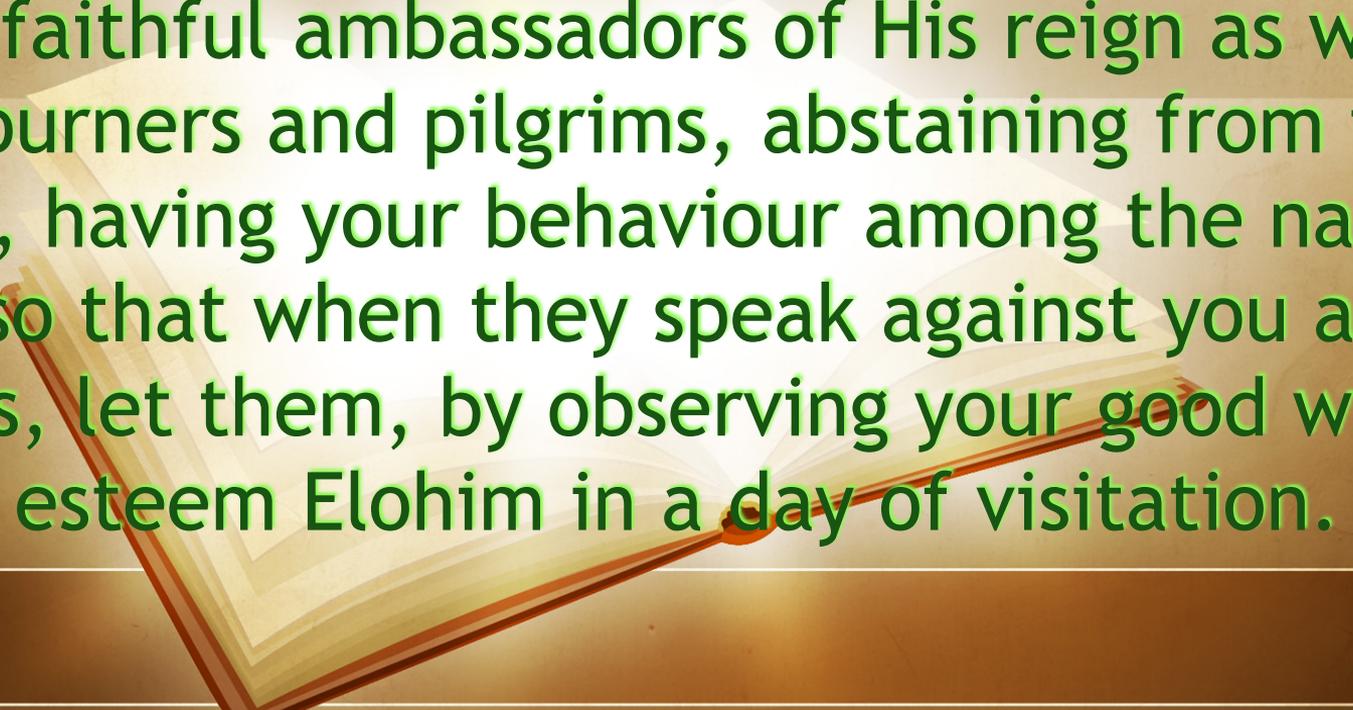


Qorintiyim Aleph/1 Corinthians 15:51-58 “See, I speak a secret to you: We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible has to put on incorruption, and this mortal to put on immortality. 54 And when this corruptible has put on incorruption, and this mortal has put on immortality, then shall come to be the word that has been written, “Death is swallowed up in overcoming.” 55 “O Death, where is your sting? O She’ol, where is your overcoming?”

56 And the sting of death is the sin, and the power of the sin is the Torah. 57 But thanks to Elohim who gives us the overcoming through our Master יהושע Messiah. 58 Therefore, my beloved brothers, be steadfast, immovable, always excelling in the work of the Master, knowing that your labour is not in vain in the Master.”

The record of life of Sarah, her burial, and the purchase of a burial site, presents to us the prophetic shadow picture of the Good News of Messiah, who, through His life, death and resurrection, has bought us at a price, giving us the assurance of life in Him.





Having this sure expectation in Him must cause us to be faithful ambassadors of His reign as we live as sojourners and pilgrims, abstaining from fleshly lusts, 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.

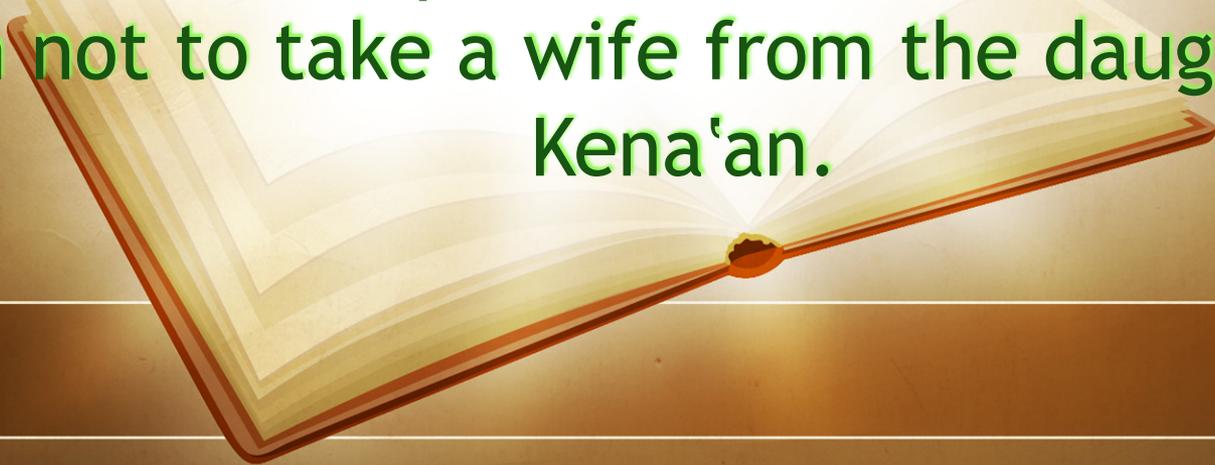
In the Master, we can be trustworthy until death,
for He shall give us the crown of life:

Hazon/Revelation 2:10 “Do not be afraid of what
you are about to suffer. See, the devil is about to
throw some of you into prison, in order to try you,
and you shall have pressure ten days. Be
trustworthy until death, and I shall give you the
crown of life.”



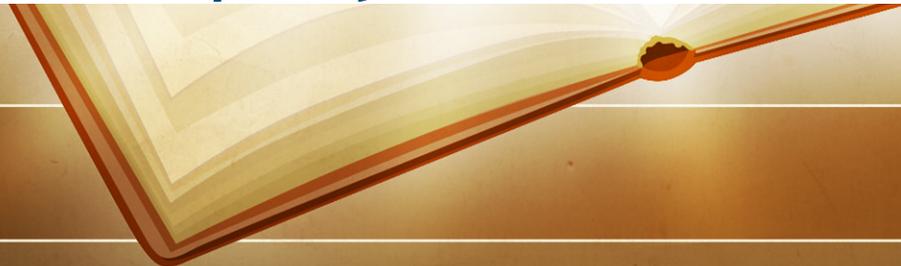
CHAPTER 24

Abraham was now old and he told the oldest servant of his house, Eli'ezer, to go and get a wife for his son Yitshaq, from his relatives, and warned him not to take a wife from the daughters of Kena'an.



Gen 24:1 And Abraham was old, advanced in years. And יהוה had blessed Abraham in every way.

Gen 24:2 And Abraham said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh,



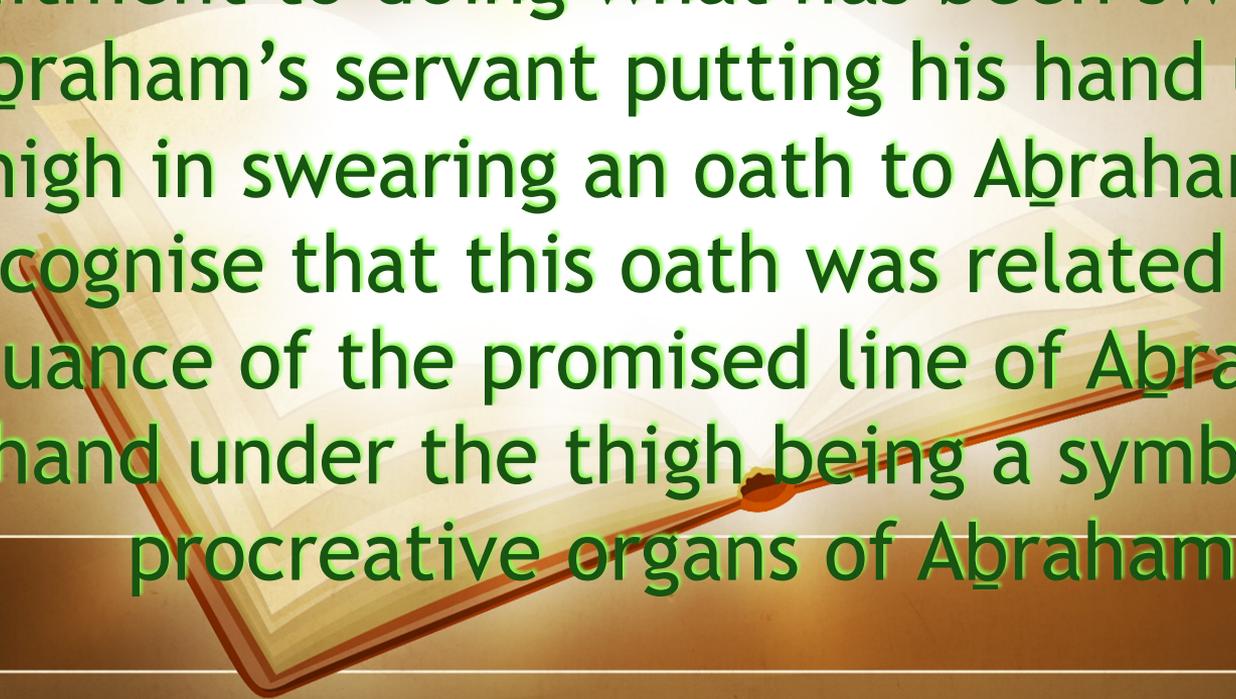
Gen 24:3 so that I make you swear by יהוה, the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell,



Verse 1-3

Abraham told his servant to put his hand under his thigh and swear by יהוה that he would do as Abraham had asked.

His servant was to put his hand under Abraham's 'thigh' which is the word יָרֵךְ yarek (yaw-rake) - Strong's H3409 which means, '*thigh, side, loin, base, hips*'.



In the swearing of an oath it was common to place one's hand on an object as a sign of one's commitment to doing what has been sworn to and by Abraham's servant putting his hand under his thigh in swearing an oath to Abraham, we recognise that this oath was related to the continuance of the promised line of Abraham, with the hand under the thigh being a symbol of the procreative organs of Abraham.

The root word used here for ‘swear’, is the Hebrew word שָׁבַע shaba (shaw-bah’) - Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’.

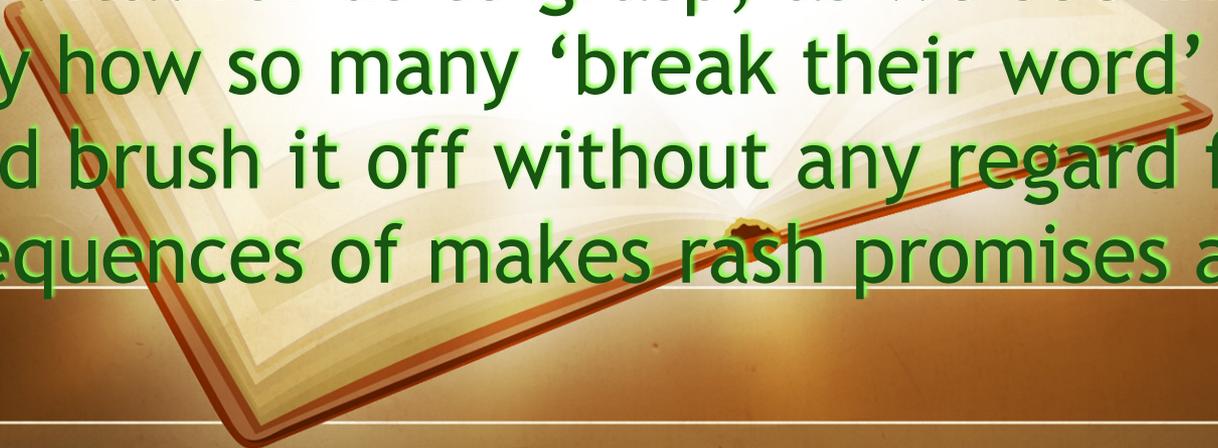
An ‘oath’ is typically an obligation taken upon yourself rather than that which is imposed upon you.

To “swear” in Scripture (which is the root word שָׁבַע shabā) was to give one’s sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

Occasionally, we see in Scripture, that one ‘swore’ that he freely acknowledged a truth and would continue to acknowledge it in the future by sticking to what he has heard.

In Hebrew, when one promises to complete something, it is considered 'done' and the word could be depended upon, that what was said would be accomplished.

This is vital for us to grasp, as we see in the world today how so many 'break their word' so easily and brush it off without any regard for the consequences of makes rash promises and vows.



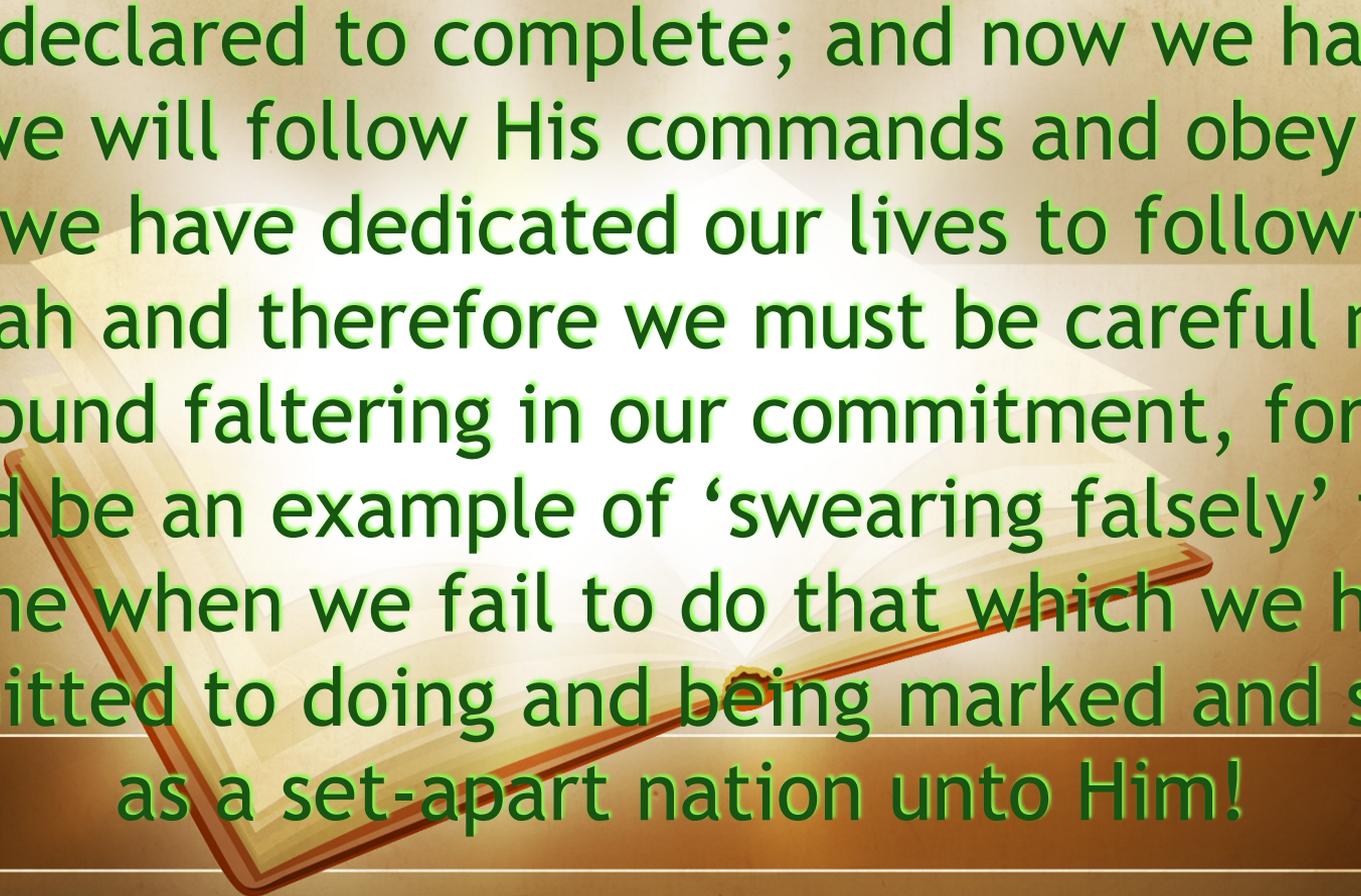
What we are to recognize, is that the one we make a promise to is, in a sense, 'incomplete' until we fulfill the vow - and so too are we, as we have, 'by our words', bound ourselves to another and therefore, are required to follow through or else we are rendered as not having completed our work and are 'incomplete'.

When we 'swear by His Name' we are identifying ourselves with His character and His clear standards as prescribed in the Torah and therefore יהוה warns us that we are not to 'swear FALSELY'!

Mattithyahu/Matthew 5:33 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה (YeHoVah).’”

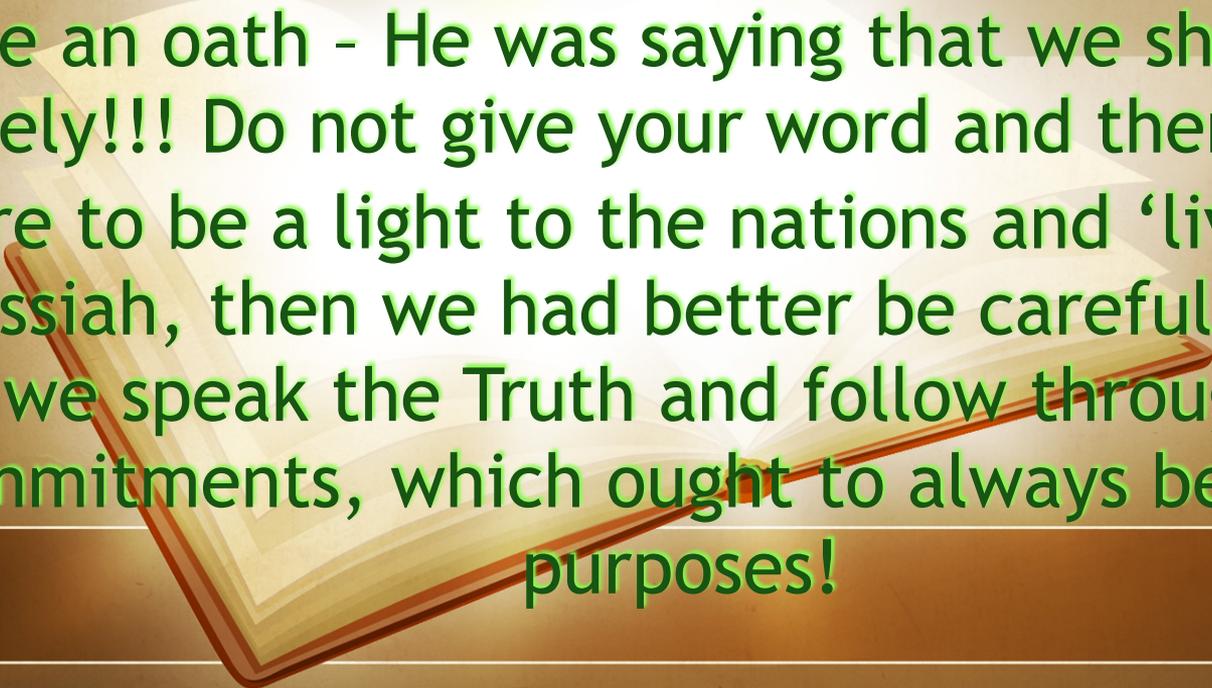
Wayyiqra/Leviticus 19:12 “And do not swear falsely by My Name and so profane the Name of your Elohim. I am יהוה (YeHoVah).”

To not swear falsely in יהוה’s (YeHoVah’s) Name is a very serious instruction as many do this as they pass off their own agendas and ideas as that of יהוה (YeHoVah).



It also speaks of not fulfilling something that we have declared to complete; and now we have all said we will follow His commands and obey them as we have dedicated our lives to following Messiah and therefore we must be careful not to be found faltering in our commitment, for this would be an example of 'swearing falsely' in His Name when we fail to do that which we have committed to doing and being marked and sealed as a set-apart nation unto Him!

Messiah reiterates this command by saying we should not swear falsely by anything, but rather let our yes be yes and our no be no as anything beyond this is from the evil one!!! He was not saying that we cannot swear or make an oath - He was saying that we should not do it falsely!!! Do not give your word and then break it! If we are to be a light to the nations and 'living letters' of Messiah, then we had better be careful to ensure that we speak the Truth and follow through on our commitments, which ought to always be for His purposes!

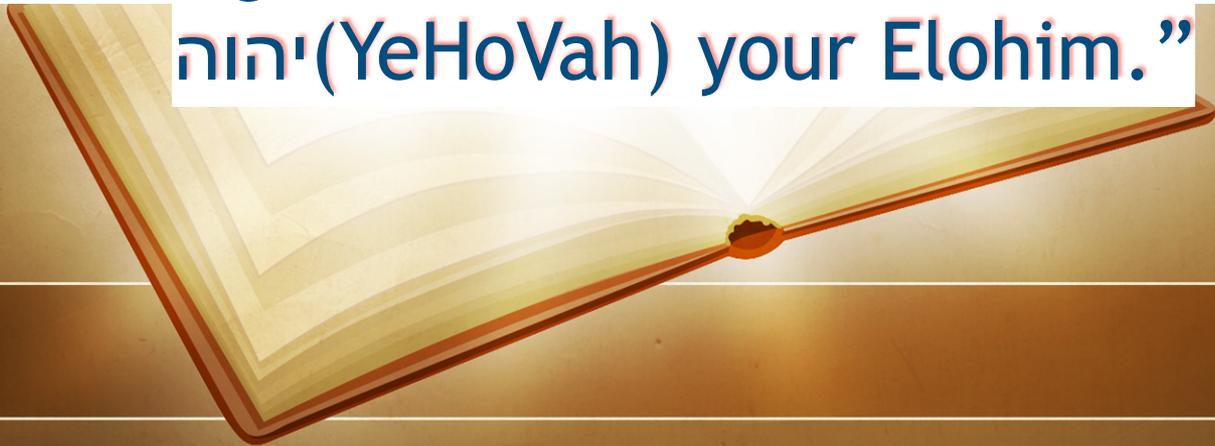


Abraham's servant took it upon himself to fulfill this oath that his master asked of him. While the name of the servant is not mentioned, we are able to recognize that it was Eli'ezer as we know from Scripture that he was the servant in Abraham's house when Elohim had promised Abraham that his reward was with Elohim and it was exceedingly great, after which Abraham asked יהוה (YeHoVah) if Eli'ezer would be the heir as he was childless, and he was told that he would have a son from his own body (Berēshith/Genesis 15)!

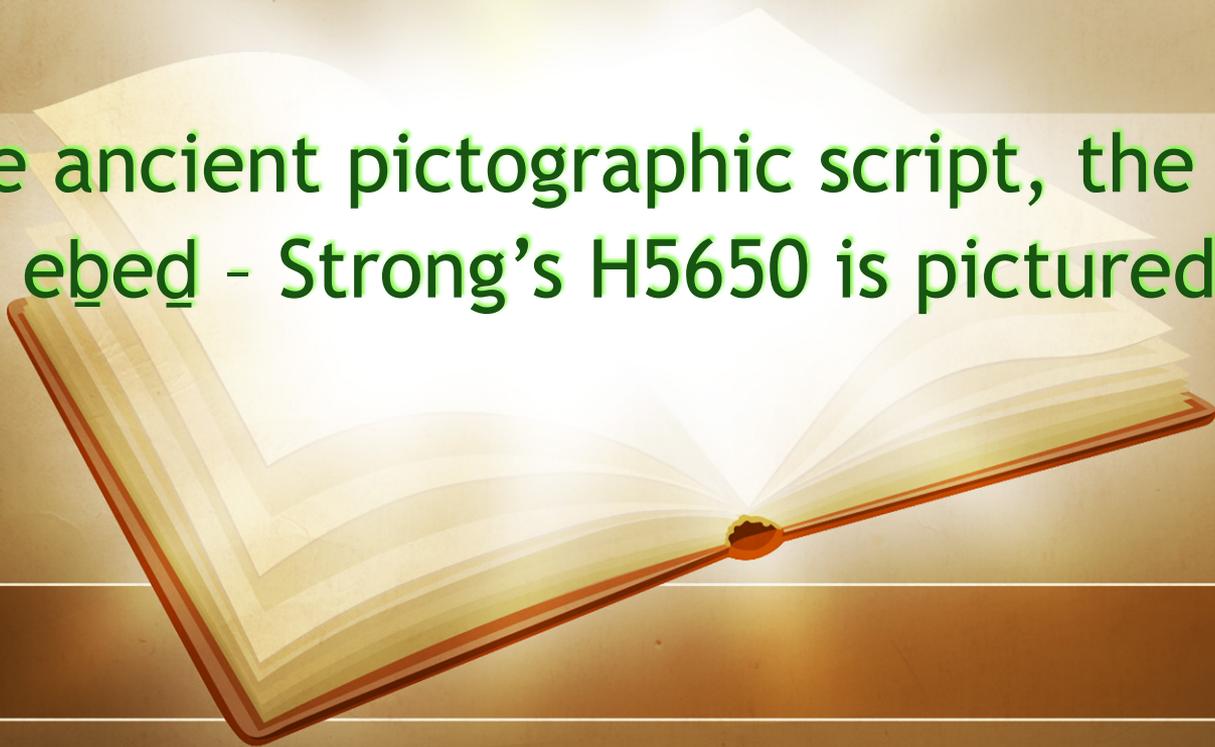
What is interesting to me here, is the continued reference in this chapter to the man who was tasked to find a wife for Yitshaq, as being the servant of Abraham, while his name is not specifically mentioned.

The Hebrew word that is translated as servant comes from the root word עֶבֶד ebed(eh'-bed) - Strong's H5650 which means, 'servant, slave, bondservant', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah):

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ēl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (YeHoVah) your Elohim.”

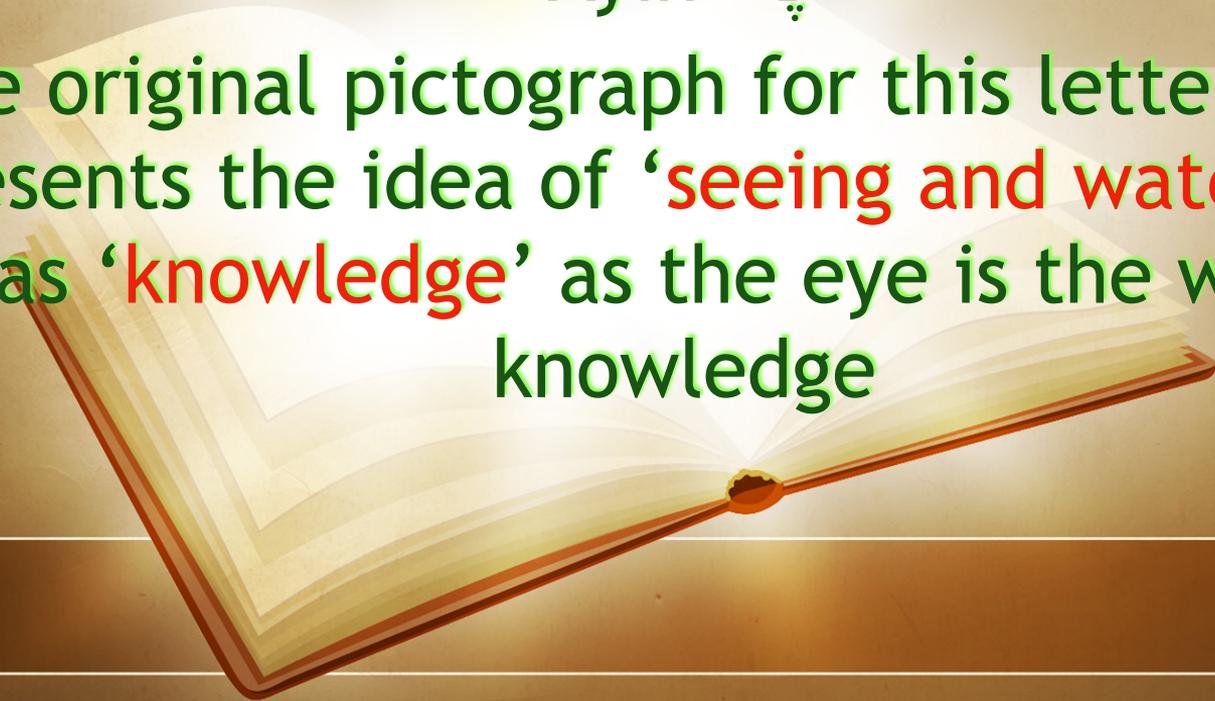


In the ancient pictographic script, the word עֶבֶד
eḇeḏ - Strong's H5650 is pictured as:

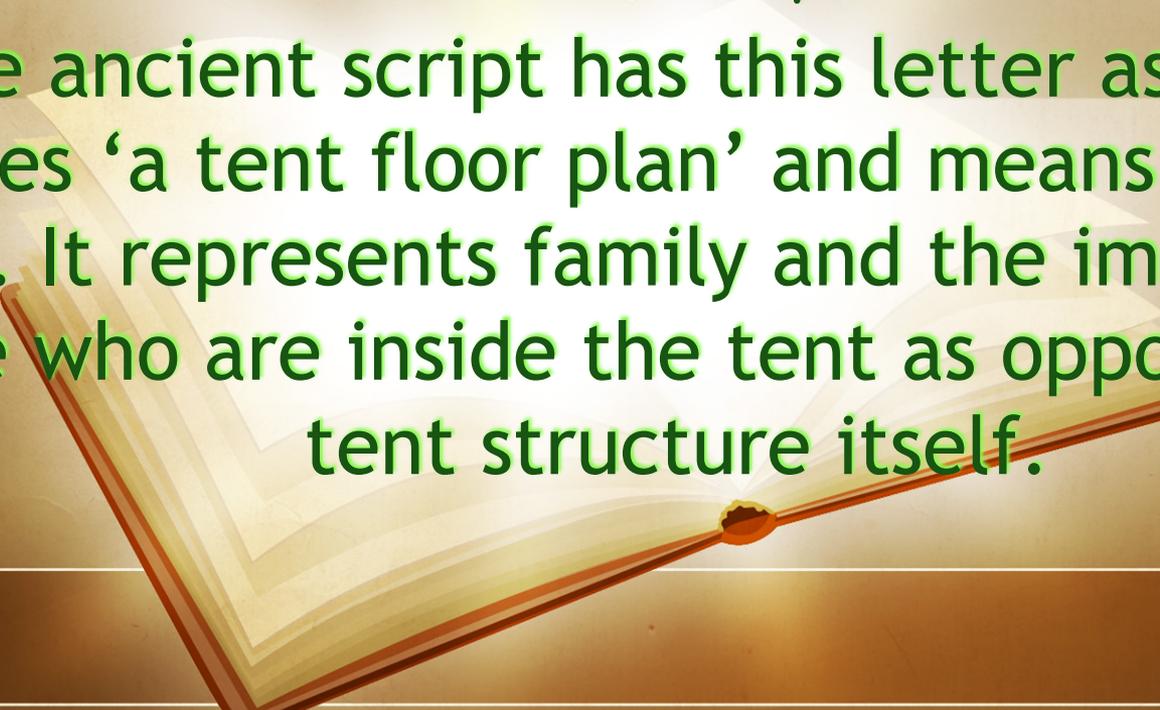


Ayin - א

The original pictograph for this letter is and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge



Beyt - ב

The ancient script has this letter 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.

Dalet - ד

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of 'a back and forth movement', as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES AT THE
DOOR OF THE HOUSE**

