



CHAYEI SARAH - SARAH'S LIFETIME

Genesis 23:1 to 25:18

1 Kings 1:1-31

2 Timothy 2:15

Abraham's Life: Part Three

Continued from the last study: Vayeira - Genesis 18:1 to 22:24

In the last study, we learned that Abraham returned to Beersheba after having his faith in the Gospel tested and the miraculous appearance of a ram as the substitute sacrifice for Isaac. We do not see Isaac again until his bride is revealed to him.

The previous Torah reading ended with the news that Abraham's brother Nahor had eight sons. In Hebrew, *eight* signifies life beyond and new beginnings. Nahor's youngest son Bethuel (in Hebrew means *dweller in God*), had a daughter, and her name was Rebekah. With this, the stage is set for the study, *Sarah/Chayei*.

🔱 **Genesis 23:1- 2** "Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah. So Sarah died in Kirjath Arba [*that is, Hebron*] in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her."

Tradition suggests that Sarah was so grieved in thinking Isaac had passed that she no longer had the will to live. We do not know if Abraham was still journeying home after offering Isaac; as we see, he came from Beersheba to mourn over his wife.

Abraham approached the area inhabited by the Hittites with the intent of negotiating a burial chamber for his wife, Sarah. We see in Genesis 23:4 that Abraham referred to himself as *an alien and a stranger*. Not only was he an alien and a stranger to the Hittites, but he also saw himself as a foreigner and a stranger *on the earth*. Because of the Covenant, Abraham learned he was now a citizen *of heaven*, which included the *eternal* inheritance of the land to him and his succeeding generations. In Hebrew, this adaptation is called the *Olam Haba*. Such was Abraham's faith.

🔱 **Hebrews 11:1** "Now faith is the *substance* of things hoped for, the *evidence* of things not seen."

The Hittites offered to give Abraham the land he desired without cost. However, Abraham did not want to be indebted to these people. It has been said that the price suggested by the Hittites was highly inflated. Despite this, Abraham met their terms and was able to bury his wife in a cave in the field of Machpelah at Hebron, the place she loved so much (Genesis 23:3-20).

A Bride For Isaac - The Mission Genesis 24

Isaac was thirty-seven years old when his mother passed, and his father Abraham was fast approaching old age. It was time for Isaac to have a wife; after all, God/*Elohim* had promised Abraham, many heirs! Notice Isaac did not take charge of his life by going about seeking his own bride, as it was the father's responsibility to find a bride for the son.

✠ **John 15:16** Yeshua said, "You did not choose Me, but I chose you."

The Ambassador

Abraham chose his most loyal and trusted servant for this very important task of finding a bride for his son. Even though the servant's name was not mentioned in this part of the story, it has always been understood the servant was Eliezer (Genesis 15:2). Abraham had his servant swear an oath not to choose a bride from among the Canaanites but instructed him to travel to his extended family in the East to look for her. As was the custom when affirming an oath, the servant placed his hand under Abraham's thigh, thus validating his oath to him. The thigh represents the seed of that person. If an oath were to be broken or violated in any way, then the issued children from that seed would avenge the act of disloyalty. After pledging allegiance to Abraham, the servant left on his mission. He took ten camels laden with supplies and traveled toward the distant region of Aram Naharaim (Mesopotamia), a journey of approximately five hundred miles (Genesis 24:2-9).

Of interest - a camel is called the ship of the desert. Its body is beautifully designed to handle almost any desert condition with relative ease and was the perfect vehicle for the journey. A camel can survive with little water or food, and can easily travel up to twenty-five miles a day. Fully-grown they can weigh close to 1,500 pounds.

Servant Of All

Abraham's servant arrived at Nahor and stopped by the town's well. It was evening just as the women were coming to draw water. Eliezer had the camels kneel by the well as he thanked God/*Elohim* for his safe arrival and prayed for the success of his mission - that of finding God's/*Elohim* intended bride for Isaac.

- ✿ “Now let it be that the young woman to whom I say, ‘Please let down your pitcher that I may drink,’ and she says, ‘Drink, and I will also give your camels a drink – let her be the one you have chosen for your servant Isaac’” (Genesis 24:14).

Before Eliezer could finish his prayer, Rebekah approached the well with a water jar on her shoulder. As the servant hurried to greet her, the stage was set when he said,

- ✿ “Please give me a little water from your jar.” *So she said, “Drink, my lord.”* Then she quickly let her pitcher down to her hand, and gave him a drink. And when she had finished giving him a drink, *she said, “I will draw water for your camels also, until they have finished drinking”* (Genesis 24:18-19).

The servant’s exact words! Eliezer did not reveal himself but waited to see which family this woman was from and what her qualities were like. Sarah’s lifestyle exhibited the attributes and characteristics of the Gospel. Would this young lady reflect a willing heart in the likeness of Sarah’s whose matriarchal position she would inherit?

With warmth and kindness, Rebekah graciously served this total stranger. It is said that a camel can drink up to 20-30 gallons of water at one time, so for ten camels, we are looking at over 200-300 gallons of water! Rebekah took the initiative to water them without expectation of compensation in mind. She did all this while the stranger whom she served stood aside and watched.

- ✿ **Hebrews 13:1-2** “Keep on loving each other as brothers. Do not forget to entertain strangers, for be so doing some people have entertained angels [*God’s/Elohim messengers*] without knowing it.”

Eliezer did not seem to need help, yet Rebekah’s willingness to serve him, a servant, revealed a character and heart attitude that was above average. Does our heart take the initiative, and do we present a willingness to serve others? How we assist our family, friends, and even strangers among us with our very best like Rebekah sets us apart. It is this quality that elevates and enables Yeshua’s people to walk as overcomers. Our attitude will reveal if we are walking in a heavenly nature (*Fruit of the Spirit Tree of Life – olam haba*), or in an earthly nature (*Tree of Knowledge of Good and Evil – olam hazeh*).

- ✿ **Mark 7:15** Yeshua said, “*Nothing outside a man can make him unclean by going into him. Rather, it is what comes out of a man that makes him unclean.*”

Rebekah did not say a word. Instead, she respected and showed honor to this total outsider. The very act of her service was reflective of the work ethic and testimony of her everyday life. It was her testimony and willingness that elevated her to a whole new life in the Olam Haba – heavenly nature. If we are waiting for a breakthrough in our life, consider Rebekah’s heart towards others. This living example of applying the principles of the Gospel, which states we are to love our neighbor as ourself and to offer hospitality to others as the Holy Spirit/*Ruach HaKodesh* directs, is key to our spiritual growth.

🌿 **2 Timothy 2:15** “Be diligent to present yourself approved to God/*Elohim*, a worker who does not need to be ashamed, rightly dividing the word of truth.”

Rebekah was apparently accustomed to drawing water from the well. It had been a source of life and strength to her. She also knew how much extra effort it would take to water those camels and offered this gift freely without restraint. Wells are prophetic images of salvation, redemption, holiness, righteousness, sanctification, trust, and grace. All of these attributes were well represented within Rebekah’s efforts.

The ten camels in the story represent the Word and the Covenant of God/*Elohim*, for there are Ten Commandments that act as an index to His Truth – the Gospel/Torah. The camels also represent the ten tribes who would assimilate into the Nations or wilderness and later be called back to life through the Living Word of Torah, Yeshua (Ezekiel 48; Revelation 21). The Word of God/*Elohim* brought the servant of God/*Elohim* to the Bride. Found in the wilderness, she will again return to her Bridegroom (Ephesians 5:26-27; John 14:15-18, 26; Matthew 28:18-20; Exodus 20:6).

When all the camels were satisfied, and Rebekah’s true servant’s heart had become known, Eliezer came forward and adorned her with the bridegroom’s gifts. That took place long before Rebekah understood his mission or saw her bridegroom. It is the same for believers. Our Bridegroom Yeshua has already sent His Spirit ahead to search out a bride that has not only a willing heart but also is one who loves to serve. With this combination, He lavishes His gifts upon her long before she sees her Groom or fully understands her wedding Covenant in Him. The gifts given to her are the Fruit of His Spirit: *love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control* (Galatians 5:22-23).

The gifts Eliezer placed upon Rebekah were a gold ring weighing a *beka* and two gold bracelets weighing *ten shekels*. A *beka* is a half-shekel. In Exodus, the children of Israel were each required to make payment of a half-shekel for atonement (Exodus 30:13). This *beka*, in the form of a gold ring, represented Rebekah’s half-shekel offering to God/*Elohim* for her atonement. In the Messiah, our atonement is paid. The gold ring also refers to the Covenant, which is symbolized in the Sabbath, *the wedding ring of the Messiah* (Genesis 24:22).

🌿 **1 Corinthians 6:20** “You were bought at a price. Therefore honor God/*Elohim* with your body.”

The two gold bracelets reference Israel, who would come from the promised seed of Abraham. From Abraham’s descendants came the twelve tribes of Israel. The ten shekels refer to the ten tribes – not lost – but hidden for a season, returning to the Land, the Torah, and the Messiah. The two bracelets also represent the giving and receiving of the two stone tablets inscribed by the finger of God/*Elohim*. These are the guidelines to their Marriage Covenant together and are inscribed on the heart of the Bride of the Messiah (Genesis 24:22).

🌿 **Deuteronomy 30:14** “But the word is very near you, in your mouth and in your heart, that you may do it.”

Who’s Daughter Are You?

Eliezer then asked, “*Whose daughter are you?*” As Rebekah revealed her identity, Eliezer knew she was the one he sought. Rebekah was the granddaughter of Milcah and Nahor (Abraham’s brother), and her father was Bethuel, a relative of Abraham (Genesis 24:24).

The servant also asked Rebekah if there was room in her father’s *house* and if he and his camels might spend the night. Rebekah again offered hospitality and confirmed there would be plenty of straw and fodder with room for him to spend the night. At this encouragement, Eliezer bowed and worshiped God/*Elohim*.

- **Straw** is *teben* (Strong’s H1129) Hebrew for *to build, rebuild, establish, pattern, and build up as in construction*. That refers to bringing about an increase in offspring. God/*Elohim* is the builder. Through Rebekah’s offspring, would come the whole House of Israel.
- **Fodder** is *mispo* (Strong’s H4554) Hebrew meaning *a gathering together and feed for animals*. Animals in the Bible often symbolize people. In Rebekah’s father’s house were straw and feed, representing how in God’s/*Elohim* house, there is provision, shelter, and comfort for His people. His food is His teaching and instruction called the Gospel. His Word nurtures His people when they walk in His ways and is to be the pattern for their life (Ezekiel 43:10-12; 44:23-24).

Rebekah ran ahead of Eliezer to inform her family of the imminent arrival of Abraham’s servant. Her brother Laban hurried out to meet this man who had blessed his sister. He invited him home, saying, “*I have prepared the house and a place for the camels.*” Eliezer was faithful to his master Abraham. Before seeing to his own needs, he shared regarding his mission. Rebekah’s father and brother confirmed that Rebekah could go with Eliezer to be Isaac’s wife, as God/*Elohim* had directed. With this, Eliezer bowed before them and presented gifts of gold and silver jewelry for Rebekah, as well as new garments. In the book of Revelation, the bride is given new garments without spot or wrinkle. These reveal the true bride, the one who walks in one accord with the Spirit of the Holy One (Revelation 19:7-9).

Eliezer also brought out costly gifts for Rebekah’s mother and her brother Laban. With this part of his mission complete, only then did Eliezer partake in the fellowship/meal offering (Genesis 24:54).

The Chosen Bride

The next morning, as Eliezer prepared to leave, the family voiced their concern and asked for a few more days with Rebekah. In traditional Hebraic terms, the waiting period before a wedding was approximately a year. With no additional days for the bride, and noticing

that Eliezer was devout and entirely committed to the promise made to his Master, they asked Rebekah, “Will you go with this man?” “I will go,” she replied. With not so much as having seen Isaac, Rebekah consented to be his wife. The journey ahead was through the wilderness. Trusting, she put her life in Eliezer’s (Holy Spirit’s) care and walked toward her future (Genesis 24:54-59; 2 Corinthians 6:2).

🌿 **John 20:29** “Blessed are those who have not seen and yet have believed.”

As Rebekah departed her father’s house, her family spoke this blessing over her saying,

🌿 “Our sister, may you increase to thousands upon thousands; may your offspring possess the gates of their enemies” (Genesis 24:60).

Rebekah’s blessing recorded in Genesis 24:60 has repeatedly inspired the prayer covering over the daughters of Zion every Shabbat for generations, that continues to this day. The prayer over the sons is also like it.

<p>יְשִׁמְךָ אֱלֹהִים Ye'simech Elohim כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה: ke-Sarah, Rivka, Rachel ve-Leah May God make you like Sarah, Rebecca, Rachel and Leah.</p> <hr/> <p>יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: Ye'varech'echa Adonoy ve-yish'merecha. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: Ya'eir Adonoy panav eilecha viy-chuneka. יְשָׂא אֱדוֹנוֹי פָּנָיו אֵלֶיךָ Yisa Adonoy panav eilecha, וַיַּשֵּׂם לְךָ שְׁלוֹם: ve-yaseim lecha shalom.</p> <p>May God bless you and watch over you. May God shine His face toward you and show you favor. May God be favorably disposed toward you, and may He grant you peace.</p>	<p>יְשִׁמְכָהּ אֱלֹהִים Ye'simcha Elohim כְּאֶפְרַיִם וְכִמְנַשֶּׁה: ke-Ephraim ve'chi-Menashe May God make you like Ephraim and Menashe.</p> <hr/> <p>יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ: Ye'varech'echa Adonoy ve-yish'merecha. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ: Ya'eir Adonoy panav eilecha viy-chuneka. יְשָׂא אֱדוֹנוֹי פָּנָיו אֵלֶיךָ Yisa Adonoy panav eilecha, וַיַּשֵּׂם לְךָ שְׁלוֹם: ve-yaseim lecha shalom.</p> <p>May God bless you and watch over you. May God shine His face toward you and show you favor. May God be favorably disposed toward you, and may He grant you peace.</p>
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Isaac Receives His Bride Genesis 24:62-67

It is the first time we see Isaac reappear in Scripture since the account of his being a living sacrifice. Three years have now passed since Isaac left to prepare a place for his bride.

Yeshua said, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you for I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the LORD/Yahweh.’” These passages are of Yeshua, the Bridegroom, and foreshadow the calling of the Bride to her wedding (John 14:2; Matthew 23:39; Psalm 118:26).

Isaac was living in the region of the Negev in Beer Lahai Roi. On the evening of Rebekah’s arrival, he was in the field, spending time with his heavenly Father. When he

looked up, he saw ten camels approaching (prophetic of the ten tribes of Israel returning). Rebekah also looked up and saw Isaac. She alighted from her camel and asked Eliezer, “*Who is that man in the field [wilderness] coming to meet us?*” “*He is my master.*” So she took her veil and covered herself. Isaac, the bridegroom, will be the one who removes Rebekah’s veil. Our Bridegroom, Yeshua, removed the veil in the Temple by the power of His shed blood to redeem His Bride. The Bride’s heart is circumcised and delivered from all that had previously hindered her love for Him when she is faithful to draw close to her Bridegroom.

As Eliezer reported back to Isaac, so too, the Holy Spirit/*Ruach HaKodesh* will deliver Yeshua’s Bride at the appointed time. She is the one who has prepared herself in the wilderness and will be found faithful, walking in His image, having kept His Word alive in her heart (Genesis 24:66).

Isaac loved and adored Rebekah. He treasured her as his precious gift. She was indeed worthy of stepping into his mother’s role as the matriarch of this very blessed family. Thus, Isaac brought Rebekah into the tent of Sarah and married her. In doing so, she inherited the same blessing God/*Elohim* gave to Sarah, “*I will bless her so that she will be the mother of nations; kings of peoples will come from her.*” Isaac found great comfort, knowing that Rebekah was his Heavenly Father’s plan for his life (Genesis 17:16).

Abraham Dies Genesis 25

After Sarah’s death, Abraham fathered six more sons through his concubine Keturah. The Midianites are from her offspring (1 Chronicles 1:32-34). Abraham lived another 35 years after the marriage of his son Isaac to Rebekah and lived to see his third generation through Isaac’s twin sons Jacob and Esau, who were fifteen when their grandfather died. At Abraham’s passing, his whole family was with him, including his son Ishmael. Abraham was buried beside his wife Sarah, in the cave of Machpelah in Hebron.

When Abraham died, his heir *Isaac* inherited all that he had. Isaac was Abraham and *Sarah’s* firstborn son, therefore the *legal* recipient of the Covenant of Promise. Abraham also gave gifts to his other children, but only Isaac received the *blessing and birthright* inheritance. The child from Sarah’s bondwoman Hagar and the children from Abraham’s concubine Keturah were also blessed and become fathers and princes of many nations, but their children were not the progenitors of the Promised Seed. This title was reserved only for Isaac and his seed after him. The seed of Isaac retains the Covenant (Genesis 25:16; 1 Chronicles 1:32).

Shabbat Shalom
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Reference

Vayeira <http://www.sheepfoldgleanings.com>

The Blessing Over the Children: <http://www.aish.com/sh/ht/fn/48966831.html>

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