



CHAYEI SARAH

Parasha:.....CHAYEI SARAH/SARAH'S LIFE

Torah Portion:.....GENESIS 23:1-25:18

Tanak:.....1 KINGS 1:1-31

Brit Hadasha:.....ACTS 7:1-18, EPH. 5:15-33,
JAMES 4:13-17, HEB. 12:14-29

Visit us online at:
www.resTorah.com

resTorah Staff

BENYAMIN DAVIS
Executive/Artistic Director

VICTORIA DAVIS
Assistant Director

ANA CHAPMAN
Associate Director

resTorahories

BENYAMIN DAVIS
Editor-in-Chief/Art Director

ANA CHAPMAN
Associate Editor

resTorahories ©2007

resTorah staff is available for teaching engagements and worship event/conference direction. Visit our web-site for more information or other resources.

THROUGH TORAH WE ARE GLIMPING the righteous progression depicted from one generation to the next generation as we, ourselves, traverse through the consecrated chronicles of the patriarchs and matriarchs of our faith. The Chayei Sarah parasha continues to reveal this sanctioned posterity that has been established as our inheritance. Objectively, the crux of this narrative is a spiritual milestone inspiring us forward into Messiah, who is our intended goal. As we replicate the seed of Messiah through a holy offspring we can liken this to a mantle being passed down as a spiritual callings and giftings, thus, this spiritual inheritance is perpetuated. Ultimately, our post-modern mandate to the next generations continues.

Sarah, the wife of Abraham, has demonstrated to us a virtuous life. It is a labor of love to be a righteous wife and servant of YHVH. Sarah's life exemplifies orderliness in her relationship with Abraham and in her household. Yes, there are blunders made along the way and, yet, all is rectified when YHVH is elevated to His rightful position as their Adonai.

In Sarah's life story, we see that her hands were blessed in the affairs of her household. We see that she effectively communicates with her husband; she is a prolific baker; and her tent is blessed by YHVH. We, also, see that her beauty is renowned by all in the Mid East region. More than likely, Sarah is known far and wide as an extraordinarily beautiful woman wedded to Abraham. After their dealings with the Pharaoh of Egypt and King Abimelech, both of whom could have any woman in their kingdom, news must have gotten out that Sarah was not an eligible maiden. Sarah's fame was exemplified by YHVH closing the wombs of Abimelech's household and striking Pharaoh and his

household with great plagues. Overall, even if Abraham does not defend Sarah, YHVH does.

Everybody wants to leave an honorable legacy. To inherit positive qualities that bring blessing to others is a true spiritual inheritance. The deceased loved one is remembered through the moral fiber and the progeny he leaves behind. Consequently, the intangibility of our relationship with Yeshua becomes tangible to the next generation's conception and has the propensity to be perpetuated into the future generations.

Sarah's life leaves behind her touches and nuances that are later emulated by Rivkah. Isaac loves Rivkah within his Mother's tent. Rivkah continues Sarah's matriarchal position and retains Sarah's role in blessing her household.

Just as the great patriarchs in Torah, we are to pray for a blessed posterity. These men desired that their seed would bear witness to YHVH and to be known by Him. Sarah leaves her long awaited offspring to be loved and cared for by another woman of YHVH, namely, Rivkah. Sarah, however, bore the seed of promise through Isaac and blessed him with the righteous expectation for a virtuous wife. For that reason, Abraham sends out a search party for Sarah's righteous counterpart who must be from his and Sarah's household in Nahor.

As we live out our lives before our children and our communities, we must remember that it will be that generation who will pick up our mantles and carry the torch for YHVH. The way we walk will be mirrored by them for all to see, long after they leave home or we are gone. We must set our homes in order and live the example that we desire our seed to reproduce. We are the instruments YHVH will use to better equip our children for the work we leave unfinished.

Shavu Halacha/Weekly Walking:

Everybody has a distinctive gift that YHVH is building up in their lives. For some this may be the gift of prayer and intercession, for others it could be spiritual discernment. There are those that have administrative talents and some that have creative talents or even combinations of various callings including the ability to teach and disciple others. Whatever the anointing and gifts of the Ruach we possess, it is our mandate to surrender our gifts to YHVH and allow Him to develop and pass on to the next generation to exercise in even deeper exploits for the Kingdom through Messiah. We, ourselves, cannot distribute the gifts that YHVH, alone, can give. However, we can pray, teach and encourage our seed to develop the gifts that they possess and pass along the wisdom that comes with our respective gifts that He has blessed within us. In doing so, that wisdom will be transformed by YHVH to accomplish His desired intent. Our posterity will begin where we leave off. They will watch and learn by our example and will walk in the enthusiasm of their acquired knowledge or simply learn from our past mistakes and experiences and forge their way into the future. Either way our children are standing in the gap before our future generations.

Day 1

PARASHA:
GEN. 23:1-16

TORAH STUDY

PRAYER LEAVES

1. The beginning of this week's parasha regards Sarah once more. We discuss how YHVH loved and walked with Abraham as well as various other men in scripture, yet the focus on this woman, Sarah, takes precedence and foreshadows another extraordinary woman, Miriam (Mary) the Mother of Yeshua. Conversely, in this week's readings it is revealed that YHVH spoke about Sarah's death and her burial. Sarah dies at 120 years of age. This means that she would have lived for thirty years during Isaac's life. When she passes away in Kiriath-arba, Abraham mourns and weeps for her. We perceive that Sarah will be sorely missed by her husband and son. YHVH reveals so much about her life and death that we are compelled to examine these events as significant in Torah. What are some reasons you can find that makes Sarah such a unique individual in Torah?

Midrash Point:

Sarah's name means noble woman. YHVH changed it from Sarai which meant princess. What is the difference between these two names and why would YHVH make a distinction in Sarah's name?

2. Abraham teaches us how to mourn for the dead through this passage. What does this tell you about the way believers should mourn for those that have passed away?

3. In verse 4, Abraham addresses the inhabitants of Hebron as a stranger or sojourner. Even though Abraham and his house, including three hundred and eighteen trained men¹, has sacked the Kings and conquered the land on behalf of his nephew, Lot, we see that he takes a back seat to the sons of Heth. Remember, YHVH has given Abraham all the land in Canaan². However, we observe Abraham humbling himself before the people of the land of Canaan. Similarly we are considered strangers and sojourners in this land which YHVH has given us to live. How should we approach the inhabitants of our respective territories in which we live? How can we humble ourselves before men in this hostile world yet not compromise our convictions? More importantly, how do you believe Yeshua would handle this negotiation in the midst of strangers in relationship to Himself and Torah?

Abraham states that he is "a stranger and a sojourner among you." The word sojourner in Hebrew is *towshab*, which means stranger, and one who is abiding but not yet nationalized as an inhabitant. When the children of Israel come out of Egypt they were considered sojourners in Egypt and others that came with them were now sojourners with Israel. What is it that makes one a native and no longer a stranger or sojourner?

¹B'reisheet 14:14-16
²B'reisheet 13:15-18

When does the believer enter into the proper status before YHVH so that he is not a foreigner in His presence? Also, would a sojourner have access to YHVH to abide in His presence?

4. Between verses 4 and 16, Abraham approaches the sons of Heth and the people of the land on three occasions. One could look at this and see one event with several points of discussion; or, the same events could be looked at as three different events and discussions. What would be the positive attributes to Abraham walking away and thinking about what the sons of Heth have offered vs. just saying yes or immediately entering into negotiations?
-
-
-

5. While discussing the land and cave between Abraham and Ephron, it is bounced back and forth as a gift or as a purchase. Why would it be so important for Abraham to purchase this land at full price from Ephron?
-
-
-

Why is this business agreement made at the gate of the city as opposed to the land itself or at Ephron's residence?

6. What are the symbolisms that can be seen in this passage concerning Yeshua's death and need for a burial site?
-
-
-

Why would Abraham need to purchase the land for a burial site verses the disciples being given the burial site from Joseph of Aramethia?

7. Do you think that 400 shekels of silver was a fair price for the land? How much would that be in today's standards?
-
-
-

Day 2

- PARASHA:
GEN. 23:17-24:9
- TORAH STUDY
- PRAYER LEAVES

1. The field that belonged to Ephron is negotiated for and sold to Abraham in the presence of all those in the gate of the city. Specifically, the entire property with the trees in the fields and all that was within the confines of the border. The word for border in the Hebrew is *ghebuwl*, which means boundary, border, territory or region. The first time this word is used in Torah is to describe the boundaries of Canaan¹. The cave and land bought by Abraham lies within the boundaries of Canaan. Later in Torah we will see that boundary markers and boundaries have great meaning. We will, also, see the importance of stone markers (corner stones) that mark the corners and the borders of land parcels will be explained. Meanwhile, as the story of Abraham's purchase the cave and land unfolds, we witness the first step of ownership for Abraham and his seed. The water rights were purchased from Abimelech prior to this, but the land itself is being deeded over to Abraham in Hebron. Why would it be important to describe the boundaries and what lays within this burial parcel that Abraham purchases?

**Sandals
Worshipping in Truth**

Everything we speak to people should be treated as an oath each time we say yes or not to a matter or make a verbal commitment of any kind². When Abraham made his servant swear, Abraham had no doubt that the servant was going to carry out his request. The statements we make and the promises we speak are the matters that those around us will judge. We will either produce righteous fruit by fulfilling our word or rotten fruit by being liars.

Our integrity is a first basis of love that the world and other believers see. We must make a good first impression and not falter from what we say we will do.

2. As seen in verses 17 and 18, Ephron's field is deeded over to Abraham. This makes Abraham the possessor of this land. He is no longer just an inhabitant but an owner as well. As an owner, this land will be handed down to his seed as an inheritance. At what point would Abraham or his seed be no longer considered sojourners? Why is this an important distinction to understand?

3. The last part of chapter 23 talks about Abraham burying Sarah in the cave on the land he just purchased. By placing Sarah in the cave (tomb), Abraham leaves her body in the earth. She is now part of the land and part of the possession. We know that the seed of Abraham came through Sarah as well. Now, Sarah has passed away and that part of the seed is in the ground, specifically, in the *eretz*/land of the Promised Land. One day there will be resurrection of the righteous and Sarah will be raised up from the earth. What impact does this have as the Promised Land knowing that Sarah is the first to die and be buried in the land and that she will be among those that are resurrected?

How does this correlate to Yeshua's burial in the land and His resurrection? Discuss this with the understanding of the Promised Seed and the earth bringing forth seed after its kind as shown in Genesis 1.

¹B'reisheet 10:19
²Matthew 5:33-38

4. Later in Torah, we will understand how both man and the land are made unclean by the dead. We already know that Yeshua was raised from the dead and that He is alive. Bearing this in mind, when the resurrection takes place, how will the land be made clean once again? Is the land still defiled after a person is resurrected?

5. In chapter 24, Abraham is said to be old, advanced in age. His long-term aspiration for a posterity through Isaac has still not been manifested. Isaac needs a bride so the lineage can continue. He asks his servant to take charge of this matter and find Isaac a wife from the land of Haran out of his father's household. Why is Abraham so emphatic against Isaac marrying a Canaanite woman?

6. Messiah came down from heaven as YHVH's son, YHVH in the flesh. He left His abode on behalf of His forthcoming bride. In what ways does Yeshua determine who His bride is? Was it in the land of His father?

How is Messiah still searching for His bride and what is He looking for in a bride? What requirements must the bride satisfy to be betrothed and married to Yeshua?

7. When Abraham commands his servant to place his hand under his thigh, we wonder at the intimacy of this oath. The place in question is a bit speculative, but we know that it is around the area of procreation. That being understood, what is the relevance of the servant placing his hand in this location to swear an oath to Abraham? What was the servant really swearing on for the covenant of his oath to be fulfilled?

8. Knowing that Abraham had faith in YHVH, was there any chance that the servant's oath would not be fulfilled and why?

Mdirash Point:

When Yeshua died on the executive stake, he bled from 7 (5 named places) points of his body: head, hands/wrists (2), feet (2), back and side. As His blood spilled out from His body, can we not surmise that His blood spilled to the earth? And if His blood actually mingled into the earth, doesn't that redeem the land from the curse as well?

Mdirash Point:

Torah tells us that YHVH blessed Abraham in every way. This would obviously include financial blessings and much more. To live in abundance is a real blessing from YHVH. Everything has a price. Yet, the price may not be only monetary or have financial repercussions.

What are ways that you would see Abraham being blessed other than financial gains? Are these blessings that are promised to you as Abraham's seed? If so, how does the believer obtain blessings like Abraham?

Day 3

PARASHA:

GEN. 24:10-26

TORAH STUDY

PRAYER LEAVES

Sandals
Worshipping in Spirit

By walking in the precepts of Torah and in abiding in Messiah, we are to treat others with the compassion and love shown to us. We need to pray for our enemies and those in our own households who are the toughest ones to show loving kindness toward in many instances. We are shown how the concern for a stranger ultimately reveals Rivkah as Isaac's bride. YHVH could have revealed Rivkah in some other way, but He chose her actions to be the determining factor for Abraham's servant.

In what ways should we be led by the Ruach to help others to discover a personal revelation for themselves? By walking out the precepts of Torah and adhering to the examples of Yeshua, we may find ourselves closer to YHVH in the very action of pouring ourselves out like water as His spiritual vessels.

1. When Abraham's servant arrives to his appointed destination he took the ten camels and led them beside the well of water just before entering into the city. This is symbolic of YHVH leading the non-believing gentile to the *Water of Life*, Yeshua, just before entering into the Kingdom. Describe the ways that you see this symbolism and the different personages that each character in this narrative represents in this Torah.

2. Abraham's servant is a great advocate for Abraham. He is working on behalf of his master and taking action by his own volition when speaking to YHVH as Abraham's advocate. What are the traits of an advocate and intercessor that is exhibited by the servant that exemplifies Yeshua? Describe the traits that we should possess while we are Yeshua's servants and as we intercede for others.

3. As the passage develops, the entire scene unfolds at the well. Wells are important; they provide the lifeline to water essential for life for the entire community. What other portions of Torah and the Brit Hadasha use wells as a theme for life giving and how do these typify the Messiah?

4. Abraham's servant is sent back to Abraham's former country and far off relatives to find a wife for Isaac. The servant has been commissioned by YHVH via Abraham to bring back an extraordinary woman from Abraham's relatives. Circumspectly, the servant places a proverbial fleece before YHVH. He requests that the woman he is to bring back for Isaac will correspond to the servant's specific request he makes for a drink of water. The two signs given to the servant are Rivkah watering the camels and her virtuous demeanor. By these signs he will know that his prayer has been heard and answered. Upon Rivkah's appearance, he runs over to her and inquires for a drink. He knew that she could be the answer to prayer and scrutinizes the situation further. In short order, the servant is again in contemplation while gazing upon Rivkah to perceive if she was indeed the answer from YHVH. At last, the verification that Rivkah belonged to Abraham's clan was the final answer to Abraham's servant. The servant's actions are enlightening to us as how to approach YHVH and to test the assumed answers that we receive. What fleeces are we to place before YHVH and at what point are we putting YHVH to the test in contrast to petitioning His providence?

5. When Rivkah commits to water the camels, it is not just a little water, but she continues until the camels are finished drinking. Camels are well-known for drinking copious amounts of water. A point to be made here is that the unclean animals are cared for and allowed to drink to the fullest. YHVH cares for each creature, both man and beast, clean or unclean, circumcised or uncircumcised. Each is given the opportunity to drink, but the individual creature must choose how much. Discuss this idea in regards to those that are lost and are not, as of yet, possessors of the Seed of Promise. (See Acts 11 as a parallel.)

6. A quick genealogical listing records that Rivkah is of Abraham's Father's house. This list can be contrasted to the list found in B'reisheet 20:22. Why is it so important that Rivkah be of the household of Terah or Nahor?

7. Given all the genealogical lists that could be derived since Adam or even Noach, and we know that our DNA is linked into the chain of their humanity; we ponder our link to these descendants. It seems to be an important aspect to YHVH to keep these records. If we all may enter in through Yeshua, are these records still important and why?

8. At the end of the reading, Torah tells us that "The man bowed low and worshipped YHVH." Notice that it does not say he worshipped YHVH the Elohim of Abraham, but just YHVH. How does this event make YHVH a more personal Elohim to the servant? How do you see how YHVH using situations such as this to show Himself as real to others in today's world?

Day 4

PARASHA:
GEN. 24:27-52

TORAH STUDY

PRAYER LEAVES

1. As Rivkah runs to tell her household about her encounter at the well, Torah deviates from her household and focuses on Laban. Laban's demeanor reveals a different mindset. He seems very eager to meet Abraham's servant, almost too eager. Why do you think Laban is so quick to accept the servant's story and why is Laban the one dealing with the situation and not Bethuel?

2. Laban seems very opportunistic in seeing Rivkah's ring and bracelets and quickly enters into dialogue with Abraham's servant. Everyone wants to succeed, but more importantly, most want the reward or the payoff with minimal effort exerted. Discuss Laban's actions in correlation to those that profess Jesus, but have no relationship with him or produce either bad fruit or not fruit at all.

3. In the middle of the narrative, we see the servant accompanied with other servants belonging to Abraham with him. Why would it be important to bring this fact into light now that they are going into Laban's house?

4. What is the relevance in this Torah portion that tells us the story of the servant finding Rivkah? Why wasn't it sufficient for us just to know that Rivkah came from Abraham's relatives? Remember to use other parts of Torah to help with your answer.

5. In verse 50, Abraham's servant cuts to the chase and plainly asks if Laban will deal with him kindly or not. Laban obviously portrays something that would cause him to ask this question. This bluntness is rewarded with an immediate answer. However, by this time it is evening and the family eagerly answers for Rivkah. The servant bows before YHVH once again and shows his humility before Laban. If this were us, we would obviously feel

that we have our answer and that our work is done. We will see later how this is more like a tug-of-war rather than immediate permission to take Rivkah to Isaac. In what ways do you see others acquiescing to your walk with YHVH and then changing their story to obstruct your walk with Messiah? Why do you think other “believers” behave this way?

6. The Ruach haKodesh is the Spirit of YHVH Who Yeshua promised us to be our Helper. He intercedes to the Father on our behalf in ways that we do not comprehend¹. Compare Abraham’s servant and his role on behalf of Abraham to the Ruach haKodesh and his role on our behalf.

7. Abraham’s servant reminds Rivkah’s family several times of his oath made to Abraham. What does this say about the Ruach and how He speaks to us and what He speaks to us.

8. Several times in today’s passage, we are told that Abraham’s servant bows himself to the ground before YHVH. Discuss the significance of this posture and what it means. Also, should we assume this position before YHVH, why and on what occasions?

¹Romans 8:26

Day 5

- PARASHA:
GEN. 24:53-67
- TORAH STUDY
- PRAYER LEAVES

1. After bowing himself before YHVH, the servant brings out all the gifts for Rivkah, her mother and Laban. Why bestow these gifts at this point? Particularly since Rivkah's offerings of gold and silver and other gifts must be bundled back onto the caravan returning to the land of Canaan. Why not wait to give her the bulk of the dowry when she arrives in the land?

2. It is now morning, and Rivkah's family is vacillating. At this point her family attempts to delay Rivkah's decision to go with the servant for a period of ten days. The costly gifts presented to her family the previous evening might have swayed their thinking. Do you believe that this ten day delay was an evil decoy to prevent the plans of YHVH for Rivkah? Parallel this ten day delay to scripture as a reference point to potential delays in our own lives¹. Compare this scenario with how haSatan tries to delay the spiritual projects and quests set before us?

YHVH has presented us with gifts and provisions to accomplish His purposes. However, sometimes those gifts and provisions are unwillingly or unknowingly relinquished to evil agendas. How are our friends, even members of our own households, sometimes used to impede our steps forward into YHVH's plan for our lives²?

3. After consulting Rivkah's wishes, everyone hears her say that she will go with Abraham's servant. She is sent away with her nurse and a blessing. Why does Rivkah need a nurse (and later we are told she has maids as well) to go with her? Does this say something about her affluence or need for comfort in leaving her family?

Also, the blessing given to Rivkah by her family sounds very familiar to blessings spoken over Abraham by YHVH³. Compare the two blessings and discuss the reasons for their similarities.

4. Upon sighting Isaac, Torah states that he had come from Beer-lahai-roi, *the well of the Living One seeing me*. This is the well at which Hagar is found by YHVH in the wilderness while pregnant with Ishmael. Why would Isaac be living away from Abraham and in the place where YHVH had spoken to Hagar?

Mdrash Point:

Did you notice that when Rivkah arrives in the land of Canaan, she comes from the east and Isaac looks up to find them coming as he looks eastward. This is the same as when Yeshua will return and come to us in the clouds from the east to the west. Also, only those with eyes to see Yeshua will be taken up, others may see, but will be passed over due to unrighteous living.

When Rivkah veils herself, Isaac only sees the camels and not her. Discuss how Messiah veils himself or the eyes of men which obscures the revelation of who Messiah is until He chooses to reveal Himself at the appointed time⁴.

¹Daniel 1:12-14 and Revelation 2:10
²Micah 7:5-6
³B'reisheet 22:17
⁴1Cor. 2:9-10 and 2 Cor. 3:13-18

-
5. When Rivkah finds out that the man walking in the field is Isaac, she covers herself with a veil. What reason would she do this?

Moreover, how does the veil foreshadow our relationship to the Messiah and about the seed of Abraham?

-
-
6. There seems to be a transfer of position within the household of Abraham. Upon returning to their dwelling, the servant relates to Isaac all that had transpired during his search for Isaac's bride. There is a suggestion that Isaac did not even know that Abraham had sent for a wife for him and that all of this was a revelation to him. This would be likened to finding a great possession and rushing to receive that possession. What is the correlation between Isaac immediately bringing Rivkah into his mother's tent and Yeshua longing to gather us into his bosom as a mother hen gathers her chicks?

-
-
7. Isaac lifted up his eyes and sees camels are coming. What is the significance of seeing camels arriving in contrast to seeing Rivkah first? How does this relate to Abraham lifting his eyes to see the three angels coming to his tent?

-
-
8. Verse 67 succinctly states that Rivkah goes into Sarah's tent with Isaac and he loved her and was comforted after the death of Sarah. This does not necessarily mean that it happened within an evening's time span. Comment on this passage and discuss the various scenarios that could have taken place upon Rivkah's arrival.

-
-
9. In what ways can you compare Isaac with Yeshua in this passage of Torah?
-
-
-

Day 6

PARASHA:
GEN. 25:1-18

TORAH STUDY

PRAYER LEAVES

1. As time progresses after Sarah's death, Abraham takes another wife, Keturah. Now in verse one, Keturah is referred to as a wife, but in verse six, Torah refers to the sons of his concubines. What is the difference between a wife and a concubine and how does Abraham differentiate between the two?

Throughout Torah, many of the patriarchs are seen with multiple wives and/or concubines. In YHVH's eyes, is having more than one wife or maintaining concubines considered sin?

2. We are shown yet more genealogical lists in this chapter. In the first list, Keturah bears sons for Abraham. Study the list and look in the biblical maps both in reference bibles and online. Many of the sons become nations later on in Torah. As you study these out, list the sons (nations) that are eventual allies and enemies to Israel and Judah.

3. One of Keturah's sons is particularly interesting. Midian should sound familiar and we will pick back up with him later in Torah in the beginning of *Shemot*, Exodus. One thing we can see here is that the household of Abraham's father, Terah, has an idea of who YHVH is and that Abraham is a righteous man. He would not send his sons off without telling them about YHVH and rearing them in His ways. Midian can be no exception as a son of Abraham. The eventual nation of the Midianites would have to be considered Semetic and we will see later how they recognize YHVH and are not just goyim/gentiles. Discuss how you can see the sons of Abraham emerging into the nations that are blessed through Isaac and how these nations influence the world in terms of religion and their relationship with Israel.

4. We are told little about Isaac and his relationship with YHVH as compared to Abraham. In verse 11, it does state that after the death of Abraham, Elohim blesses Isaac and that he dwells down in the south Negev in Beer-lahai-roi. Why would Isaac move so far away from the dwellings of Abraham? Also, why does it say that Elohim blesses Isaac and not YHVH?

5. In verses 12 through 18, Hagar's son Ishmael is recorded to have twelve sons. These sons are considered to be princes. These 12 princes are likened to the 12 tribes of Israel that are born later in Torah. Ishmael has a head start on Isaac and his 12 sons were promised by YHVH, just as He swore to Abraham that his descendants would be like the stars of the heaven. Compare the 12 prince's names to the 12 tribe's names. Look for overlaps and ways that Ishmael tried to make his seed a spiritual lineage equivalent to Isaac's lineage. Discuss your findings.

6. Ishmael's sons are said to have settled in defiance of all his relatives. How is this a result of what YHVH told Hagar in the desert. How does this foreshadow what Ishmael's seed would do in the future (even now)?

7. Twice in this passage, the words "gathered to his people" are used to describe the death of Abraham and Ishmael. What does this mean in contrast to saying "so and so" died.

Midrash Point:

Discuss this portion of Torah in relationship to Romans 9:5-7.

How is this applied to both the sons of Abraham and those that are Israel today? Is this the same Israel as when Torah was given?

Shabbat

□ PARASHA:

GEN. 23:1-25:18

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

To sojourn somewhere is to stay there temporarily. It is an interim of time from place to place. That break in your journey could be for many reasons, such as: a vacation, to visit a loved one or friend, to bury someone, to work for a phase of time, or to just confirm an area for future dwelling. A sojourner is the last one to come into camp and the least important in the camp. A sojourner's value is not considered as high as the permanent dweller's value. A sojourner, by definition, is one who stops and starts along a journey or a path. He is transient. He is just passing through.

As a sojourner, his responsibility is to acquiesce to the customs and laws of the land where he temporarily dwells. He should not go around flagrantly breaking laws and intruding on the regular flow of life. Or should he? It really depends on the sojourner's reception. The inhabitants of the occupied area either accept outsiders or they choose to be leery of them. Each place a sojourner travels to is different, with different people, laws, customs and judicial systems.

One could make the argument that all those were sojourners when YHVH confused their tongues and scattered the people. It took time for people of like minds and actions and speech to find each other again. The trust that they once shared would take time to establish with the new people in new relationships. Perhaps these are reasons that YHVH divided the peoples into the nations. The difficulty in developing trusting and long-lasting relationships should be handed over to YHVH so that they are cared for properly. To develop these out of the flesh is, most often, self-serving and seeking the benefits of the relationship instead of seeking the benefit of the other individual. Without the ongoing practice of relationship building, there is a lack of the ability to walk completely in Torah. This journey is called walking in trust, relationship and community through YHVH's teachings and instructions. It is *The Way*.

Sojourning is about building relationships. It is about influencing others and being influenced all at the same time. If you go to a family's home and are invited to stay for an extended period of time, there is the inevitable impact in the exchange of lives within the same living environment. Adjustments are made and routines are altered to prefer one another in love. When done successfully, cohabitation takes place and new routines are forged, along with, new habits and alternative ways of thinking about home situations. At first these are all very uncomfortable and everyone feels tense, but soon after, the rhythm of everyday life takes over and the sojourner and the hosts all have a sense of normalcy.

Abraham was a sojourner in the land of Canaan, specifically, the Oaks of Mamre later to be called

Hebron. He walked circumspectly and never assumed authority or oversight over what was not his or YHVH's possession. His humility as a sojourner is seen readily in the negotiation of the field of Ephron as a burial site for Sarah. As Abraham's wife, Sarah was also a sojourner. Neither had the right to be buried in an area where they were visitors. That right is saved for the inhabitants and owners. It is a resting place for the inhabitant's people to dwell in life and death. The ability to be gathered to one's people is as much physical as it is spiritual. Just as a husband and wife are made into one flesh, a like minded family or, even community, believing in the one true Elohim is connected as one body of believers. When one person is amiss or out of order, then there is a gap within the group and only that person or YHVH can fill the void.

By purchasing the plot of land for a burial site for Sarah and himself, Abraham secures the right for burial and nationalization. Once ownership is fulfilled, the new owner takes on the rights of the community and the obligation to be an upright member of the community as well.

Certainly there is no coincidence in the presence of YHVH. The death of Sarah proved to be the opportune time to make a land purchase and begin a process that YHVH promised. The seed that issued forth from Sarah's womb was born in the land and, by laws of nature, was a citizen of that land. It is not ironic at all that the life of Isaac and the death of his mother were tied together in possession and fulfillment of a covenant. If "all things do work together for the good for those that love YHVH and are called according to His purpose", then the passing of Sarah would prove to be an alteration that would encompass the entire land that Abraham had previously walked. YHVH has orchestrated everything around us to have the maximum yield and benefit for His kingdom as possible. Moreover, since He is the Creator of all things, then all things are possible for Him to accomplish.

Sojourning is no exception. Something must transpire for the sojourner if he remains within the place of visitation. Likewise, someone will change as well. When change does not occur, it is either time for the sojourner to leave, be kicked out or the inhabitants must compromise and be changed to become a new people. If the sojourner leaves, according to Yeshua, the dust from the town they visit should be shaken from their feet. If the members of the environment reconciles with change, then restoration occurs and the people become part of another nation, a greater nation.

Abraham sojourned with the promise that his seed would possess the land. Isaac is the benefactor

to receive the land Abraham purchased. YHVH uses this foreshadow to show us an inheritance to the children of Israel and, sequentially, foreshadows the land of Israel as our inheritance from YHVH as His chosen people that will dwell there perpetually.

For now, however, remember that we are sojourning through this present world. Although, we are considered as “aliens and strangers” in this world¹ we must pass through in order to receive the inheritance. Our sojournings are not unlike that of Abraham. He left his father’s household and became a stranger in a strange land. We are, also, strangers who left our first love of YHVH from the garden of Paradise. Ultimately, He sent us Messiah, His Son, to be reconciled back to Him. We become the beneficiaries of the covenant rewards of obedience unto Him. The land that our forefathers left was the land of Promise. Due to disobedience and rebellion toward the Benefactor, the Creator, a land of hope in both a spiritual journey and a physical location were taken away and given to others until the fullness of punishment is complete. Their iniquities have visited us generation after generation separating the people from the Promise and the land of Promise. Even as Yeshua’s blood was shed for us, it flowed down and mingled with the eretz to redeem the land as well.

It is an ongoing cycle. Even as we die, and are buried, or remain until Yeshua returns, our feet will leave this earth and all the dust that clings to them will be knocked away as we go to be with Him. It is when our reigning Messiah returns to rest His feet upon the mountain that we will be able to live in a completely yielded land of possession as a completely yielded people of His possession. But before this can happen, we must walk out the salvation that has been given to us by having faith in YHVH and obeying the teachings and instructions (Torah) that He gave to us. We said earlier that without the ongoing practice of relationship building, there is a lack of the ability to walk completely in Torah. The two main components of Torah that Yeshua said all of the Law and the Prophets are summed up in are “You shall love YHVH your Elohim with all your heart, all your soul and all your strength” and “Love your neighbor as yourself.”

Anywhere we are, no matter what we are doing, we can still love YHVH exponentially. However, if we do not have others around us, then we miss the opportunity to walk in Torah to the fullest measure.

Torah tells the children of Israel how to treat the sojourner because they were once strangers in the land of Egypt. They should recognize the longings for a better life or familiar surroundings. As sojourners in a strange land now, we not only recognize others as foreigners, but we know first

hand what it is like to be different and not to belong to the culture and society around us. Yet, through all of this, and because of all of this, we must find a way to love those around us, even as we want to be loved. This is not for their love for us or to long for their approval or affection, but to be a witness of the Love of YHVH. We are His arms reaching out to the lost and dying so that they may find the path out of the lost land and a place of forever sojourning away from the presence of YHVH. Those of us sojourning in this realm of reality, the world as they know it, are not sojourners at all, but reside in the kingdom of heaven here on earth. The presence of YHVH is around us, hovering over the yearning of our souls that He has touched with the light and breath of His Ruach. When the strangers of this world and the strangers to YHVH meet, there is collision where choices must be made. If residence is taken by either, then the resident must change.

It is a thin line to be sure. Bad company does corrupt good morals. To inhabit a land that we are not called to live in or to overstay our welcome is to be out of the will of YHVH and quench His presence in our lives. Our spirituality will be compromised. Our sojourning will have been in vain as the inhabitants look at us with satisfaction of swaying us to their point-of-view. Yet, as we walk in the steps of righteousness, with Messiah walking for us, we issue seeds of righteousness into a land where YHVH waters and grows and reaps a harvest for Himself. As sojourners, our efforts must be spent on living without compromise and with the capacity to love whomever YHVH sends to us. As sojourners, we must walk the spiritual land of His Word and Kingdom so that the spiritual will be made manifest in our lives and for those around us. Our sojourning is the covenant established with Abraham made real by Messiah’s life through us becoming a blessing to all the nations of the earth. Sojourn as if their souls depend on it. That is the reason He has called you in this land in this hour.

Our hope and promise lies ahead of us. Someday our wanderings will end. Meanwhile, we are traveling towards our appointed destination to Mount Zion, the City of the King. “Now it will come about that in the last days the mountain of the house of YHVH will be established as the chief of the mountains, and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, “Come, let us go up to the mountain of YHVH, to the house of the Elohim of Yacov; that He may teach us concerning His ways, and that we may walk in His paths. For the law will go forth from Tzion, and the Word of YHVH from Jerusalem...²” Sojourn well, beloved.

¹Peter 2:11
²Isaiah 2:2-3

